

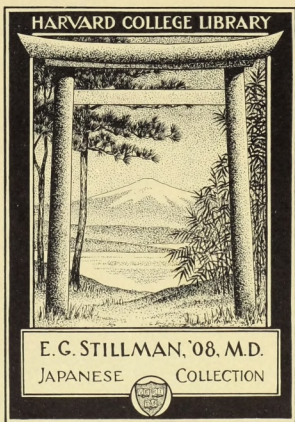
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E. G. Stillman

THE JAPAN MAGAZINE

VOLUME FIVE

MAY, 1914

NUMBER ONE

TAISHO EXHIBITION

By GOVERNOR MUNAKATA

THE grand Exhibition which opened at Uyeno Park on the 20th of March, and which is to continue until the 31st of July this year, is known as the Taisho Exhibition, because of its twofold purpose in commemorating the Coronation of our new Emperor and in showing to the world as well as to our own people the nation's development in industry and commerce. His Majesty has been from the first most earnestly interested in the enterprise, and the Imperial sympathy was practically shown in a donation of ten thousand *yen* from the privy purse to the promotion of the scheme. The formal ceremony of laying the foundation for the new exhibition buildings was held on the 31st of October last, the first celebration of the birthday of our present Emperor, constituting, as it were, the inauguration of the Taisho Era. The Exhibition opened under most favorable circumstances at the ideal season in Japan when the cherry blossoms are all out and the country like a fairy-land. And what the beauty of returning spring represents in nature the coronation year represents in the heart of the nation, so that it is Spring all round. Many foreigners happily taking advantage of this auspicious event and favourable

season to visit Japan will have been able to see the country and people at their best and learn something of Japan as she is. They will have seen her not only in the bloom of spring but in the midst of her ceremonious joy where customs ancient and modern will commingle to a degree as interesting as it is informing to observant foreigners.

The Taisho Exhibition is possibly the greatest event of the kind ever held in Japan. The Osaka Exhibition held in 1903 was an elaborate affair, but it is eclipsed in substance and importance by the present one. The Taisho Exhibition is held under the auspices of the Governor of Tokyo-fu and the Mayor of the capital, with the patronage of His Majesty the Emperor and a host of prominent personages of the Empire, such as Prince Kan-in, who is honorary President of the Exhibition. The total outlay on the Exhibition has been only 1,500,000 *yen* but it is marvellous what the Japanese are able to produce for that amount of expenditure.

The plan and scope of the Exhibition are interesting and extensive. All the local municipal and prefectural governments of the Empire, as well as those of the Imperial colonies and dependencies,

are responsible for sending exhibits, so that every corner of the Empire may be fitly represented. This ensures a much larger exhibit than has been hitherto possible in Japan. The chief officials and managers of departments have been selected from among the members of the Prefectural assemblies and city aldermen's assemblies, so that everything will be efficiently done. The Superintendent-in-Chief of the Exhibition is Viscount Keigo Kiyoura, a member of the Privy Council, and as advisers he has 39 experts and assistants.

In addition, the business men of Tokyo organized an auxiliary association to assist the Governor of Tokyo in promoting the interests of the enterprise. Of this association Baron Sakatani, Mayor of Tokyo, is president; and Mr. Nakano, president of the Tokyo Chamber of Commerce, is chairman. The main objects of this auxiliary association are the giving of facilities to visitors, such as the furnishing of interpreters to foreigners and making their stay in Tokyo agreeable and profitable; also holding entertainments for special visitors and making their visit pleasant. It is indeed a splendid and efficient committee of entertainment and welcome for all foreign visitors who patronize the Exhibition.

The various departments under which exhibits are placed may be classified as follows :

1. Education.
2. Fine Art, Arts and crafts.
3. Agriculture and horticulture.
4. Forestry.
5. Fishery.
6. Food and drink.
7. Metallurgy and mining.
8. Industry and chemistry.
9. Dyeing.

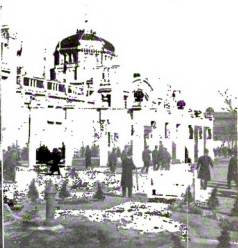
10. Manufactures.
11. Architecture and decoration.
12. Machinery, shipping and electricity.
13. Engineering and transportation.
14. Economics and sanitation.

These 14 departments are again subdivided into 180 smaller divisions, so that the visitor may have no difficulty in seeing the exhibits conveniently and intelligently. There is ample space for a fine array of the exhibits, which are disposed in 20 buildings covering some 96,560 square feet. The buildings are designated as follows :

- Education Building.
- Fine Arts Building.
- Agriculture.
- Forestry.
- Fisheries.
- Industry.
- Dyeing.
- Mining.
- Machinery Hall.
- Hall of Motive Power.
- Hall of Transportation.
- Hall of Foreign Exhibits.
- Colonial Exhibits Hall.
- Zoological Building.

The larger buildings are nearly all situated in Uyeno Park and the others are at the Shinobazu Lake near by. The style of architecture is modern, representing various European types of building. Some buildings have retained oriental styles of architecture, as for instance the Music pavillion, which is in pure Japanese style. There are also buildings in Formosan and Korean architecture representing the colonies of Japan.

As to the number of exhibits they are simply immense. The number of applicants was nearly three times more than



1. ANOTHER ENTRANCE 2. FINE ARTS 3. MAIN ENTRANCE 4. BY SHINOB,

TAISHO EXHIBITION

2



3



8

TRANSPORTATION

5. MANUFACTURES

6. MINING

7. MACHINERY

9

8. SOUTH SEAS

9. COLONIES

TAISHO EXHIBITION

could be accommodated, which speaks well for the universal interest shown in the Exhibition. This is especially so in the department of dyeing and industry. Only the best examples of the nation's products have been selected, so that the exhibits may be depended upon to reveal the truth as to what Japan can do.

In the foreign department the following countries are represented: Germany, America, England, France, China, India, Russia, Italy, Austria, Switzerland, Brazil, which are mentioned in order of precedence as to the amount of space taken. The largest Japanese exhibitors are Messrs. Takata & Co. and the largest foreign exhibitors are The American Trading Co.

The magnificent main gateway of the Exhibition is symbolic. The bronze statue in front is that of the late Prince Komatsu. It is 75 feet in height and is decorated above with patterns representing the three sacred treasures of the Imperial House. About the base are grouped busts of famous officials or officers of ancient and modern times. The inner side of the gate is decorated with various masks used in Japanese dances, and symbolizes Peace. On the two front pillars are carved figures playing the music of Peace. On thirty pillars about the main gate are draped the flags of all nations. Passing through the main gateway one sees beautiful fountains spouting cool water, and several pillars from the tops of which flows out the water supplying the numerous ponds and lakes. These towers are brilliantly illuminated at night, and in the day one's eyes are charmed by many flower beds here and there. At the foot of Suribachi hill is a pretty native-style building containing a tea hall; and in the gardens

there are numerous tea houses and rest houses where visitors can enjoy themselves. There is also a theatre where visitors can see representative plays of Japan without having to leave the grounds. For those who wish to hurry from any one part of the Exhibition to another an electric cable railway has been provided, running overhead. Side shows and amusements of every description are provided; among the more interesting is one entitled an expedition to the moon. One of the amusements halls is called the Theatre of Reminiscence, and represents the entertainments in vogue during the 300 years of the Tokugawa era. Another place the 36 famous gates of Yedo in ancient times, with paintings showing *daimyo* processions and the other interesting customs of old Japan. There is also a Chinese hall where one can see all kinds of Chinese theatricals and jugglery. Also there is a Siberian hall showing life in that part of Russia. The suspended cableway runs around the Shinobazu lake, and in the warm months visitors will enjoy themselves by taking aerial trips on this new style of transportation. In the menagerie all kinds of wild beasts are on view, exhibited on the plan adopted or invented by the famous Hagenbeck of Germany. Many of the animals are trained, and their performances are most interesting. Each animal is represented with a background illustrating his native haunts.

There is a special Hall representing the Tokyo municipality, its various enterprises and models, explaining city administration. There is a model of the city itself which is a clever piece of work. Another model shows the harbour of Tokyo as it will be when completed. The new harbour is to be constructed at

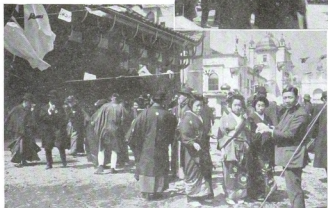
an outlay of some 20,000,000 *yen*. The model has lakes and rivers and harbour with water, and electric lights at the bottom of the water show the method of construction. The Japan-China Association has an exhibit showing the progress of trade between the two countries. There are other exhibits showing the charity and relief work of the city of Tokyo.

As awards in connection with the Exhibition numerous medals have been provided, the best of which has been taken by the painter of a picture representing the Exhibition from the main gate. In all, awards have been given to 82 persons for 186 pieces.

The fact that the Exhibition is held in Uyeno Park is in itself something to lend interest, since it is one of the most historical spots of old Yedo and one of the best centers to see the cherry blossoms at their best. Years ago the Buddhist Tendai sect established a temple in that region under the auspices of the great Ieyasu, the first shogun of the Tokugawa family. The spot became the burial place of the Tokugawa family up to the Meiji era. Other famous temples, such

as Nikko and Shiba, shared the same honour. The park is well wooded with pines, cedars and cherry, most of which are old. One of the first owners of the district was Takatora Todo, *daimyo* of Uyeno in the Province of Iga, and he called the place after his feudal estate. In 1868 the last remnant of the forces holding out for the Tokugawa cause were defeated by the Imperial troops in Uyeno park. In addition to the mausoleum of the shoguns there is a bronze statue of Buddha and one of Saigo the hero of Satsuma. Most of the park is now under the jurisdiction of the Imperial Household. It contains the Imperial Museum, the Imperial Library, the Tokyo Fine Art School and the Tokyo Academy of Music. There is also a fine Zoological garden. The Shinobazu lake at the foot of the park has many historical associations and has had frequent reference in Japanese prose and verse for centuries. Beside the lake is a shrine to the Goddess Benten, who is supposed to have come from India, and in the water rise numberless beautiful lotus blossoms which remain in bloom all summer.

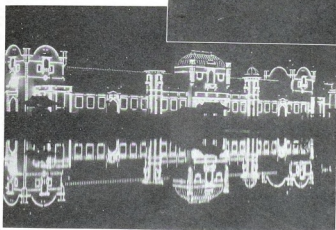




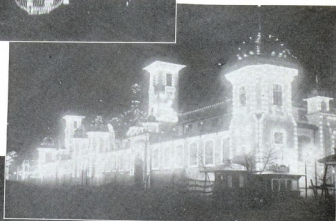
TAISHO EXHIBITION: OPENING DAY



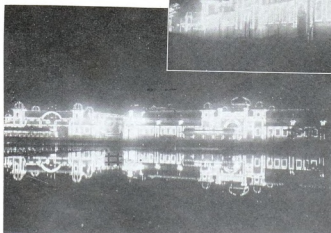
MAIN ENTRANCE



MACHINERY HALL



HALL OF AGRICULTURE



FOREIGN EXHIBITS

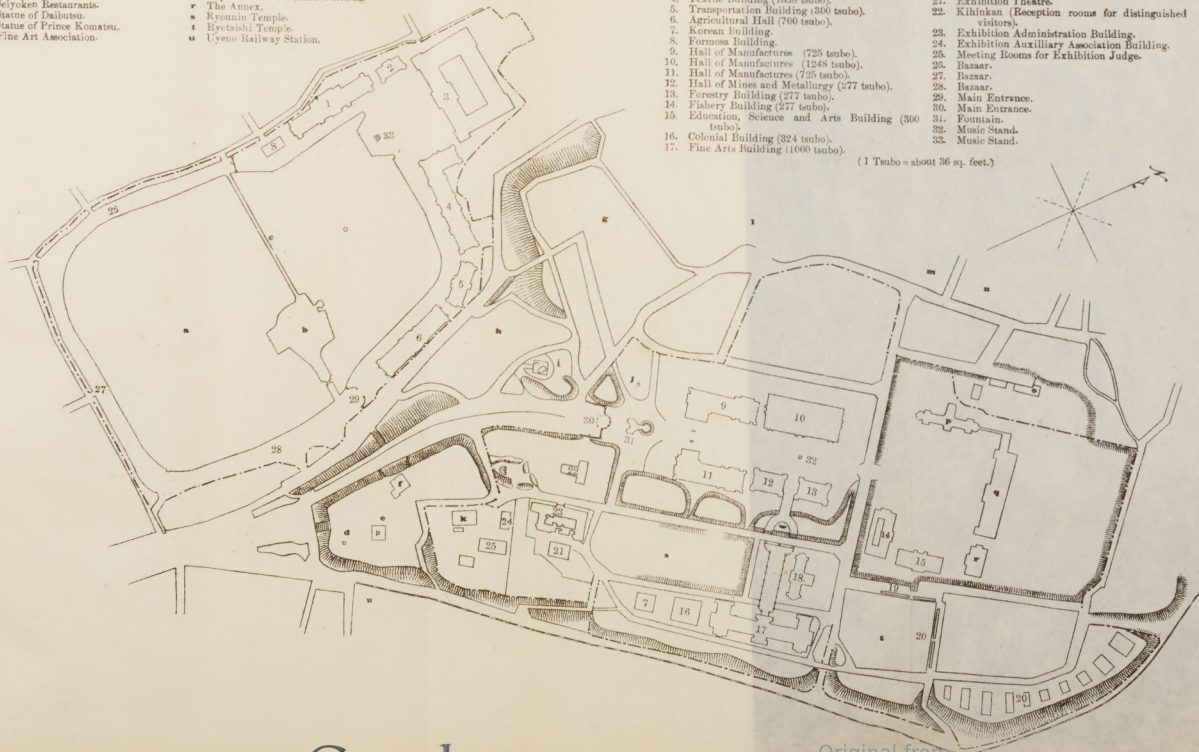
TAISHO EXHIBITION AT NIGHT

GENERAL PLAN TOKYO TAISHO EXHIBITION GROUNDS

- a Shirokawa Pond.
- b Benten Temple.
- c Kangetsu Bridge.
- d Statue of General Saigo.
- e Tomb of Shogun's Soldiers.
- f Kannon Temple.
- g Toshogu Temple.
- h Suiyoken Restaurants.
- i Statue of Daibutsu.
- j Statue of Prince Komatsu.
- k Fine Art Association.
- l Zoological Garden.
- m Fine Arts School.
- n Imperial Library.
- o Imperial Museum Offices.
- p Hyokokan (New Imperial museum building).
- q Imperial Museum Main Building.
- r The Annex.
- s Ryoumin Temple.
- t Ryutashi Temple.
- u Ueno Railway Station.

- 1. Machinery Building (840 tesbo).
- 2. Power House (150 tesbo).
- 3. Foreign Exhibits Building (1896 tesbo).
- 4. Textile Building (1338 tesbo).
- 5. Transportation Building (300 tesbo).
- 6. Agricultural Hall (700 tesbo).
- 7. Korean Building.
- 8. Formosa Building.
- 9. Hall of Manufactures (725 tesbo).
- 10. Hall of Manufactures (1248 tesbo).
- 11. Hall of Manufactures (725 tesbo).
- 12. Hall of Mines and Metallurgy (277 tesbo).
- 13. Forestry Building (277 tesbo).
- 14. Fishery Building (277 tesbo).
- 15. Education, Science and Arts Building (300 tesbo).
- 16. Colonial Building (324 tesbo).
- 17. Fine Arts Building (1600 tesbo).
- 18. Special Building for Tokyo Municipality.
- 19. Cattle Stalls.
- 20. Cattle Stalls.
- 21. Exhibition Theatre.
- 22. Kihinkan (Reception rooms for distinguished visitors).
- 23. Exhibition Administration Building.
- 24. Exhibition Auxiliary Association Building.
- 25. Meeting Rooms for Exhibition Judge.
- 26. Bazaar.
- 27. Bazaar.
- 28. Bazaar.
- 29. Main Entrance.
- 30. Main Entrance.
- 31. Fountain.
- 32. Music Stand.
- 33. Music Stand.

(1 Tesbo = about 36 sq. feet.)





P



TOKYO TO-DAY AND TO-MORROW

By BARON SAKATANI

(MAYOR OF TOKYO)

TOKYO of to-day is almost a new city compared with what it was ten years ago ; and ten years hence it will be a still newer city compared with what it is to-day. The municipality has a scheme for remodeling the city on a grand scale, and when this is carried out Tokyo will be well worth the name of metropolis of the Far East. Indeed it will then compare favorably with any of the great cities of the world. In this scheme every citizen takes a deep interest, and anticipation of its achievement brings us all delight.

To appreciate what Tokyo is to-day and what it hopes to be in the near future it is necessary to take a glimpse of what the city was in the past. The city was originally known as Yedo, a name it bore during the period of the shoguns. At the commencement of the mediæval period the site now occupied by the city was a mere prairie, the plain of Musashi, which, however, was sufficiently interesting to find mention by several of the nation's poets, who were impressed by the beauty of the moon rising from the grassy plain of Musashi or sinking therein. The name "Yedo" no doubt came from a family of that name who owned the plain at one time. In the fourteenth century it was known as the district of Yedo ; and in the fifteenth century the celebrated warrior Ota Dokwan built a castle there, which was thenceforth known as the castle of Yedo, the foundation of the present city and of our Imperial Palace. In the seventeenth century when Tokugawa Ieyasu took possession of the

Kwanto, or Eastern regions of the empire he established his court in Yedo castle, the city began to grow apace and commissioners were formed for the purpose of inaugurating a municipal government. Even in that day the new-born city was divided into various wards, and bridges and canals were provided for the convenience of the citizens. It is thus interesting to note that the municipal government of the city of to-day is a continuation of that established by the Ieyasu when he set up his chief city here on his march against the northern barbarians. The city of Yedo grew so fast and become so powerful that it was soon the chief city of the empire, and all classes of people, as well as great feudal lords, began to crowd into it. In the seventeenth century the city grew so fast that its limits had crossed the Sumida river. In 1653 the Yedo municipality established a water reservoir on the Tama river ; and in 1657, taking advantage of the destruction of the greater part of the city by a conflagration, the authorities reorganized the various city districts, removing the mansions of the feudal lords to appropriate positions, and placing the Buddhist temples for the most part in the suburbs. The rapidly growing population by this time extended quite beyond the Sumida river, and the districts of Honjo and Fakagawa were organized. Even in those early days the *Machikwaisho*, or city ward office, was established, which has continued to the present day. From this time onward for one hundred and thirty years Yedo was at the height of prosperity, expanding until there

(GUEST TO CYAN)

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TOOKYU of the city is almost a novelty compared with what it was ten years ago; and ten years hence it will be a still more city compared with what it is to-day. The municipality has a scheme for remodeling the city on a grand scale, and when this is carried out Tokyo will be well worth the name of metropolis of the East. Indeed it will then compare favorably with any of the great cities of the world. In this scheme every citizen takes a deep interest, and anticipates all its improvement brings us all delight.

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were 1,675 distinct streets, or 40 more than at present. During the latter part of the nineteenth century when the question of opening ports to foreign powers was under consideration, the center of interest and discussion was in Yedo. It was not until public opinion in Yedo turned against the existing régime that the power of the shogun began to decline. Those were exciting times in Yedo, so much so that the many feudal lords who had mansions in the shogun's capital, began to send their wives and children away to their country estates, in terror of what a day might bring forth. After the fall of the *Bakufu* the *daimyo* of Yedo for the most part returned to their estates, and the prosperity of the city began to decrease. For some time the hopes of Yedo were in the balance. But revival came when in the 7th year of Meiji the Emperor issued the following proclamation:

"We hereby issue our personal decision as to certain matters of state and the government of the people.

As Yedo has been the great stronghold of the nation and withal the most flourishing city in the Eastern part of the empire for some time, We shall remove to that city and carry on its administration. But henceforth the name of the city shall be Tokyo, or eastern capital. This step is taken because We impartially regard the whole nation as one family; and it is Our pleasure that the entire nation shall so understand the matter."

From this time onward the prosperity of the city was assured. Tokyo was now established as a prefecture; and in October of the same year his Majesty removed from the old capital at Kyoto to the new capital at Tokyo, which was then announced to be the metropolis of the Empire. The Ward Offices were now reorganized and placed on a more modern footing, including the management of the engineering department of the city. The old police districts were abolished in the 7th year of Meiji and the city was divided into 15 wards and urban districts, to each of which a warden or headman was appointed. In the 15th Year of Meiji, as a result of a general

reorganization of cities, towns and villages throughout the empire, Tokyo was again put through a system of municipal reform ensuring a greater degree of self-government. Hitherto the city had been under the special supervision of the Governor of Tokyo prefecture, resembling somewhat the municipality of Paris. In the 31st year of Meiji Tokyo municipal government was thoroughly modernized, and the first mayor, the late Mr. Hideo Matsuda, was appointed, who was succeeded by the Hon. Yukio Ozaki; and I myself am the third mayor.

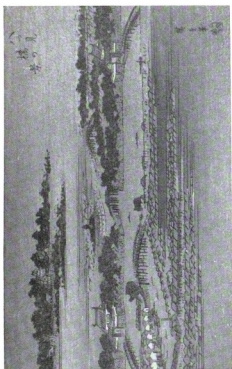
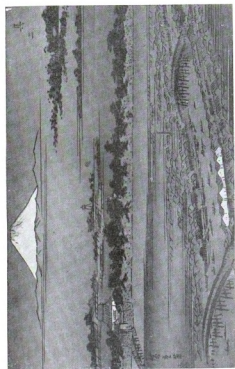
As to the government of Tokyo, there is first the Municipal Assembly, which is composed of 75 members, and is the means by which the will of the citizens is expressed and enforced. The Mayor is vested with the right of calling the Assembly together whenever he deems it necessary for the transaction of business. In addition there is the Municipal Council, which comprises the Mayor, the deputy mayors, certain honorary councillors and City Councillors. The Municipal Council is the means whereby the will of the Municipal Assembly is put into effect. Then each city ward has its own Assembly as well; and the Ward Assembly decides the business of the Ward. The Mayor has the general supervision and control of the whole city; and all the subordinate powers do duty under him. He is assisted by three deputy mayors and two honorary councillors, chief and assistant treasurers, numbers of committees and assistants of staff, who carry out the directions of the Mayor. Under the three deputy mayors are three divisions of city government with four departments under each division:

First Division: (a) Miscellaneous Department, (b) Education, (c) Finance, (d) Street Improvement.

Second Division: (a) Sanitary affairs, (b) Waterworks, (c) Commerce, Industry, Statistics (d) Accounts.

Third Division: (a) Highways, (b) Bridges, (c) Rivers and harbours, (d) Construction and repairs.

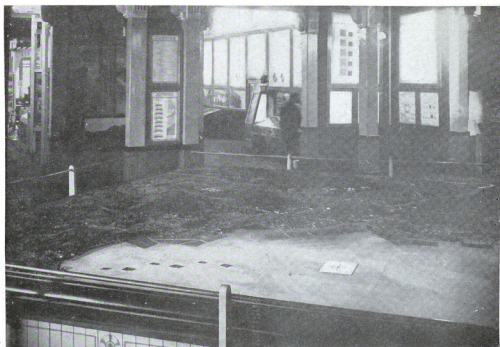
There are also special departments, such as the Electric Bureau, which manage city enterprises and interests. In



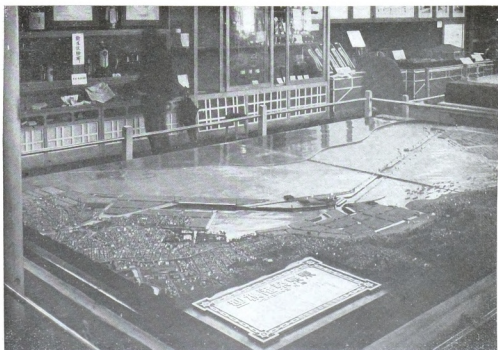
SITE OF OLD YEDO BY HIROSHIGE



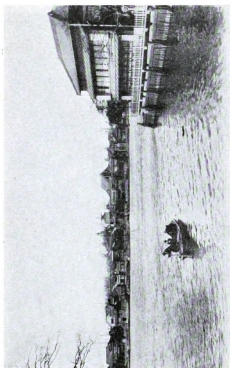
TOKYO FROM MOUNT ATAGO



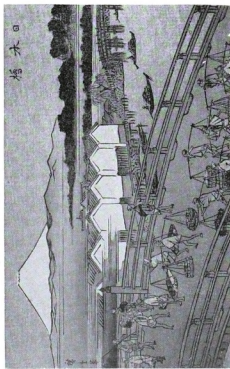
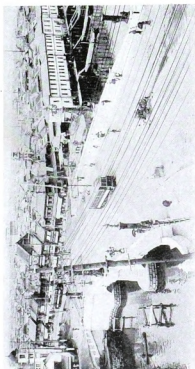
MODEL OF TOKYO CITY



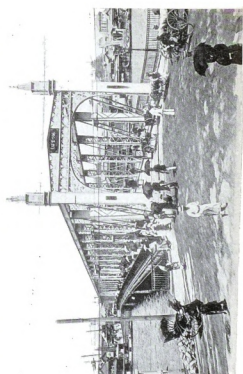
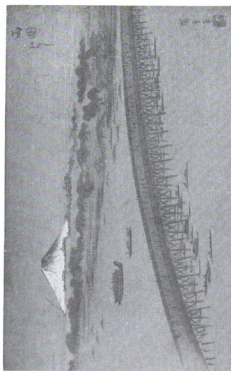
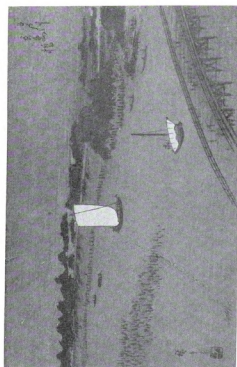
MODEL OF TOKYO HARBOUR



MATSUCHIYAMA FROM MUKOJIMA, OLD AND NEW



NIHONBASHI, OLD AND NEW



AZUMA BRIDGE, OLD AND NEW



RYOGOKU BRIDGE, OLD AND NEW

this way works like the extension of water supply, tree planting, asylums, hospitals, charities, libraries and so on, are attended to.

With the growth and improvement of the city the revenue has naturally increased. In the 31st year of Meiji it was only 6,250,000 *yen*, and the expenditure about 3,350,000 *yen*. To-day the revenue is estimated at 31,320,000 with an expenditure of 27,600,000 *yen*. Thus our revenue and expenditure is from five to eight times what they were some time ago.

But the Tokyo of to-morrow will undoubtedly be a still more progressive city. The configuration and make-up of the city is so vast and varied that it is quite a world in itself. Compared with great western cities like London, Paris, Berlin, Vienna, St. Petersburg and New York, Tokyo has some natural advantages that make it a place of interest and beauty. To begin with there is the incomparable sight of Mount Fuji in the background, while toward the East rises the fair Mount Tsukuba. And beyond the expansive bay that fronts the city there looms the blue ranges of the Boshu and Shimosa mountains. The river Sumida flows through the heart of the city, a stream of many historic and poetic associations. Within the compass of the city, about 30 square miles, there are scenes numerous, varied and beautiful as well as historic. On every hand are picturesque hills and valleys, groves, parks, ponds, lakes, streams innumerable. Withal there is a mild climate and things Japanese enough to make the city a place of intense interest to the observant. There is thus all the material for even still greater attractiveness, as soon as we can find the time and means to do the necessary touching up and general improvement.

Among the many improvements we hope to carry out in future are harbour reconstruction, water supply, sewage, repair of roads and streets, all of which require an enormous amount of expenditure very difficult for a poor country to afford. But since all such undertakings are to be ranked as productive enterprises we are assured that they can be

done. The population of Tokyo, now increasing at the rate of over 100,000 a year, is at present nearly 3,000,000, and in a few years hence it will be as populous as some of the greater western cities.

We say there will be great changes in Tokyo ten years hence, but even now almost every week sees some important change for the better. New parks are appearing, and old streets are being turned into those of a modern city so fast that in a few weeks certain places seem like transplantations from some occidental thoroughfare. Ten years ago most of the Tokyo streets were so narrow there was not room enough for the electric cars to run, and there were very few big modern buildings. Numbers of streets have now been widened and the electric tram service covers almost every part of the city. Buildings in European style are rising on every hand. If things continue to change at this rate for the next decade the transformation will be nothing short of marvellous.

By that time Tokyo expects to have a new modern harbour accommodating the great ships of the ocean; and the city will be drained by a system of modern sewage that will render epidemic a thing of the past. Even now the drinking water of Tokyo, supplied from a pure stream on the Tama river, is as good as that of most western cities, and people are able to drink it without boiling. The supply, however, is not quite adequate, especially in seasons of drought; and to relieve this, work is now under way for extension of water supply, the contemplated increase being 19,000,000 cubic feet per day, even if there be no rain for a hundred days. The new reservoir is to be constructed at Murayama, about an hour's ride by automobile from Tokyo. There is a village there now, but if any one cares to see it he had better do so soon, for it will not be long before the site will be covered with a lake of pure water. From this reservoir will run a wide road to the capital, and the scene will present a picture of beauty not unlike what one sees at Lake Hakone. Tokyo is changing faster in the suburbs than in the city proper; and as most of the environs are beautiful and

full of historic associations they will continue to grow in favour as residential districts. In the south-west side of Tokyo there is a district known as Inokashira with a picturesque pond, which was a source of water for Yedo in the Tokugawa period. Around this pond there are pretty groves, formerly a reservation of the Imperial Household, but donated to the city by the late Emperor. The city has decided to turn the spot into a park for the public; and when this is completed it will no doubt become a great center for recreation. Near the source of the Tama river also there are fine forests which belong to the city, to which others will be added; and these will be made recreation grounds for

citizens and a forestry plantation where trees from Europe and America will be planted. This forestry work will also greatly benefit the city water supply, and provide an income of some 200,000 *yen* annually from sale of trees. It is my ambition to make it a preserve where such wild animals as hares, wild boars and others may thrive, as well as birds of all kinds, so that city people may enjoy hunting there.

I have given but the barest outline of what Tokyo has in mind for the future, all of which we hope to accomplish at no distant date; but there are innumerable important details of our city plans which I have not been able to mention at all.

LOVE

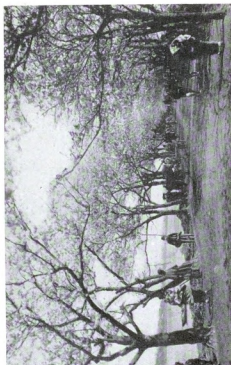
Ima wa tada
 Omoi tayenan
 To bakari wo
 Hitozute nara de
 Iu yoshi mo gana.



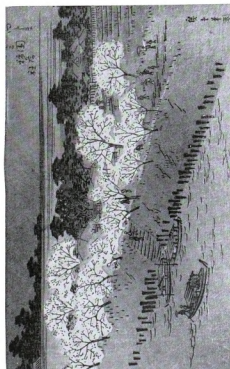
If we could meet in privacy,
 Where no one else could see,
 Softly I'd whisper in thy ear
 This little word from me—
 'I'm dying, Love, for thee!

—Michimasa (1030 A. D.)

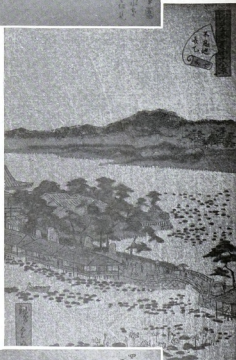
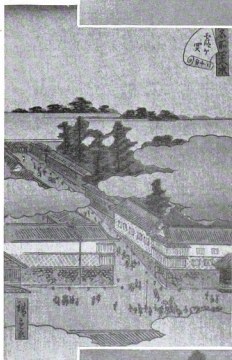
Trans. by W. N. Porter



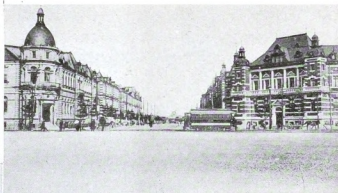
OLD AND NEW MUKOJIMA



OLD AND NEW MAMEGURI



PICTURES OF OLD TOKYO BY HIROSHIGE



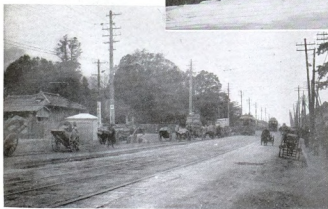
NEAR BABASAKI



LOTUS POND



KASUMIGASEKI



VOTSUYA

TOKYO TODAY



JAPANESE COURT LADIES

JAPANESE COURT LADIES

THE arrangements of the Imperial Palace in Tokyo are presided over by a number of Court Ladies, who, from looking after the private apartments of Her Majesty the Empress, extend their influence in all directions. These ladies are of two ranks, the higher officials and their subordinates, under whom are the regular servants of the palace. The upper class Court Ladies are subdivided into the following grades: *Tenji*, *Gontenij*, *Shoji*, and *Naishi* or *Myobu*, the latter covering all the subordinate ladies. Each Court Lady has two or three assistants under her, called *ochakumi*, or waitresses, most of them being no more than 16 years of age.

The Court ladies of the higher rank are always the daughters of peers of the realm, especially of the old Court nobles. The *Jochokwan*, or chief of the *Tenji* ladies is the highest in rank, and waits in person on their Majesties the Emperor and Empress. She is the chief means of communication between various members of the Imperial Family, such as the bearer of documents from the Empress to the Empress Dowager. She also acts as adviser to Her Majesty the Empress on affairs in general. Moreover all orders of the Empress to other ladies are given through the chief Court Lady. The *Naishi* lady is often delegated by Her Majesty to act on her behalf at fêtes and meetings of various kinds. This lady also makes calls for the Empress on the Princesses of the Blood and other important personages, to whom her Majesty may owe obligations or wish to pay respects. The duties of the ladies of *Myobu* rank include dressing the hair of

the Empress, copying her letters and poems, and so on. The ladies of subordinate rank can go no further than the *Omoshi-guchi*, or entrance to the private apartments of the Emperor and Empress; and all their communications with their Majesties are through the ladies of higher rank.

The Court Ladies have their own private apartments in the Imperial Palace precincts, each having private rooms of her own, all of which are furnished in pure Japanese style with the usual *tatami* floors and beautiful natural wood finishings. There is a *hibachi* in the center and a tea cabinet of red sandalwood near by. A dressing table of paulownia wood stands near the wall. In the dressing room also stands a handsome clothes-rack of varnished cinnabar, where their exquisite robes are draped, ready for use. Each Court Lady has her own separate kitchen and can order food according to her tastes. Within the Palace enclosure are shops to supply the Court Ladies with the more common necessities of daily life. In the compartments of the Court Ladies are innumerable corridors and rooms; so that new maids take a very long time to know them, and are continually getting lost. As the gorgeously arrayed occupants of these quarters move up and down on their rounds of duty, some robed in foreign dresses of the latest Parisian cut, and others in exquisite native costume, each with her attendants proceeding before and behind, the scene is picturesque in the extreme.

The manners and habits of these Court Ladies, it is scarcely necessary to say,

are the most refined and cultured to be seen in the whole Empire. They have to observe time-honoured ceremonies of physical purification; and their work is not altogether easy, as the miles of corridors they have to traverse daily in their rounds of duty leave them ready for rest when the moment of dismissal comes. They have their amusements, but they are seldom more enlivening than games of poem cards and other diversions in season.

NIPPON

He who goes to Nippon
Must travel night and day,
Must set his face to rain and shine,
His eyes to blue and gray,
For wind and sky and changing sea
Are with him all the way!

When he comes to Nippon
He comes to magic spells;
The glory of her ancient shrines,
The music of her bells,
The fairy quaintness of her streets,
Her lovely wooded dells.

Oh for the placid pagan days,
The mystery of nights,
The lotus and the cherry bloom,
The twinkling lantern lights;
Oh for the haunting smile of her
Who sets the heart to rights!

Winifred Webb

A YEAR OF ETHICS

By Y. MIZUKURI

THE ethical voice of a nation is heard in its actions, and in its attitude toward events and circumstances. In Japan the attitude of the people toward politics and other public questions reveals the nation's underlying convictions as to right and wrong as clearly as any other test. The year just past has in this respect put Japan to the proof as fully as anything could well do; for the national consciousness was deeply aroused and the people gave vent to their sentiments with no uncertain voice. At the beginning of the Meiji era, as Dr. Anezaki once remarked, the people set out with high spirits to make a new Japan, but as affairs of state gradually fell into bureaucratic hands the people became depressed and gloomy toward the end of the period. The main inspiration ceased to be human; it was now a mere matter of obeying rules and regulations. The individual became absorbed in a mechanical system. This inert, mechanical atmosphere in which all personal motive and initiative are lost in mere obedience, must change if Japan is to develop and grow to be what she is destined to be. It is to some extent as much the fault of the people as the government; for we are too prone to confidence in formalities and conventions. We, for the most part, forget the essence within, the national consciousness behind all. True civilization gives the individual ample scope for development, though not at the expense of the community. The Japanese have not yet had opportunity for a full and perfect expression of personality.

But that time is coming, we hope.

In this development of individual and national personality what is to be the guide? Can a nation's ethical evolution make wholesome progress without religion, for instance? One of our modernists, Dr. Ukita, appears to think so. According to him the new morality is independent of religion. It transcends even the state, and must seek its basis in the mind of each individual. The foundation of ethics is in the feelings and instincts of men and women. Yet one must suppose morality cannot consist in each doing what is right in his own eyes. Communal approval must to some extent be necessary. If we are to fall back on the instinct of man as a basis of morality it surely must be an instinct under instruction and good influence, which involves something beyond itself. Dr. Ukita is not satisfied that we should conclude him advocating mere naturalism; for he speaks of *qualities* of virtue condemning what he calls slavish virtue; he asserts that true virtue is based on man's free will and must have relation to judgement as to what is good and what is evil. He holds, however, that virtue must be the expression of individual conviction and not the result of mere convention, if it is to be worthy of the name. With this one can have no fault to find, provided he means enlightened conviction. There is no doubt that perfect moral freedom produces the highest form of morality.

Surveying the nation, and especially the political world, in the light of these

convictions, what do we see? Something to bewilder us, certainly. Nowhere is the authority of personality seen so conspicuously or to such advantage as among leaders of State affairs. If it is lacking there the whole nation feels the loss at once. To the leaders all the rising generation looks for example; and if the youth of the empire should be led astray the nation is greatly injured. The character and companions of one at the head of national affairs should be such as to inspire confidence everywhere and among all. We have seen men rise like meteors on the political horizon and then as rapidly pass ingloriously away, simply because they did not have the virtue sufficient to endure the test. Such events have taught us the necessity of political morals, and the importance of ethics in state affairs. Men of doubtful ethical principles cannot be trusted with the destiny of the Empire. Japan should inaugurate the Taisho era by taking her stand on the era name and insisting that none shall be entrusted with state affairs who have not proved their capacity by their moral character. Thus the paramount issue of the year has been this question of the necessity of ethics in politics and government.

The worth of our ethics will again be put to the test in regard to how we adjust the woman question and treat the mothers, wives and daughters of the nation. It has been said that the woman of the Meiji era was to her husband as the moon to the sun, but that the new woman wants to be the sun also. Of course woman is entitled to development of personality and character just as man is, and her virtue also must consist in free action according to enlightened conviction and not under pressure. Reason

and judgement are as essential in adjusting relations between men and women as elsewhere. Before we can have the woman question settled on a hopeful basis no doubt reforms are necessary. There should come reform in regard to sex morals in which the sexes shall be equal; there must be social equality also. Woman should be entitled to economic independence and in some reasonable measure to political rights. It should be recognized that the woman is the companion and help-mate of man, and their interests should never conflict if both are acting rightly.

Another question which the year has brought to light in relation to national ethics is, as to where the seat of national authority lies. This question was fully ventilated in an excited controversy between Dr. Minobe and Dr. Uesugi, the former contending that the State is the seat of all authority, while the latter asserted that authority inheres in the sovereign alone. On the one side it is held that the government represents the voice of the nation, and that the government is unthinkable without this; while the other side regards the government as merely an institution of the Ruler to facilitate the enforcement of the sovereign will. In other words the Imperial Diet is merely a legislating machine with no real executive authority or power. Dr. Minobe holds that the Diet, on the other hand, is the people's means of expressing their will, which is the will of the state. Between these two points there is a world of difference. The public attitude toward this question shows much mental confusion, and a cowardice that fears to give an answer one way or the other. This attitude is of great ethical significance, since it reveals the need of moral as well

as political education. No doubt it will be a surprise to western people that such a question should be open to doubtful debate and still more doubtful conclusion or no conclusion in a country supposed to foster constitutional government.

The same haziness prevails in the realm of education and religion. The nation appears uncertain as to whether it can do without religion, and is not quite sure as to the real meaning of education, especially its bearing on morals and ethics generally. There is no doubt that whatsoever is not of truth shall fail and come to naught. No matter what Japan teaches her people they will in time learn what the world believes, and they will take whatever appeals to them as nearest the truth. It is the duty of the nation to compare its convictions and teachings with those of the intelligent nations of the world, and instruct the rising generation according to what seems most true and virtuous to the good and great. All attempts at being different from others, merely for the sake of being different, are bound to fail and injure the nation, which will only come to lose confidence in its instructors. Religion and education should therefore be in agreement; and one thing they must above all others unite in is the support of loyalty, patriotism and the Imperial Cause. It is not desirable we presume that religion and education should amalgamate, but they should go hand in hand promoting the same ends. The progress of natural science, instead of separating man further from nature, has but shown how close man is to nature, and the mystery beneath all. It is the business of religion to do what it can in explaining and using this undoubted mystery for the good of man. Into the mystery

itself science does not pretend to penetrate.

Another test of our ethical status will be our manipulation of finance. Our enormous national debt will give us plenty to do in this direction, so that by the time we dispose of our burdens we should be expert financiers as well as experienced teachers and lovers of ethical truth. Questions of capital and labour have only just begun to occupy our attention, but as time goes on these are sure to become more acute. Our increasing industries with accumulation of capital and fondness for luxury and pleasure, our trusts and stock companies, our rush from the country to the cities, and the increasing gulf between poverty and wealth, will all have their effect in putting us to the test ethically. And the root of most of our difficulties even now will be found to be moral. Some of our ablest thinkers are agreed that for a solution of the gravest questions that confront the nation we shall be obliged to look to moral and ethical education. The heat of the battle is along the lines of competition; and here the influence of moral and ethical considerations is paramount for satisfactory results. And the competition is not only among ourselves; we have come into competition already with other countries, not least of which is the competition of race and labour in California. Without due regard to ethics how shall we know when to insist and when to concede, when to refuse and when to give way, as right and justice demand. A special feature of the Japanese mind is its unwillingness to face or admit defeat. Such a people are in more need of rational and well-tried ethical principles than a people differently constituted. We are too apt to forget that

competition now-a-days is not the old merciless crushing process of ancient times : it is tempered by communal considerations, and in America where the state is overseeing all competition and insisting on fair treatment, we shall have to abandon our old-fashioned nations and habits.

All effort, ethics and everything else we suppose, are of no use but as they promote the welfare of man. Religion promotes man's welfare directly and labour indirectly, ethics being the principle that pervades all, representing the character of the individual. This should be the flower of all human activity. The unique wisdom of Jesus Christ is seen specially

in the way he utilized all human activity for the creation of manhood, the excellence of human personality. All views of life and ethics that treat man as a chattel or an animal, or as a mere machine, are false and detrimental to civilization. Ethics must see to it that all men are afforded an environment fitted for the drawing out and development of the best that is in them. Because the past twelve months have brought these subjects prominently to the fore, causing the whole nation to think anew ethically they must be regarded as a year of supreme importance in the nation's progress.

ALONE

Morotomo ni
 Aware to omoye
 Yamazakura
 Hana yori hoka ni
 Shiru hito mo nashi.



In lonely solitude I dwell,
 No human face I see ;
 And so we two must sympathize,
 Oh mountain cherry tree ;
 I have no friend but thee.

—Abbot Gyosen
 Tran. by W. N. Porter

JAPANESE MINERS

A village of miners in Japan does not look very different from the motley collections of shacks one sees in the mining towns of western America. There is the inevitable long winding street, feeling its way around the bases of giant hills, lined with the same rudely constructed habitations. One difference is that while the American mining shack is almost invariably of wood, the Japanese shack has adobe walls and thatched roof. In addition to the individual huts for families the Japanese mining town has larger huts for foremen and their gangs. Rough *tatami*, or straw matting, may be on the floor, but the ceiling is open to the roof, and there are no apartments. The *o-naya*, or large shacks, are for the most part inhabited by single men, while the married men have the *ko-naya*, or small huts. One Japanese mining town is as like another as two peas. It must be admitted, however, that the miners working under the Mitsu Bishi and the Mitsui companies are better housed than those working for other companies.

The gangs living in the larger mining shacks are not all the same in number, ranging all the way from a dozen to one hundred, according to the size of the shack. The boss, or headman, of a shack is quite an important person, and his importance increases with the size of the hut he rules over and the number of the men under him. For occupying the position of head he gets a percentage of the men's wages, and with a big gang, he lives the life of a lord. As a ruler he is absolute, and enforces his will as law. In some cases the headman is appointed

by the head office of the mine; in other cases he is elected from among his fellows in the gang. They usually like to select a man whose rule will prove benign and just. Physical as well as mental strength must be an essential qualification for office, for moral suasion is not always his most effective way of maintaining discipline in the shack.

Japanese do not as a rule like the life of a miner; and in such places as Tokyo one sees placards calling for mine labourers. Agents too are always on the look out, and if they see a man wandering about with apparently nothing to do, they at once approach him and try to persuade him to go to the mines. The agent receives a commission on each hand secured for the mine. For this reason it usually happens that miners are fellows that have failed in almost every other calling in life, mine labour being a man's last resort. Some of these otherwise useless mortals become very good miners after some training and experience.

A distinction is made between copper miners and coal miners, though in some ways the work interlaps, such as the work of those who build supports in the mines. Pick men, diggers, blasters, drillers and carriers all have their respective duties that vary somewhat according to the nature of the mineral.

Mine workers in Japan usually work in three relays, much the same as in other countries, the hours also being the same. The wages of the lowest workers are about 40 *sen* a day, and range all the way up to 2 *yen* a day for the most expert foremen. The Japanese miner is

not much more thrifty than his fellows of the same class in western mining camps. As soon as he gets his wages he has debts to pay, and the rest he spends on saké, gambling and *geisha*. Of the various holidays and festivals he takes full advantage to have the time of his life.

The Japanese mine is also similar to western mines. There is usually an entrance tunnel running straight for a mile or so into the mountain; then a sudden drop of 60 feet or more through a boring three feet square, from the bottom of which passages radiate in all directions, until the mine is something like a honeycomb. Each passage has to be kept closed except when passing through the door, lest wave motion from blasting should burst ear-drums. In mines of this description the men go up and down along wooden ladders; and when one is about to ascend the shaft, he calls out to let nothing come down while he is on his way up, at the same time holding a small lantern in his hand as he proceeds up or down.

The miners have many superstitions, among them being the belief that the souls of all unfortunate enough to have been killed in the mine, remain in the gloomy passages and corridors watching the operations of their remaining comrades. These disembodied spirits are known as *shiki-rei*; and every shaft has its own sad tale to tell. The experience of living and working day after day in those ghost-haunted caverns deep under the earth has a queer effect on the men, making the miner a type in himself. If a miner's lamp suddenly goes out he believes a spirit has extinguished it. Sometimes when a miner's light goes out he fails in the attempt to light it, and he wanders about lost in the passages. This misfortune is the result of ghostly influence. In the deep darkness he fancies he hears the voice of the unhappy spirit, faint as the music of a mosquito, saying "*fire, fire, fire; I want fire!*" After a man has been lost in the infernal darkness of the mine for several days he comes

out weak and emaciated, like one inured to the companionship of spirits. There is probably some remaining influence of the rough life of miners in early days. Then the existence of a miner was precarious in the extreme. Quarrels among them were frequent, and often murders took place. The bodies of those killed by accident or the hand of their fellows were not treated to decent burial, but often lay at the bottom of some unused shaft out of the way. As the miners proceed down the dark passages sometimes phosphoric reflection is seen on the rocky floors; and this is said to mark the spot where the bones of the dead lie in decay. Thus the spirit of bygone cruelty and savagery still to some extent pervades the air of a mine, and fills the men with gruesome fears and fancies all their own.

Like all Japanese labourers, the miner sings as he works, the pick man, for example, keeping time to the rhythmic exclamation of himself and his comrades. Drillers also do the same. The following is an example:

*Kofu-sama to wa
Shirazu ni mayota
Kikeba oku-yama
Koya zumai!*

O the jolly miner,
A likely lad is he;
Unconsciously I loved him,
But now beyond the mountain,
I hear he roams afar,
And in his own shack dwells!

The above song in the original shows the common sympathy of miners for each other: their fellow-feeling and desire for popularity. The next one indicates the miner's recklessness in the expenditure of money:

*Muko toru wa
Kofu-sama ja nai ka?
Kane ga koboreru
Tamoto kara!*

Who goes there,
Money dropping from his sleeve?
Isn't it Mr. Miner?



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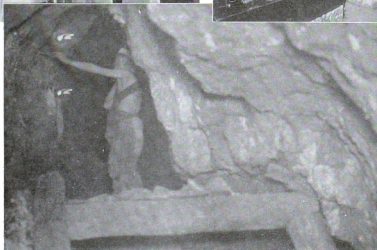
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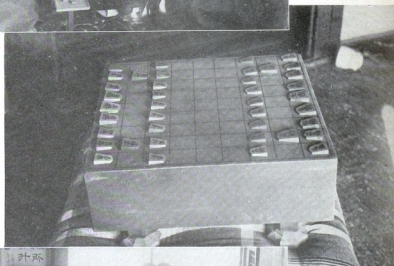
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1. COTTAGES 2. PARKS 3. HOSPITAL 4. SCHOOL
5. WOUNDED 6. UNDERGROUND

THE JAPANESE MINER



JAPANESE CHESS

JAPANESE CHESS

By G. KEIMA

JAPANESE chess, commonly called *shogi*, like the game of *Go*, was originally introduced from China, many centuries ago ; and though it has diverged, from its Chinese prototype to some extent, the two games have a feature in common that distinguishes them from all other varieties. The rank on which the pawns are posted is occupied by only two pieces, called *hisha* and *Kaku* ; and on either side of the king are two pieces called *kin*. In the Japanese game there is no queen, nor any piece of similar attribute. There are 81 squares on the chess board ; and the game is played with 20 pieces on each side, distinguished not by a difference of colour, but principally by the ideographs upon them. Though the movements of the pieces resemble in most respects those followed by the western game, there are ramifications unknown to the latter, introducing elements that would puzzle even the most expert player of the occident to trace the move which cost him a defeat.

The Japanese were undoubtedly first drawn to the game for the same reason that they were attracted by *Go*, namely its military possibilities ; for it is believed that at first it had pieces resembling horses and men. Just when it first appeared in Japan is not exactly known, but there is mention of its being played in the reign of the Emperor Konoye

about the middle of the 12th century. The game continued to have a vogue all through the Tokugawa period, though it was never so popular with the higher classes as *Go*. However, the shogun, Ieyasu, was known to have pensioned an expert in *shogi* named Ohashi Sogei, the same as the great *Go* professional, Sansha. The Ohashi family continued to stand at the head of the professional *shogi* players for centuries ; and at present Ono Gohei is the representative, being an expert of the ninth degree, and therefore what is called a *meijin*. Under him there are other experts of lesser degree, such as Kosuge, who holds the 8th degree, and Sekine of similar grade. These professional players are said to be able easily to make a living out of the game.

Chess is understood by almost everyone in Japan. The very coolies at the corners of the streets, while waiting for something to do, improvise, out of comparatively nothing, means to play a game of chess ; and though the game is professedly despised by the upper classes, it has many experts among them, Count Yoshikawa, for example, having taken the 3rd degree. There is now in Tokyo a corporation known as the *Shogisha*, which controls all professional chess games.

The board on which Japanese chess is played is arranged as follows :

SHOGI BOARD

Kyo		Fu				Fu		Kyo
Keima	Kaku	Fu				Fu	Hisha	Keima
Gin		Fu				Fu		Gin
Kin		Fu				Fu		Kin
O		Fu				Fu		O
Kin		Fu				Fu		Kin
Gin		Fu				Fu		Gin
Keima	Hisha	Fu				Fu	Kaku	Keima
Kyo		Fu				Fu		Kyo

O is the king, *keima*, the knight, *hisha* the rook, and *kaku* the bishop,—or pieces having movements like them. *Fu* is the pawn. The movements of the *kyo* also resemble those of the rook, but are confined to the single rank on which it stands. *Gin* and *kin* are not found in western chess. *Gin* moves one square diagonally at a time; also one square forward. If removed from its original position, it can retreat one square diagonally only. *Kin*, besides having similar movements, has also the power of moving one square on each side of itself, but it cannot return diagonally. The object of the game is, as with us, to checkmate the king. The player must move to guard the king, and when he loses his king he has lost the game. The *hisha*, which corresponds to the occidental castle, is of first importance in defending the king; and in all defensive operations it can lead the attack in any direction, but it can never move diagonally like the king, but then it has the advantage of being able to jump forward any distance. *Kaku* like *hisha*, is an officer that can fly in any direction diagonally; and the *kin*, or gold-braided generals, may jump in any direction

forward but are permitted only one direction for retreat, namely stright but never obliquely. *Gin* is a silver-braided general who may move as the gold, except not straight back in retreat. The *yari*, or spears, can move forward any direction; and the *fu*, or common soldiers can move forward only one step or space at a time, as a vacancy happens. It must be noted that with the exception of the king and the gold general, the chess pieces upon entering the enemy's position should be placed upside down: that is as soon as they reach the third line. In such an attitude they acquire the power of the gold, and are called *narikin* (turned to gold). In this way the *hisha* or the *kaku* may be moved as the gold, at the same time retaining their own powers of movement. Men captured are used to assist attack on the adversary's position. When a chessman is placed in such a position as threatens to capture the king a hint is given, known as *ote*, or king's point, and the king moves away, perhaps only to be attacked by another man, when another *ote* occurs, and so on. When the king is finally invested so as to find escape impossible the day is lost.

HOTELS IN JAPAN

By AISAKU HAYASHI

“THE hotel seemed to me a paradise, and the maids thereof celestial beings.” So wrote Lafcadio Hearn; and the great English writer on Japan goes on to say, that he “ventured to seek comfort in a European hotel, supplied with all ‘modern improvements.’” But he fled from the open port back to a Japanese inn where “once more at ease in a *yukata*, seated upon cool, soft matting, waited upon by a sweetvoiced girl, and surrounded by things of beauty,” it seemed to him “like redemption from all the sorrows of the nineteenth century.”

I wonder, if Lafcadio Hearn entered one of the European hotels of to-day, would he be satisfied? I have also wondered frequently what the tourists’ first impressions are after leaving the splendid palaces of steel, marble and concrete, across the Pacific and putting up in Japanese hotels?

Most tourists, including the “*Enfants gates*” of the Ritz-Carltons and Savoy and Plazas are satisfied more or less, and many of them—especially those, who come out via ports and taste hotel life during their journey—declare that hotels here are much better, than expected! There are shortcomings of course, but what hotel in the world, I should like to know, is faultless in the eyes of tourists?

The hotels in Japan, particularly hotels run in European style, are more or less satisfactory notwithstanding the countless contrary arguments of well-meaning advisers, who take special pains to visit the Far East in order to criticise hotels and proceed to do so as soon as they have spent the first night under our hospitable roofs.

The point is, that these gentle critics, including sometimes people interested and well-versed in hotel matters, do not consider how our so-called “European hotels” came into existence in Japan. They forget the evolution of hotels in

Europe; they forget that the French *chef’s* grandfather was also a *chef* and the German waiter’s uncle owned a hotel and that the Swiss-porter’s ancestors all followed the same “honorable” calling. Hotel business in Europe and in America developed, and it had time to develop to what it is now. But how has it been in Japan?

When Japan adopted and began to assimilate what we call “Western civilization,” only half a century ago, she must have astonished not only the whole world, but herself also. With reference to the hotel business she found herself in a blind alley. The ports were opened to the world; railways and factories were built and foreigners came to the country. As these foreigners had to be accommodated somewhere, the “European hotel” sprang into existence. It was built, furnished, opened and crowded with visitors practically overnight. I believe this explains its defects in most cases. Running a hotel is not quite so easy as many people think, and one can but admire the pluck, ability, patience and organizing power of the first foreign managers, French and German, and in many cases the Japanese, who started to meet the need of the time with purely Japanese help.

Managers in Europe engage a waiter or a cook, and if he is not up to his duties, they simply engage another waiter or another cook. There are plenty of them everywhere. Japan has no agencies, there is no Madame Dollarovitz, who sends you expert heads of departments and incidentally charges them half a month wages for securing a position. You simply have to train the help yourself. In addition to that, the Japanese when taking up hotel work, is handicapped in every direction. He comes into a strange land, although he remains in his native country. The hotel is too big; the rooms are different, the

food is different, the clothing is different from all he has seen before. His duties consist of preparing food, which he does not eat, dusting and caring for furniture which he does not use, waiting on people generally who expect him to speak French, English, and German and to be agreeable, obedient and industrious, as their servants are at home. Hotel servants are not recruited from aristocrats in other countries and about the same rule applies in Japan. The Japanese hotel boy comes from stock which is in most cases poor and comparatively honest, as Mark Twain would say.

Considering all this, it is rather astonishing how difficulties are overcome. Most hotel employees—even those in minor positions—can speak and write English, sometimes a little French. Although the odds are terribly against the Hotel boy he works much harder, than average working man generally does in this country. The hotel employee has also other good qualities; he is polite, obliging, clean and ambitious. Ambition is almost a national characteristic. In many cases he will work hard to please a guest, because he wants him to enjoy his stay in Japan.

So much for the employees themselves. The hotel in Japan itself in most cases stands in a position which makes it extremely hard to compare it with hotels either in Europe or America. It is undoubtedly the most international hotel in the world. Every institution yields mostly to outward influences in its development. The public develops the hotel, and the public is different, and has different manners, requirements, and standards of living everywhere. Here in Japan public influence is either not sufficiently great, or is rather too manifold, to shape the destiny of a hotel one way or other. For example, hotels in England or on the Continent become international in busy places, because their guests are cosmopolitan. In small towns they remain typically English, or German, French, Austrian etc. A reception-clerk in London, Paris, or Vienna is supposed to be conversant with all the principal European languages; he could not hold his position otherwise. In

America it is different. No foreign languages are required from the room-boy in any of the leading hotels in New York, for instance. Very few tourists go to America, who do not speak English, and if so they are left to paddle for themselves.

Different nations require different treatment in hotels, because they have different needs. Take an American ordering for a dinner party. In most cases he will tell you that he wants the best and he pays accordingly. "And don't forget to have the cocktails ready." To all your other questions he will probably say: "I leave that to you, make it a good job," or "you know what I want," or "you do just as you think best," etc. He would be bored to go into details, because he presumes that you know all these details without wasting time talking about them.

He is not so easily satisfied if it comes to talking a room in the hotel. He might ask you a few questions. For instance: Is the room facing North, South, East, or West. Is it sunny? Is it an inside room, or outside room; near to or far from the elevator and toilet? If it has a private-bath, running water hot and cold, steamheat in the winter; running ice-water, a telephone, letter-chute, private firescape, etc., etc.

A Frenchman on the contrary when ordering for a dinner party will tell you he prefers *Tournedos St. Germain*, instead of *Tournedos a la Tivoli*, and will be careful in selecting his wines the same as an English gentleman, who, in addition to that, will be careful as to most of the details from the table-plan to the brandy after dinner unless he knows you very well and trusts you. It is much easier to accommodate these gentlemen with rooms as long as rooms have a private-bath and shower.

These differences are rather far-reaching in the management and construction of hotels. This is one of the reasons why the European hotel manager is different from the American. In Europe or in England you will frequently find a self-made man running the biggest hotel. And nobody can but admire these gentlemen who had nobody but themselves

to rely upon, and battled at every step in climbing the ladder. This type of hotel manager therefore will hunt up different details in case he is a detail-hunter. A French hotel manager will tell you probably how many egg-yolks were beaten into the *Sauce Gribiche* which you enjoyed for your dinner, and in nine cases out of ten explain to you how it is made and how he will be able to make it himself. But if you ask him about his new Dynamo he will probably send you to his chief engineer, whom he trusts and who probably runs that department for a small salary conscientiously and without fault and with the other characteristic accomplishments of the French artisan.

On the other hand although there is many a self-made man in America in the hotel business, their number is diminishing. Hotels in America have developed rapidly; capital was invested which nobody would have dreamed of investing in hotels in Europe. The average hotel man in America therefore is of better social standing than him of Europe. The same applies to the heads of departments, clerks stewards, or head-waiters. They are all regarded and treated as men and not as flunkies, in business and out of business, as long as they play the game. But quite apart from that, the American hotel being better organized, than most European hotels, the hotel man need not work as a waiter or as a cook in order to get a thorough knowledge of his business. The back part of any hotel will give him ample opportunity for mastering many little things essential success as a hotel keeper. The steward's department which runs the kitchen and does all the catering, has developed into an institution like a bank or a post-office in England. They keep the same books, and store the same goods practically in the same way all over the States.

An American hotel proprietor will tell you exactly the horse-power of his electric plant, the latest achievements in his new plumbing fixtures; he will be able to draw a diagram of his new ventilators, and explain to you how much electric power is saved by the hour,

minutes and seconds, and he will also know the price he is paying for his cabbage. How the cabbage is cooked: that he leaves to his *chef* who is paid like a prince; and *how* to serve the cabbage; that is entrusted to the head-waiter, who, by the way, has also no cause to complain about his revenue. Heads of departments are more independent in American hotels than in any other hotels in the world. This style of keeping hotels developed places—the biggest in the world,—but it will not quite suit a Frenchman, Englishman, German and other continentals, unless he has lived for a time in America and got used to American ways.

In Japanese hotels American influence is great, which may be justified by the fact that fifty per cent of our visitors are Americans. But it would not be advisable to follow strictly American customs. Imagine yourself in the place of the hotel manager who some morning meets a continental tourist that has just discovered that his shoes, left outside of the door, were not cleaned; and he calmly points out that his hotel is run on American principles and guests have to clean their foot gear themselves. On the other hand, the same continental tourist, after the boy has been summoned, and the shoes duly cleaned, and his anger subsided, will go to find a cigar-stand in the lobby; and if he has acquired the obnoxious habit of drinking cocktails, he will also be pleased to note that the best bar-boy of the hotel is a graduate of an American School and mixes and shakes in true yankee-fashion, and he will soon stop pooh-poohing the American hotel. German guests will appreciate cold beer, and will not demand ice-water, but you must have both ready in this country.

Altogether you must try to please every nationality under the sun. The ideal hotel in Japan ought to have turkey on the bill of fare and a dance in the evening of the Fourth of July; ten days later or on the fourteenth, the French tricolor should be displayed and the band ought to strike up the "Marseillaise" and a "*Menu speciale*" should be provided on the same day; and there also

should be a "Festessen," plenty of beer and champagne on the Kaiser's birthday.

All this for the simple reason that a leading hotel in a big Japanese city becomes naturally the social center of foreigners residing in Japan. These foreigners come from different countries, and therefore it would not do to make your hotel typically continental, English or American. It should be cosmopolitan on account of the tourist trade also, a sort of happy gobetween. You can not imagine for a moment how difficult this is. Take the *menu* for instance; the Germans do not like "*boillabaisse*," and the English don't care for sauerkraut and sausages. If there is too much roast beef, mutton and mint sauce on the bill of fare the French protest. The Japanese guests side in most cases with the country where they have spent most time.

As far as tourists are concerned, they are more easily pleased in most cases. The hotels of to-day are by no means *Hotel de Luxe*, but the charges are also accordingly lower than those of the leading hotels in Europe and America. And above all, hotels are homes for the tourist. The tired tourist, who is far from home and kin is grateful to return to his temporary "home" after the day's sightseeing, and find a quiet lounge, a cosy corner in the dining-room where he need not dress for dinner, unless he wants to. The buildings themselves will not impress you from the outside; and within, they are full of discord and incongruousness. Design too, is out of date and uneconomical to operate. Guest rooms are painfully devoid of Japanese atmosphere with the exception of a screen, one or two *Kakemono* and a pot with a dwarf tree. Sometimes you will find a picture of the battle of Napoleon and portraits of some European statesmen, hanging on the wall. Imagine a patriotic Frenchman waking up on a beautiful spring morning and perceiving on the wall opposite the grained features of Bismarck glorified by the smiling sun! He won't tell you anything about the

picture, but he will dress up, go down to the office, and complain that he rang the bell twice and nobody answered and that the breakfast coffee was rather weak. Try to make friends with him as hard as you please, but he won't talk to you any more. And all this trouble on account on Bismarck.

How hotels are going to develop in this country, the next few years will show. Plans are ready for a hotel in the capital with three hundred guest-rooms, restaurant, grill-room, roof-garden, ball-room, banqueting halls and numerous private dining-rooms, which when erected will proudly rank among the greatest hotels in the world. This example will be followed in the near future, in other cities, old buildings giving way to new. And then the country hotels must not be neglected. Beautiful regions there are all over the country, not only in familiar places but also out of the way in unbeaten tracks. With the popular use of motor-cars, the building of light railways, backed by such an influential organ as the Japan Tourist Bureau, these regions must develop. What a wonderful prospect there is for tourist trade and hotel industry in Japan.

There is a general awakening among hotel men, and some thirty prominent hotels have banded together, and organized the Japan Hotel Association. Its chief object is to promote the development of hotel business in Japan and to give satisfactory accommodation and entertainment to foreign visitors to Japan and also to foster mutual cordiality among its members; to endeavor to have the members come in close touch with one another for the purpose of correcting abuses on the part of those who cater to the needs and comforts of foreign tourists; to study the means to encourage foreign visitors to Japan, and business facilities in general, and taking steps for protecting and promoting the same. There is no reason why Japan, with her rich, and beautiful country, should not become one of the most popular resorts of the world.

SAIGYO

THE GEORGE HERBERT OF JAPAN

IN all countries the priest has ranked among the nation's greatest poets as well as among scholars; and this is as true in Japan as elsewhere. Those familiar with the history of Japanese literature can hardly think of such names as those of Ikkyu and Saigyo without being in some sense, however remote, being reminded of such priest-poets of England as Keble and Herbert. The comparison is not very close, to be sure, but the similarity obtains nevertheless; for the soul moved to music for love of the Divine Being is essentially one in all lands. Nor need the priest-poet confine himself to purely religious verse; for just as we find such poets as Donne and Herrick in Britain covering all the range of the human heart from light love-lyrics to those of profounder spirituality, so among the priest-poets of Japan the human note often transcends even the religious, which was too often in mediæval times prone to be somewhat superstitious.

It can hardly be said that Buddhism has inspired its priests to poetry in the same measure that Christianity has done in Europe; but Saigyo was a Buddhist, and his poetry is more or less suggested by the life his calling imposed. The pessimistic propensity of Buddhism does in some degree dispose the poet to flirt with that undertone of sorrow and melancholy which seems to pervade human life, the sad sweet music of humanity. Like the monasticism of the European Middle Ages Buddhism dispised and still dispises the world; and in Saigyo's day

it was the custom for priests to forsake the world of men and retire to solitude and meditation. In his retirement from the common life of men Saigyo found ample opportunity for that communion with nature which is always a source of poetic impulse, though the truest and best emotive literature must ever proceed from an insight into all life, human as well as earthly. The retirement of Herbert with his friend Ferrar was so much more human in every way that we are not surprised to find his grasp of things more consonant with reality than any note struck by the poet of old Japan.

Saigyo lived toward the close of the Heian period. At first he was a *samurai* in the service of the Emperor Toba, being an officer of the Imperial Guards. Enjoying the highest confidence of his Imperial master he might have attained any degree of eminence; but he insisted on leaving off war for the peaceful life of a religious recluse. Perhaps he had sickened of the atrocities of the battle-field and, like many another, desired to forget scenes of carnage in a life of penance and prayer. At any rate he would become a priest; and a priest he became. His conversion, like Luther's was sudden and also similar. Luther was so impressed by the sudden death of a friend that he resolved on adopting a mode of life ever in readiness to depart when death summoned; and so also it was with Saigyo. He had a fellow-*samurai* of whom he was very fond. They used to meet daily and have sympathetic converse together, always

meeting at the same place. One day however, the friend did not appear; and when Saigyô went to the home of his friend to ascertain the reason, he heard much weeping and lamentation, the mother and wife of the young *samurai* in anguish over the sudden death of their protector. Saddened by the sudden grief, Saigyô abandoned the world and devoted himself to the cause of religion. That same day when he arrived home his little girl ran out to meet him as usual, expecting the accustomed embrace from her father. Much surprised and grieved was she to find him push her aside without a word. This was his first step in breaking with wife and children, and taking to the ascetic life. These recluses of the Middle Ages seemed to regard human affection and domestic relationship but lightly, and many a happy family was broken up through a misunderstanding as to what was the world that should be forsaken. Men have not yet learned that the devil within a man is more to be feared than the devil without him. And so Saigyô gave up his wife and children and adopted the life of a Buddhist priest. He found himself tonsured and installed in the famous temple of Kishi, the *Kongobuji* on Mount Koya. His life there was at first somewhat uneventful. He made pilgrimages, like the others, to various noted shrines, and endeavored to pile up merit for the future. It is said that he covered most of the Empire in those sacred journeys. He seems to have rather liked this tramp existence, for he at last devoted his whole life to it, wandering about continually all over the country. He believed that a priest should have no settled abode, and appears to have had no difficulty or hesitation in practising his belief. With a wide bamboo hat, wearing a priest's rough habit, and a staff in his hand, he wended his way daily from place to place, an object of interest and admiration wherever he went.

It was under such circumstances that he composed most of his verse. Spent with the distance and the sun he would pause under the shade of some venerable tree and indite verses in accord with his muse, and sing them to himself as he

proceeded on his way. Once he came to Kamakura, the then capital of the shoguns; and the great Yoritomo was in the seat of the mighty. The shogun, already familiar with the name and fame of Saigyô, welcomed him to Kamakura and received him in audience. After enjoying the wisdom of his conversation for some time the shogun presented him with a beautiful cat carved in silver. He accepted the gift with due grace and departed. He had not proceeded very far on his way when he met with a company of boys playing on the roadside. Seeing the cat in the priest's hand, they began to mew, at last calling out requesting him to give it to them.

Saigyô was not without enemies, so that his life was not altogether unworldly. There was another priest named Mongaku, who was jealous of Saigyô's renown. This priest had in his youth been a lewd fellow, and to escape from his sins had retired from the world. But when he heard of the fame of Saigyô he made unworthy remarks about him, and criticised him severely for his habit of going about composing odes and calling on people of importance, suggesting that it was not consistent with the life of a priest. One night a man called at the house of Mongaku asking for shelter; and the priest was astonished beyond measure when he learned that the name of the stranger was Saigyô. He pretended to receive the guest with every mark of respect and welcome. After Saigyô's departure Mongaku's disciples gathered around him, wanting to know how it was he so kindly received the man he hated. But Mongaku asked them how they could expect him to insult a man who was better than himself. Thus it will be seen how the character and presence of Saigyô affected those with whom he came in contact.

Saigyô's love for nature, especially in her blooming moods, may be inferred from the following poem composed in honour of the plum flower:

Negawakuba
 Iana no moto nite,
 Ware shinan
 Sono kisaragi no
 Mochizuki no koro!

(Would that I might die under the plum blossoms in the month of February, when it is just full moon.)

Remarkable to relate the holy man had his wish; and on the 15th of the second month, when the plum trees of Japan are all opal and ivory, he passed away in the year 1198 at a ripe old age; and the anniversary of his death is still observed as a Buddhist holiday, when saints and poets assemble to contemplate all a single soul can suffer and brave in order to escape sin and not to fail of life's ideal. For that a man may be mistaken in what he deems the best means of triumph, does not militate against the fact that he tried, in the best way he knew, to overcome and to prevail. It is the motive that gives to life its true value.

The little anthology comprising a collection of his poems, known as the *Yamaga-shu* or Mountain Home Collection, is like a brilliant constellation among the artificial imitations that make up most of the other poetry of that time. The standard work of poetry was the anthology known as the *Kokin-shu*; and most of the poets of the day simply essayed to copy the phrases and conceits of that collection, without any attempt at original conception or inspiration. Saigyo alone wrote and spoke from the heart. There is no fluff about his verse. Each is a precious jewel in itself. And it shines with undimmed permanence because its facets were polished by the agony of life's stress and burden. His poems are diamonds from the primal fires of nature's heart. To him poetry was not the mere amusement and pastime that it was the majority of poetasters in that day; it was an expression of life as he understood it. To the man who had abandoned home and wife and children, in pursuit of an ideal, the meaning of sacrifice was very real; and the flowers of spring as well as the red leaves of autumn, all had a message he alone could appreciate. Saigyo never used a conventional phrase, nor indeed any word, just because other poets had done so; his words are always suited to thought welling up within, and his

emotion springs radium-like from the heart. There is no other Japanese poet that in this respect can compare with him except perhaps Narihira, of a still earlier time.

The following poems do something toward representing Saigyo at his best, though they lose most of their force and beauty in translation:

Tsukuzuku to
Mono wo omou ni
Ori-aware
Naru Uchisoyete
Kane-no-oto-kana!

(When deeply sunk in thought, how sorrowful to hear the distant temple bell!)

Hana no iro ni
Koe ya somuran
Uguisu no
Naku ne koto naru
Haru no akebono!

(A deeper sweetness marks the voice of the bushwarbler as he sings among the cherry blossoms at the dawn of spring!)

Yoshino yama
Kozuye no hana wo
Mishi hi yori
Kokoro wa mi ni mo
Sowazu nariniki!

(Since the day I beheld the cherry blossoms of Mount Yoshino, my soul does not go with my body!)

Nigoru beki
Iwai-no-mizu ni
Arane domo
Kumaba yadoreru
Tsuki ya sawagan!

(The water in the pebbly pool I will not dare drink, lest I disturb the moon sleeping therein).

Yomosugara
Tsuma koikanete
Naku shika no
Namida ya nobe no
Tsuyu to naru-ran!

(Throughout the night a deer was crying, all lonely for his suppose; and here this morning on the grass his tears are turned to dew!)

WOMAN'S INFLUENCE IN JAPAN

By PROFESSOR S. SASSA

IN primitive times, when man knew naught of duty, doing what was right only as he was compelled, the gods had to take matters largely in their own hands; and at such a time might was right. In almost every contest physical force was victorious. Under such conditions women, of course, were regarded as inferior to men. The brave always obtained the fair, the fair always liked the brave. The old Japanese myth about Susa-no-O-no-Mikoto slaying the huge hydra and then taking Kushi Inada Hime to wife was literally true to life. Thus for a period man continued to increase in power and prestige, while woman remained in an inferior position. Her very existence depended on the protection of man; thus she was beholden to his mercy and care.

In the *Manyōshū* anthology of ancient Japanese literature there is a story of a contest between two suitors for the hand of the same girl; they drew their swords and decided the matter there and then by trial of arms. Thus what justice there was must have been swiftly decided. It is a picture of primitive ages.

In subsequent times, as civilization began to dawn, develop and spread, the more humane side of man began to come into play. Love and tenderness commenced to affect brute force. Mental and moral force began to be felt in the affairs of life. Intellectual ability and achievement were seen to be

coming into competition with physical prowess. At last there appeared on age when one who excelled in intellectual attainment, such as the poet and the prose writer, was placed even above the soldier. This stage Japan had reached in what is known as the Heian period, from the eighth to the eleventh century. In that age the strongest man still continued to win the fairest woman, but the strongest man then was not always the warrior. Quite as often he was the great councillor or the poet. Thus the Heian period has been reckoned the golden age of Japanese literature and intellectual eminence. At such a time it was not unnatural that woman should come well to the front and attain a position scarcely inferior to man.

The woman of the Heian era are still reckoned among the most illustrious that have appeared in Japanese history. They were women of a type not to be won by mere physical force; they demanded character and mental attainment in those who asked for their hand. The former position was, in fact, almost reversed; woman to some extent assumed a position above man, much as she is now doing in Europe and America, and man had largely to do her bidding. She became the intermediary of the gods, man's good angel directing him toward nobler ideals. In the *Taketori Monogatari*, the oldest piece of prose fiction in Japanese literature, this situation is quite

evident. To gain the hand of the fair Lady Kaguya many noblemen and knights of various degrees are represented as undertaking perilous adventures at her bidding, so as to become the man of her choice. One goes after over dangerous seas in search of a matchless jewel to be found only in the gills of a dragon; another sails over distant and dangerous waters to discover a mysterious island, called *Horai* for a fire-proof robe of fur; and so, many and various are the adventures undertaken to win the fair lady's approval. Thus we have a picture of woman's supremacy that can be paralleled only in the western world of to-day. I do not undertake to say whether it stands for progress or deterioration. All I desire to point out is that the prevailing ideals in Japan with regard to woman a thousand years ago were much the same as those now supposed to stand for the most advanced thought of Europe and America. It would be interesting to inquire how far the exaggerated notions of the west may be expected to meet with the same reaction that took place in Japan; but as the change in Japan was due more to the misfortunes of civil war than to any conscious reversion to more primitive ideals, we may suppose that so long as the war-spirit does not get the upper hand in the west, woman will continue to enjoy her present pre-eminence.

At least such is the inference one may safely draw from Japanese history. In the Heian age woman was at the zenith of her power and influence. Among the more illustrious women of the period were writers of poetry and classic prose. The *Makura-no-soshi*, a work by the lady Sei Shōnagon, is one of the finest pieces of literature in the whole course

of Japanese history. The position accorded women in that work would seem to have been one in which mere man withered at her frown and revived only at her smile. The attitude of the authoress cannot be taken as a mere arbitrary assumption. The book is a picture of women's position and influence in the beginning of the eleventh century. From the contemporary history of that time it is plain that women were so influential that they were used by the more powerful families to win precedence at Court. In those days the greatest man next to the Emperor was the Prime Minister. In the time of Sei Shōnagon his name was Michikata, and his daughter Sada-ko was Imperial Consort of the Emperor Ichijō. Sei Shōnagon was her lady-in-waiting, and therefore in a position to know the status of woman at that time. The succeeding prime minister, Michinaga, wielded the greatest influence ever exerted by one in that position at Court; and it is all attributed to the fact that three of his daughters were Imperial consorts in turn; and thus began the influence still retained by the Fujiwara family. So satisfied was he, that he could compose a poem of sweet content which has come down to us:

This world is my world, I ween;

No cloud obscures my fair full moon!

Thus by virtue of his daughters at Court this man had his own way in everything, even to the selecting of the Heir apparent. One of these ladies, the Empress Akiko historically has been given the title of *Jōtōmon*, an honor that proves how indelibly she has impressed herself on the national history. The Empress Jingo also was not only a consummate ruler in her own right but a

woman that all Japanese are proud to remember. Another lady of great historical eminence was Masako, wife of the shogun Yoritomo, who was in every sense a most extraordinary woman. Yet even she did not eclipse Akiko, the Empress. Not only the *Makura-no-soshi* but also the *Genji Monogatari*, written by that clever lady, Murasaki Shikibu in the 11th century, shows that the woman of that period never bowed the knee to man, certainly never in humiliation. The same fact is brought out in the laws regulating inheritance in the Heian era, when all the children of the family were given equal shares, males and females being on exactly the same basis. Such property rights tended much to the enhancing of woman's power and prestige.

It was in fact an age when woman set the standard in everything. In many cases they were not given in marriage even, but sons were adopted into the family for the daughters that needed husbands, the men losing their family names in those of their wives. The daughters were given a separate establishment in the homestead compound, or in a country villa, whither they resorted with their husbands, the latter sallying forth by day for duty and returning promptly at night to their mistresses. It is also clear from the literature of the time that woman occupied the chief place in society. It would seem that daughters were given a position even above their mothers; for in such works as the *Genji Monogatari* there is reference to the custom of mothers supplying their daughters with clothes even after marriage. A mother's duty to her daughter ceased only with the death of the latter. Thus woman was the real lord of the house; so much so indeed that man had to be referred to in the language of that time as the "male-master;" and the servants of the lady before she had admitted a husband to her mansion, used to assume some measure of authority over the newcomer, and even say unpleasant things against him. To the husband of that day it was not 'roses, roses all the way.' He had to know what was what, and observe it, or he would have his better half after him.

But the peace and progress which marked the Heian age was rudely disturbed by the outbreak of civil war, ushering in the dark age of Japanese history, when the great families were for years locked in mortal combat for the supremacy; and during this time woman's power declined to a position from which it has not even yet fully recovered. In society, literature and art woman was quite at home; there she could be a leader. In the home as wife and mother she could easily reign as queen. But in war she was nowhere. In the bloody internecine strife that now stained the land, the heads of families had to take their part; and during their absence or on their death, woman was unequal to the duty of assuming the headship of the house; the head had to be one who could fight and protect the family if necessary. Consequently grew up the custom of appointing the elder son to this position. He took full advantage of his newly acquired authority; the whole family including his mother, brothers and sisters had to obey him and abide by his rule. He inherited the estate, and the rest of the household were his subjects. The new code sometimes led to relations that were absurd, when it happened, for instance, that an uncle become the subject of his nephew. Thus arbitrary convention and the rule of brute force were rescussed by the recrudescence of war, and civilization received a serious setback. From that time woman once more ceased to attract much notice. Here and there was evidence that she could not be completely suppressed. There were always a few women who possessed their souls, and made their force of character nobly felt. It may be that woman was, under the circumstances more eclipsed than dethroned; for we read in the laws of the Kamakura period, the era of military rule, that "if a husband deserts his wife, the latter shall have all rights over the property of her husband."

One of the most interesting pieces of evidence supporting the view that woman never wholly lost her high place in the Japanese society of the dark age, is a story in the *Adzuma Kagami*, which has

reference to what might be regarded, perhaps, as a breach-of-promise case. The man in the case broke his vows of marriage, and was found living with another woman. The jilted lady brought her case before the shogun. The man, as usual, blamed the woman. At the judicial examination he pleaded that his wife had been immodest, which the deserted lady warmly denied. It was the custom under such circumstances in those days for the woman to be ordered to shut herself up for seven days and nights in some gloomy temple and seek the judgement of the gods. If nothing happened to her, she was assumed innocent, and decision was rendered accordingly. The woman in the case mentioned was commanded by the court to shut herself up in the temple after the accustomed manner. She did so. Nothing happened to her. The verdict was in her favour; and the judge sentenced the man to hand over all his property to the woman, and directed that her heir was to be her elder son. Here it is clear that the rights of woman were well recognized even in the most unlikely ages of Japanese history. Of course her position was nothing to what it had been in the Heian era. It was tolerable, though man now had the supreme power over her.

With the disintegration of social forces and the break up of the old civilization which ensued upon the age of civil war, a period of fierce will-force succeeded the age of delicate conception and elevated sentiment, the age of culture. The last light gleaming out from the departing age of Heian culture was the *Tsurezuregusa*, written by Kenko; but even in this we can discover the germs of the evil that led to the outburst of long-continued strife and the régime of unrestrained will and wild passion. Even after the peace that followed upon centuries of strife, woman never regained her former high place in the national mind. The age of peace was inaugurated by the Tokugawa shogunate. But with the increase of Confucian studies that become a marked feature of the Tokugawa period, woman had little hope of due consideration; for Confucianism gives woman a low place

in the scheme of civilization. Against Buddhism she had also to contend; for the religion taught man to regard woman as one of the many evils of life, and warned him against love of her, as the way to hell. All sex relations were to be looked upon as evil. Thus Buddhism never attempted any rational explanation as to the natural relation of man to woman. Woman was consequently pushed into an unfair position, where she was an object of speculation and suspicion. The only certain teaching was that of Confucianism; and that was to the effect that man was the lord and woman the weaker vessel. This teaching naturally proved acceptable to the military class that had now assumed the predominance; and owing to the power and influence of that class, the prevailing sentiment as to woman soon spread among the merchants and lower classes also.

This extreme view of woman's position as compared with that which obtained in the Heian era, is nowhere more vigorously expressed than in the work of Yekiken Kaibara in his *Onna-daigaku*, or Golden Rules for Female Virtue. Up until this time the extreme view against woman had not obtained very extensively among the farmers and merchant class. With them the eldest son had not hitherto invariably claimed precedence. And when their daughters were given in marriage they always commanded a certain dowry. So carefully had this custom to be observed that if a farmer could not afford a dowry he was obliged to have a small silver box made in which he placed a few tiny pebbles and pieces of tile, the box to be carried before her by two porters on her way to the home of her husband, to symbolize her worth to the man of her choice. The rapid decline of this custom in the Tokugawa era shows how the influence of Confucianism had spread and how widely the teaching of Kaibara was taking effect. Soon it came to be said that the woman who required a dowry to make her of value, could not be of much worth personally. Thus militarism and Confucianism united in the suppression of woman, and one of the most influential

books of the time backed up the suppression.

There is no doubt that had the Heian attitude toward woman continued unbroken down to the present day, the position of the Japanese woman would have been in on way inferior, if not superior, to her European sister. It is an old saying that first thoughts are sometimes best, and this is undoubtedly true of Japan, in regard to woman. To take the views of woman that appear in Japanese literature between the Heian and the earlier Tokugawa period, as representative of Japan, would be a great error. The view that prevailed during the period of our highest culture must be the most representative. Some of our people who come back from abroad talking of the position of western woman as a new thing much to be desired in Japan, show their ignorance of their own history; for the western view is no other than the view that has been in Japan for more than a thousand years even when the women of Europe were in ignorance and low civilization, except that during the régime of militarism and perverted religion it has become obscured and suppressed. We have every confidence that it will not be any very great length of time before the Japanese woman will again come to her own. What is the good of all this talk about the New Woman, if it does not mean as much? The day when woman can be regarded as the private property of man in this country has forever passed away. It remains now for her to assume the position that is open to her, and be what she was in the Heian era.

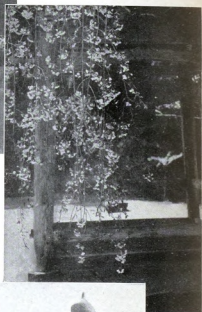
The one thing that we do not want woman to do is to ape man. We expect her to be herself, to occupy a position

and command an influence without competing with men in the realm of labour and manly activity. Though the rights of men and women are equal, there is a limit in their relations. There are duties and activities proper to men, and also duties and activities proper only to women. They should not trespass on each other's preserves. Sex itself marks a line between them which they are in duty bound to respect. Any encouragement to movements that tend to destroy the proper sphere of woman and prejudice her against motherhood and family life are pernicious and must be opposed. The relations between the sexes are wholesome and right only as they make for the good of the family and of society in general. Man and woman should be mutually helpful toward this end. Every effort of woman to eclipse and supplant man in the realm of human activity usually his doomed to affect society unfavorably. Both men and women are equally bound to be and do nothing but what is helpful to the common life. They have quite enough rights and opportunities in common not to want to trespass on each other's spheres. The main realm of woman must be in the home; that of man outside. Exceptional social and industrial circumstances may at times prevent this ideal being always and everywhere closely honoured; but such should be the exception and not the rule. In so far as such exceptions tend to predominate in any community, society there will deteriorate. In proportion as men and women respond only to the duties that nature and evolution have marked out for them, will society be sane and wholesome, and the progress of mankind be assured.





MARQUIS AND MARCHIONESS KURODA, RECENTLY MARRIED



JAPANESE CHERRY BLOSSOMS

JAPANESE CHERRY BLOSSOMS

By DR. Y. HAGA

(IMPERIAL UNIVERSITY, TOKYO)

THE Japanese word for flower or blossom is *hana*, and the same word is used for "nose"; for as the nose is the most prominent part of the face, so the blossom is the most conspicuous feature of a tree or plant. Now, the word *hana* when used without qualification in Japan always means the cherry blossom a clear indication that the cherry is the most prominent flower the nation knows. The ancestors of Japan from the remotest times were accustomed to call the cherry blossom *hana kurwashi sakura*, or the beautiful flower of the cherry, showing how favorably they were impressed by its appearance. A favorite pillow-word for evening up the measure in poetry was the phrase, "*sakura* flower of flowers," and so the other familiar phrase, *ko-no-hama*, always meant the cherry blossom. In short the cherry was *the* flower of Japan, as compared with all other mere blossoms. So exquisite a creation of beauty naturally in time came to be impersonated; and Japanese history is run through as with a golden thread by such phrases as *kono-hana sakura hime*, or the Cherry Blossom Lady. From Japanese mythology it would be easy to show that from the beginning the cherry flower became a symbol of the Land of the Rising Sun, because of their mutual loveliness. In the oldest Japanese anthology, the *Manyōshu*, there are

numerous references to the beauty of the cherry blossom. In the year 412 the Emperor Ingyo composed a poem on the fair cherry blossom and dedicated it to his beautiful consort, the Lady Sotoōri, a copy of which may be read in the JAPAN MAGAZINE for April, 1910.

The origin of the word *sakura*, or cherry, is itself suggestive; for it comes from the root, *saku*, to sprout or bloom. The word *sakabae* means flourishing, or successful. It will be seen therefore that the word *sakura* has influenced the language and life of the nation, being associated with all that is beautiful, prosperous and happy. Saké, the national wine, is also from the same root, having the same effect on the body as the sight of the cherry blossom on the eye. Thus wine, woman and the cherry blossom have gone together as suggestive of beauty and happiness in Japanese history and civilization. All the classical literature of Japan is full of references to the cherry blossom as emblematic of everything ideal in connection with Japanese life and character. The poet Motoōri in an exquisite stanza says:

Shikishima no

Yamato-gokoro wo

Hito towaba

Asahi ni niou

Yama-sakura-bana!

(If any one desires to know the heart of Japan, let him gaze at the blossom of the

mountain cherry, exhaling its fragrance in the morning sun.)

And so the Japanese proverb says: The cherry is the first among flowers as the *samurai* is the first among men.

From very early times the cherry was made an object of devotion by the Imperial Court. Feasts were given under imperial auspices in honour of the blossom and poems composed in admiration of its beauty. From this originated the flower-viewing parties that are still a pleasing feature of Japanese society in the spring time. *Sakura-gari*, or cherry-hunting, is a custom observed by rich and poor alike, when all go out in crowds to pic-nic under and admire the filmymisted petals. The children are thus taught to admire the cherry blossom from earliest infancy, and at least one day in the year will be rocked to sleep under its opal beauty. That the cherry blossoms have a moral influence on the Japanese the people themselves have no doubt. The regent Yoshifusa has a poem which makes reference to one whose heart was purified by gazing at the cherry tree in full bloom.

The cherry is simple in colour and odour, and harmonizes well with Japanese conceptions of what is dignified and fair. Japan is a land of blue sky and clear water, a land of gayety and openness. The cherry blossom adorns with equal propriety retired recesses and populous quarters. It blossom in later spring when the days are overcast and luckewarm, a season of flower-time cloudiness. At

night the modest moon shines through the misty air on the still purer mist-world of cherry blossoms, and all is suggestive of mildness and calm. Through each day the rugged angles of nature are bathed in a soft pearl cloud of bloom. Like human life, its season is brief and then it passes away as cheerfully as it came. It suggests that cleanliness and purity which every true Japanese loves and lives. Like the true man it is ready to die when the time comes, and is as fair in death as in life. Thus the cherry blossom has ever been a symbol of loyalty, its fair form ever adorning the sword of the *samurai*, and proving a favourite symbol everywhere.

About the cherry all Japanese cherish a sentiment unknown to people of the West. In the ancient days when the Emperor resolved to remove the Imperial capital from Nara to Kyoto, the order was given to transplant the beautiful trees that bore double cherry blossoms, but the people of Nara were so displeased that they raised a great agitation, which only pleased the Emperor, who had not realized the extent to which the people loved their cherry blossoms. Great men have been known to offer prayers to Heaven that the life of the cherry blossom might be prolonged in season. When the maker of sweet meats wants to make a dish that will sell well he calls it *sakura-mochi*, *sakura-dako*, or some name associated with the cherry, for then no one can resist trying it.





YOSÉ TALES

AS is well expressed in the old saying, plated gold soon comes off; so one can always do well what he knows little about. A seller of sweet wine was making his usual rounds, with his two tall boxes suspended over his shoulders on a pole. Under the wine was a hot charcoal fire to keep it warm and palatable for his customers on so chilly a day; and he kept calling out at intervals: "Wine, wine, sweet wine!"

Two wags were seen coming up the street from the opposite side. On hearing the cry of the wine-seller, one of them called out: "It's hot, isn't it?"

"Yes," responded the vendor, "quite hot."

"Then why not go into the shade and sit down," said the wag.

"You are quite a clever fellow," said the other wag to his companion. "Next time we come across a sweet-wine seller I will try your game on him for a joke." Just then they met another sweet-wine vendor coming up the street. He was calling out as usual: "Wine, wine, sweet-wine, hot!"

"Oi, oi," cried the wag; "You say it is hot? It is hot, isn't it?"

"Just the right temperature!" answered the old man. As this answer

could not be applied to the weather, the fellow had to buy a cup of the wine, and share it with his companion.

A similar story is told in connection with a *soba* vendor. *Soba* is a kind of macaroni made from buckwheat. A fellow going along the street saw the *soba* seller coming and said; "*Sobaya san*;" "Yes," answered the *soba* man; Did you call?" "I remarked that it is very cold, isn't it?" said the fellow. "Yes, indeed," responded the *sobaya*, very cold."

"It must be hard going your rounds in such cold weather," the fellow went on sympathetically. "I see your business name or motto is 'A Great Hit'; I, rather like that, so I will order a bowl of *soba*. Make it good and hot. O, you have it prepared already. My, but you were quick about it. Well, what one wants to eat one wants quickly; so it's all right. And what a magnificent china bowl to put it in. Food tastes all the better for having a nice dish to eat it from, even if the contents be not best. Um! but it tastes good! What nice, thin, light *soba*! I never care for thick *soba*, though some recommend it. Give me the thin every time! At the famous *soba* restaurant, *Nagasaki*, they always have it that way. The

flavour of the sauce you make is fine, too! I don't see how you can make much profit on such *soba* at 16 mon a bowl. The flavouring is real *chickwa* too, made of real gluten. Well, I must say it is nothing but honest to use the real thing; nothing sham about you. I should like to have more but I am afraid of overeating."

The *soba* vendor was highly elated at this praise, and eagerly held out a hand for the price.

"I having nothing but small coin, said the man, "so hold out your hand well and make no mistake in counting it."

"Very good," assented the *sobaya*.

"One, two, three, four, five, six, seven, eight,—O, by the way, what time is it?"

"Nine sir," said the *sobaya*.

"Ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen; three you are! Good night!" And before the man could think what had happened the fellow was out of sight. Another fellow who heard how the *sobaya* had been served, thought he would try the same trick; and so when he met a *sobaya* on the street one night he began in the same way: "Oi, oi, *Sobaya san!*"

"Yes, sir!"

"It's cold tonight, isn't it?"

"Well, no, not so cold as usual!"

"Give me a bowl of *soba*, please!"

"Very good, sir!"

"I like your business motto: 'A Great

Hit;—no, '*Maruya*,' A Round House,' it is, isn't it? Ah, that is not bad; *round* means socially adroit, I suppose; an affable man of business. O, you have the *soba* ready so soon? Well, *soba* men should be alert. Good dishes make food taste fine. Some vendors have very poor china, and dirty at that, but yours is,—well, yes, dirtier than most, I must admit. But the *soba* is all right, isn't? Others, have that thick, cheap, nasty *soba*, but yours is thi-thi-thi-well, no, not exactly thin, but a bit stout, I must say. At any rate it is different. And the sauce too, it has a flavor, well,—too salty, I have to own; but the material seems good. I should like to try another bowl but I might make myself ill, so I will pay you now. As the coins are all small copper, be careful to count them and have no mistake."

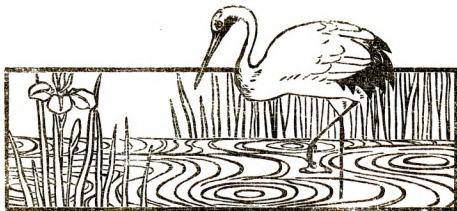
"Thank you, sir," said the vendor, holding out his palm.

"What a huge fist you have! well, one, two, three, four, five, six, seven, eight, nine,—O, by the way, what time is it?"

"It is six, sir."

"Seven, eight, nine, ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen."

"Thanks, ever so much," and the *sobaya* proceeded on his way and was lost in the darkness before the fellow had realized his mistake.



SECRET OF JAPAN'S PROGRESS

By SOICHI NAGAMATSU, B. C. L.

THE marvellous progress Japan has witnessed during the last fifty years may in great part be attributed to a simultaneous development of the democratic spirit with general growth in education. With the Restoration came the breaking down of barriers between class and rank, and the doors of opportunity were opened to all. Of course the real secret of national progress must to some extent be found in the character of the Japanese race, but this could not have accomplished what has been done unless a proper environment had been created. Left uncultivated, a thousand acres of even the most fertile soil will not produce a bushell of grain: it is the cultivation, as well as the nature of the soil, that decides the result.

With the establishment of an efficient national system of education large numbers of the lower classes began to stream into the ranks of educated and intelligent citizens, and soon was created a class to whom the nation owes much of its subsequent progress. It is, however, a significant comment on Japanese civilization that in the earlier days, even before the establishment of any national system of education, Japan had so many great men of heroic mould and unexampled character, so strongly charged with the modern spirit as to be able to bring about the Restoration and establish a constitutional Empire. Still more remarkable is it that such a government could have found a people ready to fall

in with the new régime and rise fully to the new order of things. That the Japanese, whom western nations were wont to regard as but half civilized, could thus respond to modernity with efficiency and appreciation, deserves careful study, if one is to determine the secret of Japan's progress. What then was the system and what the spirit that produced these Meiji heroes upon whom the nation had to depend for its re-establishment on a modern basis?

In the first place it must be understood that Japan was not so ignorant of world-thought before the Restoration as some historians have fancied. For centuries, even from the time of the Ashikaga shoguns, her doors had been open to foreigners, and many Europeans had been coming and going for the purpose of business or religion. The Portuguese in 1541 and the Spanish and the Dutch as well as the English, all in succession, had carried on considerable commerce in Japan, while under the Jesuit missionaries hundreds and thousands of Japanese became Christians and were strongly impregnated with western ideas. These Christians included even some of the more influential feudal lords. In the hands of the Spaniards and the Dutch foreign commerce reached a very high degree of prosperity. At that time it is quite evident Japan had no idea of opposing either foreign commerce or foreign religious propaganda. But the religious propagandists abused their privileges and

endangered the national government, and in the end came into clash with the authorities. The Japanese authorities in the grew suspicious of political ambitions on the part of the foreigners, and this suspicion was confirmed by reports supplied by the Dutch traders. To avoid the supposed conspiracy the *Bakufu* determined on the expulsion of the Portuguese and Spaniards. This involved severe religious persecution, and led to the formation of a plot by the Christians in Kyushu, when a number of them shut themselves up in the castle of Shimabara and defied the authorities. After that the propagation of the foreign religion was strictly prohibited and all missionaries were banished from the country. In time all foreigners were placed under the ban, and all ports were closed except Nagasaki, where the Dutch were permitted to trade at Deshima. For years onward the whole Japanese nation was in constant fear of foreigners, especially of those adhering to the Roman Catholic faith.

Japan thus remained closed to the outside world until the latter half of the nineteenth century when the British and French began to take a renewed interest in Far Eastern commerce, and the *Kurofune*, or black ships, began to be seen along the coasts of Japan. The opium war in China, involving an attack on Peking by the forces of England and France, awoke the people of the whole Far East. Russian ships commenced to cruise about northern Japan, creating immense excitement among the population. It is not to be wondered at that the Japanese, who had no conception of the meaning and importance of foreign commerce, should have supposed that the main ambition of these foreign intruders was political and territorial. The mind of the whole nation was in a fever; it was believed that Japan stood on the mouth of a crater. Consequently when Commodore Perry arrived and

requested admission the nation was in a quandry, and the excitement was extreme. The country at that time was so divided up under the rival influence of some 250 *daimyo* that a united opinion was most difficult to obtain; for each was semi-independent and each had his own interests and his own opinion to consider. This naturally led the people to turn away from so unrepresentative a national authority as the *Bakufu* and to think of the real source of authority in the Imperial Ruler at Kyoto. The attempt of the *Bakufu* to settle with Commodore Perry without due consultation with the central Power at Kyoto aroused the nation to the anomaly of its government, and soon there was an almost universal demand for the Restoration.

But the political reorganization of the nation was simple compared with the social; for above ninety per cent of the people were in a state of semi-slavery as serfs of the *daimyo*. With merchants and traders and artisans the farmers were classed as without status, the *samurai* being the only respectable citizens. Therefore even under the most perfect government the possibility of creating conditions of modern progress might appear rather remote. But the awakening of the democratic spirit in Japan was not due, as in Europe, to the oppression of overlords, but to the fear of foreign invasion and the need of being alive to national interests for the protection of home and country. That is one reason why the revolution in Japan was accomplished without bloodshed. This is further seen in the fact that some of the greatest leaders in the movement against the *Bakufu* were members of the Shogun's government itself, and afterwards were foremost as leaders in the new régime after the Restoration. These great men also took the lead in promoting education and equal opportunities for all to get enlightenment.

And so in the second year of Meiji the order was issued for the establishment of primary schools open to the whole nation. Thus at once the children of farmers, artisans, merchants, *samurai* and all others were placed on a level of opportunity, and three years later education was made compulsory. More than 50,000 children at once responded to the opportunity offered; subsequently a system of secondary education was established; and thus the progress of education has gone on until now more than 95 per cent. of Japanese children of school age are at school. Not only the national education, but the conscription system also assisted in promoting a feeling of equality and the democratic spirit. Hitherto all military service had been hereditary; but now every able-bodied man could have the honour defending his country; and he could share the glory reserved in the past for *samurai* and other heroes. The fear that the rustic sons of toil would not make soldiers equal to the hereditary clans, was banished by the Satsuma rebellion, when the farmers' boys won renown in the foremost of the fight for the Empire. The same glory attended their progress on the fields of Manchuria and in the naval battles with Russia. Both in the army and navy to-day all advance and progress for the individual depend on his own diligence and achievement.

But how was it that the people were found able to respond with such facility to the arrangements of a wise and able government? During the more than 250 years of peace which the empire enjoyed under the Tokugawa régime great cities, like Yedo, Osaka, Sakai and Nagasaki, after the manner of the "free" cities of Europe, gained great power, and among their citizens a democratic spirit had slowly grown up, coupled with an intelligence and freedom beyond other parts of the population. This wealth and intelligence had a great influence over the surrounding country and led the people in taking advantage of the new opportunities offered by the Restoration. Even the great *daimyo* had become debtors to some of these merchants, whose families set the fashion of the com-

munity. In this way every large business center had a democratic influence that tended to overshadow even the feudal splendor of the *daimyo*, making the higher depend on the lower to a great extent, financially at least. These business magnates not only had great influence among the people around them, but they maintained private schools and had their own and the children of their dependents well educated. Thus a thirst for education had been created long before the national system of education had been established. Many of the young men thus educated were among the first to start for Europe to learn something of the outside world and gain the latest modern education. The rise of various universities at home opened further doors of opportunity to the youth of Japan, where the poorest had the same chance as the wealthiest to show what they were made of. As they graduated positions suited to their ability were awaiting them, and this encouraged others. For students absolutely penniless funds were established to help those through their college courses. Almost every district has some sort of educational fund to assist promising applicants. Thus all were put on the same level of opportunity; no one advanced by virtue of rank or class, but only on his merits: and all the higher ranks and classes were open even to the lowest, provided merit deserved it. Some of the nobles and princes of modern Japan have risen from the ranks of the common people. In what other land has the common man the opportunity of becoming even a Prince on his own merit? Thus both socially and politically all the people were placed on a level and given the chance to create for themselves their own future. This is why Japan has made such wonderful progress in the last half century. And this progress will undoubtedly be maintained. With her excellent system of education and her growing spirit of democracy Japan will continue to honour the principle of equal opportunity for all; and her development in the future will continue to be as rapid and effective as it has been in the past.

MIYAJIMA !

Oh ! fairest jewel of the sea,
Miyajima ! I sing of thee !
Thou, whom the gods have truly blest.
How stately in thy cave of rest,
Surrounded by thy daughters fair—
The pines-clad sentinls guard thee there.

How beautiful thy glens and streams
When through thy groves the sunlight streams ;
A calm, sweet, silence all pervades
Thy sanctified paths and glades ;
Thy timid deer in freedom bound,
Secure from huntsman and the ruthless hound.

But wondrous vision of them all !
Thy "torii" towers, quaint and tall
Amid the sea—and as the sun
Sinks in the west, his day's work done,
A crimson glow steals o'er thy hills,
And with sweet radiance all thy bosom fills.

Soon o'er thy form the shadows fall,
And hark ! I hear the temple's call
Which summons all to take their rest,
The sacred crow his tree-top nest ;
Lo ! thou, fair Itsukushima
Art sleeping now beneath the glistening star.

As morning breaks, sweet nature's pen
Draws out thy landscape fresh again ;
And every passing hour of light
Reveals an added, rare delight.
Miyajima ! oh wondrous isle
Thy beauty no man may defile.
Through all the age of change and strain
Thou ! calm, secure, majestic shalt remain.

—*Rex Hoagson.*

CURRENT JAPANESE THOUGHT

By THE EDITOR

Our Anniversary Cover

No doubt most of our readers will be interested in the masterpiece of art reproduced on the new cover of our fifth anniversary number of the *Japan Magazine*. It is from the brush of the famous artist Shoen Ikeda, and was painted specially for this number of the magazine. The lady comes of a long line of artists whose triumphs have delighted Japan for many generations. Shoen Ikeda is particularly distinguished as a portrait painter, and this depiction of the beauty of Japanese girlhood is, in the original at least, a thing of beauty and a joy forever. One cannot wonder that at the annual exhibition of Japanese paintings under the auspices of the Department of Education the pieces by this lady are always at a premium. There are few artists whose works are charged with so much of the genius and personality of the author; and all her portraits have a delightfully modern air, while preserving all that is admirable in the woman of former times. Her husband, Terukata Ikeda, is also a painter of some note, and was a disciple of her former teacher, Toshikata Midzuno. This pair of happy artists live an ideal existence in devotion to their life work as interpreters of beauty. Both Mr. and Mrs. Ikeda are among the most appreciated members of the more select art circles of Tokyo.

A Striking Contrast

America's army of unemployed forms a

striking contrast to Japan where the labourer has not yet begun to complain of having nothing to do. All American cities tell of an uncommonly large number of men out of work and of unusual efforts to provide for them. In New York, Chicago, St. Louis and San Francisco they marched in armies, many thousand strong and claimed the charity of the citizens. Municipal lodging houses and temporary shelters were filled to overflowing. The bread-lines were long and reavenous. The public was kind. It went on the principle that work should be found for those willing to work. And so arrangements were made in many cities and the unemployed were called upon to go to work. The results were astonishing. Most of these unencumbered gentry showed an extraordinary spirit of pride and independence, being most particular as to the nature of the work they were offered, and complaining of the quality of the food given them. They practically demanded all the comforts of home at public expense. At Portland 500 men who said they were out of work were offering something to do and only 50 applied for it, of whom but 12 turned up for duty. Seven of the 12 quit during the first hour. At San Francisco the number of unemployed was 15,000. They marched in an army through the warmer parts of the state, terrorizing the communities through which they passed. The Government arranged to furnish them with work in using the pick

and shovel in road building. But only 800, or 6 per cent. appeared for work. Citizens of the city by the Golden Gate have been amusing themselves watching parades of these unemployed, and their escapades with the police. A citizen's committee offered finally to employ them at 20 cents an hour each, but they refused, demanding \$ 3.00 for eight hours. The scenes in San Francisco were repeated on a smaller scale in many other Pacific Coast cities.

Now the most remarkable thing about this very remarkable phenomenon of Western civilization, which is in such deadly fear of being contaminated by orientals, is that very few of the unemployed were really in want of work and not one of them was an oriental. We would especially emphasize the fact that no Japanese were to be found among them. In other words, they represented the European army which California prefers to the honest and industrious citizens of Nippon. There is, of course, no accounting for the tastes of some people, and the blindness of others to their own good; but it seems to us that the Japanese are infinite preferable as immigrants to the races that produce these armies of unemployed for the diversion of American cities. If an army of Japanese unemployed appeared in San Francisco we wonder what would be said! What a howl of racial arguments would go up! Yet this army of idlers that has been menacing American civilization for months, also involves a race question, with which the oriental question is as nothing. America will never be troubled by a mob of Japanese parading the streets in wilful idleness. She cannot say as much for any of the other races she welcomes to her shores. Yet

she is afraid the Japanese will foment a labour problem, and others are quite safe. We have been among the Japanese some years and have witnessed nothing like this. We invite the ruling authorities in California to come over to dangerous Japan and learn how to manage 65,000,000 of people without having the extra diversion of looking after the unemployed.

Late Prince Sanjo In the demise of Prince Sanjo there passed away the head of one of the most honoured families of the nation. To those of us who were privileged to know the late Prince he was a man of gracious manners and prepossessing personally, the flowers of Japanese manhood and civilization. The worthy son of a still more illustrious father, the late Prince inherited no small responsibility in maintaining the family name; for Sanjo is indeed a great name to live up to. The father of the late lamented Prince was one of the most distinguished of the earlier Elder Statesmen. He it was who took the lead in successfully bringing about the Meiji Restoration, and enjoyed the confidence of the late Emperor as few of even in the Imperial councillors have done. Prince Saneyoshi Sanjo was one of famous five whose names will shine immortal on the pages modern Japanese history: Saigo, Okubo, Kido, Iwakura and Sanjo. In recognition of his magnificent services in the work of bringing about the Restoration the Emperor Meiji made him a prince of the Realm. The Sanjos are descendants of the great Fujiwara family founded in the eleventh century. When the first Prince Sanjo passed away in 1891, lamented by the entire nation, he was succeeded by his second son and

heir, Prince Kimiyoshi Sanjo, whose death the nation has now to mourn. His early demise at the age of forty is an irreparable bereavement. Among the many fine specimens of manhood to be found among the Japanese the late Prince was one of the noblest. The late Prince was in many respects a personage of distinguished accomplishments. In painting, poetry and art generally he had few if any equals among amateurs, and even few professionals could rival him. After graduating from the Peers' College he took up various private studies under-class tutors, and both he and the Princess were deeply interested in modern languages especially English and German, in which they made great progress. As a member of the House of Peers the late Prince took much interest in national affairs, as his father before him had done. For eminent services rendered in connection with the Russo-Japanese War the Emperor Meiji decorated Prince Sanjo with the Fourth Order of the Rising Sun, and at the time of his death the present Emperor conferred on him the highest Order.

Japan Consents

Doubtless all Americans will feel more than gratified over Japan's formal decision to return good for evil in participating in the Panama Pacific Exhibition to be held at San Francisco in 1915. And this decision will be all the more appreciated by Americans in general and Californians in by particular, when they realize how much in the way of obstacles the Imperial Government had to overcome in order to meet America's expectations. The Government was obliged to hesitate long and to ponder well before giving a final answer to the invitation to be represented at San Francisco. It would be little use

for official consent to be given if no exhibitors could be found to sent exhibits. The people of Japan, smarting as they were, and are, under the insult of the California anti-Alien act, could hardly be expected to come forward enthusiastically for representation at the big fair. It is not a very pleasant thing to go as guests among a people who have practically said: "We do not want you." Of course those promoting the exhibition cannot be included among those who agitated against Japan in the Golden State; they, as a matter of fact, worked hard to defeat the objectionable measure, and in every way did their best to see that the Japanese got fair treatment. That they were ultimately defeated does not take from the virtue of their defence of Japan. But the action of the California Government was anything but generous towards Japan. Indeed the state legislature seems to feel that the Country needs saving from Japan. Under the circumstances, it therefore, was no easy or pleasant matter for Japan to decide what attitude she would adopt on the Exhibition question. There was much difference of opinion in Japan; and the Chambers of Commerce were in a quandary, and kept the Government in the same position. Some cried one thing and some another. At last the Imperial authorities, feeling that a magnanimous attitude was more consistent with the spirit of the nation, resolved to give official decision for participation. When we consider the amount of money it will cost a country like Japan which has none to spare, and how much opposition the Government had to overcome, and that very probably participation will ultimately benefit California more than Japan, the action of the Japanese Government

and the national Chambers of Commerce must be regarded as showing a spirit of for giveness and goodwill that some of the politicians of California would do well to emulate. At least we hope the Californians will appreciate Japan's magnanimity of spirit, and make some attempt to reciprocate. Now the authorities have given their final decision the Minister of Agriculture and Commerce has been holding conferences of representative business men and Chambers of Commerce all over the Empire, urging them in turn to urge their constituents to take part in the great Exhibition. Just what measure of response will be forthcoming as yet remains uncertain. But that Japan will now be represented there is no longer any doubt.

It is gratifying to note, says **Japanese in America** the *Japanese-American*, a

Japanese daily published in San Francisco, that the number of Japanese in America is increasing at present. According to the latest returns there are 91,483 Japanese in the United States proper to-day; and comparing this with the number of the preceding year, it shows an increase of 1,752. Specifying the contents of this return, however, it tells of 5,273 men returning home, while 3,541 men entered the country, showing a decrease of 1,732 men. This decrease has been refilled by an increase of women and children. And this phenomenon suggests the idea of permanent residence developing among the Japanese, and also an increase of Japanese who possess rights of citizenship in America. Although this is undoubtedly a welcome sign, we cannot be altogether optimistic over the view, when we consider the reproductive power of Japanese. Reproductive sources, for

instance, are fast declining; for no less than 1700 young Japanese returned home during last year. The only consoling fact, at this juncture is that qualitative strength has markedly increased,— enough to counterbalance what has been lost in number. If we do not attempt some means to gain what is lost in number, however, no remarkable development among Japanese industries may be expected. The Imperial Government should negotiate with the Washington Government to revise the Gentlemen's Agreement so as to allow to difference in the number of young Japanese returning home and that of those going to America, to enter the country as immigrants; and this may not be a difficult proposition. Japanese in America should act in this direction, and regain what has been lost by the Alien Land Law.

The *Japanese-American* also dwelt at length on the education of Japanese children in America. There are 5,732 boys and 5,476 girls in America, and the number increases at the rate of 2,500 children annually. As most of Japanese in America today are determined to live in America, at least semi-permanently, marrying wives from home and forming homes, the birth rate may reach from 3,000 to 4,000 annually in the near future. These children are expected to become good American citizens, and they must be given an education that will enable them to become such. They should be sent to American public schools. From this fundamental point of view, the teaching of the Japanese language and about things Japanese should be a matter of secondary consideration.

Imported Fertilizers

The increasing use of imported fertilizer is a marked feature of Japanese agricultural industries during the past few years. Last year the total value of imported fertilizers amounted to 70,680,440 *yen*, which was nearly nineteen millions more than the previous year, an increase of some 35 per cent. It is moreover about sixty and a half millions more than ten years ago. The increases are chiefly in the shape of sulphate of ammonia, nitrate of soda, phosphate and oil seed refuse.

	<i>kin</i>	<i>yen</i>
Dried fish	1,205,800	44,305
Powdered bone	30,001,900	1,140,369
Powdered blood	1,784,100	79,901
Bean refuse	122,532,000	33,564,476
Cotton seed refuse.....	68,049,100	1,917,573
Rape seed refuse	145,183,400	3,596,671
Other kinds of oil refuse...	6,914,100	170,621
Powdered blood and guano	10,97,800	510,638
Phosphatic manure	1,616,600	37,812
Artificial manure	4,783,800	142,466
Miscellaneous manure	—	386,846
Phosphorite!	552,146,100	8,617,514
Chloride of Potassium	17,700	288
Cubic nitre.....	44,542,743	2,919,925
Sulphate ammonia	185,866,326	15,912,282
Bone of animals	49,192,937	1,567,753
Total	—	70,680,440

The Japanese Decalogue

What do the Japanese believe? This is a question often asked, but it is doubtful whether it has ever been answered. Many volumes have been written about Japan, mostly by persons who know little or nothing of the people and their civilization, but even those volumes written by foreigners who have lived long in the country, and by Japanese scholars themselves, tell us little as to Japan's faith. When Japanese scholars go abroad and make speeches, the western world hangs upon their lips for some intimation as to the nation's belief, but all in vain. We hold it to be fatal mistake to keep the outside world thus in ignorance as to the precepts and principles that lie at the root of Japanese civilization. There is, in the estimation of western people, nothing so important as belief. It is difficult for the average European or American to understand how

a man, much less a nation, can get on without some convictions that are sacred and inviolable. Some even go so far as to say Japan has no belief. Others are content with describing the Japanese as an irreligious nation. All these assertions of ignorance the most intelligent Japanese indignantly deny; yet they usually discred it themselves by not saying what their country really *does* believe. The negative attitude is very unsatisfactory, to say the least. Some say Shinto is the faith of Japan; but if any one can be found equal to explaining just what Shinto is we have failed to find him. Others say Bushido is the foundation of Japanese civilization; but all explanations of Bushido so far vouchsafed are too vague and elusory to satisfy the western mind. Yet the western mind is not satisfied with a country that has no belief. To a great many people in Europe and America belief is the most important thing about a nation, as it is about a man. At the present moment there are about a thousand foreigners in Japan, most of them people of intelligence and education, scattered all over the Empire; and for the one and only purpose of telling their belief. The numerous missionaries in this country, supported by millions of money freely given by greater millions at home, are all here to preach and to teach the importance of *belief* as essential to life and civilization. This teaches us how important the people of the west think belief is; and how they must regard any country that either ignores belief or acts as if it had none.

Now the Japanese have a belief, and a very good one, so far as they believe it; but not every foreigner is able to find a plain statement of it ready to hand. We had been asking about, and searching for it ourselves for some time, and all in vain, until one day we came across a common, simple little school book, which

gave the faith on which all Japanese civilization is based. Like the Decalogue of the Christians the chief precept of life and conduct for the rising generations of Japan were set down ten in number. We may presume that the Japanese believe a good deal more than what is involved in these ten precepts of conduct, but in these we have a sufficient ground for stating that the Japanese believe something and something worth believing. The Japanese ten commandments are in the form of a poem, which the children sing or chant at school; thus they learn to repeat them as those western people do the Creed. We give these principles just as they stand in the school book, transliterating them into Roman letters and adding our own translation:—

1. Hitotsu to ya,
Hitobito chugi wo dai ichi ni
Oge ya, takaki Kimi no on, Kuni no on!
(Firstly:—The most fundamental of all

virtues is Loyalty; looking up to the exalted Grace of our Emperor with profound veneration; and serving our country with unceasing devotion!)

2. Futatsu to ya,
Futari no oyago wo taisetsu ni,
Omoe ya fukaki chichi no ai, haha no ai!
(Secondly:—One must earnestly care for one's parents, always remembering their love and affection!)

3. Mitsu to ya,
Miki wa hitotsu no eda to eda,
Nakayoku kurase yo, ani ototo, ane imoto!

(Thirdly:—Brothers and sisters, as members of the same family, must love one another, living in unity and peace!)

4. Yotsu to ya,
Yoki koto tagai ni susume ai,
Ashiki wo isame yo, tomo to tomo, hito to hito!

(Fourthly:—Each must promote the other's good, encouraging good and discouraging evil, among friends strangers alike!)

5. Itsutsu to ya,
Itsuwari iwanu ga kodomo ra no,
Manabi no hajime zo, tsutsushime yo, imashime yo!

(Fifthly:—To abstain from falsehood is

the beginning of knowledge; so be circumspect and reprove one another!)

6. Mutsu to ya,
Mukashi wo kangae, ima wo shiri,
Manabi no hikari wo mi ni soye, mi ni tsukeyo!

(Sixthly:—By studying the past one understands the present; so cultivate a passion for intellectual and moral enlightenment!)

7. Nanatsu to ya,
Nangi wo suru hito miru toki wa,
Chikara no kagiri itaware yo, awareme yo!

(Seventhly:—When you behold the afflicted, show sympathy and compassion, as far as lies in your power!)

8. Yatsu to ya,
Yamai wa kuchii yori iru to iu,
Nomi mono, kuimono ki wo tsukeyo,
kokoro seyo!

(Eighthly:—Disease, it is said, enters through the mouth; therefore be most careful as to food and drink!)

9. Kokonotsu to ya,
Kokoro wa kanarazu takaku mote,
Tatoi mibun wa hikuku to mo, karuku to mo!

(Ninthly:—Maintain ever a noble ambition and a high spirit, even though your circumstances be lowly and your life obscure!)

10. Toto ya,
Toki miyoya no oshie wo mo,
Mamorite tsukuse, ie no tame, kuni no tame!

(Tenthly:—Be careful to observe faithfully the precepts of our ancestors, for the honour of home and country!)

A remarkably artistic and useful guidebook to the Taisho Exhibition, compiled by Mr. S. Tanaka, is published by Messrs. Kelly & Walsh of Yokohama. In a compass of some fifty pages the volume gives a fairly full description of the various buildings of the Exhibition with their contents, information which alone is sufficient to make the book indispensable to visitors. There are twenty-three half-tone illustrations, including photographs of the chief officials and all the buildings of the Exhibition, together with a plan of the grounds.

THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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II. I. M. THE LATE EMPRESS DOWAGER



H. I. M. THE LATE EMPRESS DOWAGER

THE JAPAN MAGAZINE

VOLUME FIVE

JUNE, 1914

NUMBER TWO

PASSING OF THE EMPRESS DOWAGER

By Dr. J. INGRAM BRYAN

AMONG the gracious women who have adorned the Thrones of the great rulers of the world, her Majesty the late Empress Dowager occupied a prominent position. The Imperial House of Japan has had many Empresses of illustrious character and brilliant accomplishments but none of them shine with more enduring fame or hold a warmer place in the hearts of the people than the late Empress Dowager Haruko. Into the privacy of the Imperial Household the public is not permitted to enter, but such details as have been given to the world show that the departed Empress was an ideal consort, enjoying the full confidence of the late Emperor, and that the wedded life of the Imperial couple was a profoundly happy one. The unceasing and self-sacrificing attention displayed by her late Majesty during the illness of the Emperor Meiji was but a fitting illustration of the lifetime of affectionate devotion shown towards her illustrious lord, not only in the privacy of the Imperial palace but in assisting in those public movements which both the Emperor and Empress had at heart.

The third daughter of the late Prince

Ichijo she was born and brought up in Kyoto, her father carefully supervising her education and teaching her the national classics himself. In those days the curriculum for the education of a nobleman's daughter included not only the Chinese and Japanese classics but calligraphy, music of the *koto*, the art of flower arrangement as well as the tea ceremony. In these the young princess had the best tutors of the day, and proved an apt and proficient pupil. Her beautiful handwriting which she displayed with ease, was the admiration of many; and the love of literature she so early evinced never departed from her but increased with the years, rendering her finally one of the most accomplished poetesses Japan has had.

At the age of 19 the young Princess was brought as a bride to the young Emperor who was to become one of the most illustrious in the long Imperial line of Japan. From the first she revealed a disposition toward that wisdom and mercy which made her so ideal a helpmate to the Imperial Throne. Her Majesty had a no less difficult rôle to play than the Emperor himself. The age of Meiji was just opening and the nation

was only beginning to receive the customs of the west. For the first time in Japanese history the consort of the Emperor emerged from the seclusion of the Palace to assume the same place that usage assigns to those occupying a similar position in western lands. That her Majesty performed the duties and fulfilled the responsibilities devolving upon her with perfect and sympathetic efficiency, winning the hearts of all her subjects, is now a matter of history. Her position in Japan was indeed not unlike that of the Queen Dowager Alexandra in England, to whom she may be appropriately compared in sweetness of character and sympathy of disposition. But in brilliance of intellect, especially in the realm of poetry, we find no star of equal magnitude among the royal houses of Europe.

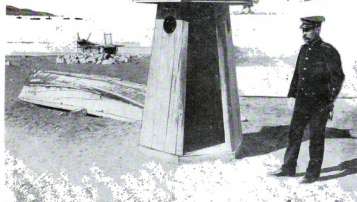
When the Emperor Meiji moved the Imperial Court to Tokyo the young Empress impressed everyone with her modern yet kindly ways. In 1876 when the late Emperor set out on a journey of inspection through the north-eastern provinces the young Empress surprised the whole nation by going to the station to see off her Imperial spouse. This was the first time that an Empress of Japan had been seen in public with the Emperor, and the people were pleasantly impressed. The example thus set had an immediate effect upon the upper classes of the nation. The influence of the late Empress on the women of Japan has been immeasurable. No one has done more than she to raise the status of women throughout the empire. As the highest lady of the land she always set an example of earnest high-mindedness which won the respect of all her subjects and has been reflected in the lives of her

humbler sisters. The cause of woman's education she ever had deeply at heart, and the numberless occasions on which she gave her patronage to educational movements testify to her interest in one of the most important factors in the improvement of woman's condition in Japan. Few women in any country have combined so much modesty and high moral sentiment with so forceful and acute an intellect obsessed by universal interests. Her presence among the members of the Court of the late Emperor is said to have been like a heavenly radiance, bringing a feeling of purity and peace wherever she went. The late Prince Ito was accustomed to refer to the refined feminine eloquence of the Empress Haruko, whom he was always so delighted to listen to in conversation.

During the régime of the Empress Haruko at the Imperial Palace everything in the household was a model of orderliness and sweet helpfulness. Her Majesty was accustomed to rise about seven in the morning; and as soon as the usual duties were over, she heard reports from the various heads of departments, and subsequently received Princes and Princesses of the Blood who desired to see her. After luncheon she used to sit and chat with the Emperor, and frequently they wrote poems together. She loved often to walk in the Imperial gardens and study nature. This love of nature is a conspicuous feature of the poetry composed by the late Empress Dowager. Her tastes in food and dress were of the simplest, but always appropriate to time and circumstance. She had to wear foreign dress on great occasions, but her wisdom was seen in always preferring the beautiful native



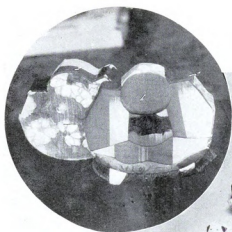
ENTRANCE TO
NUMADZU PALACE



SEA SHORE
AT NUMADZU



SITE OF FUNERAL OBSEQUIES, YOYOGI



DOLLS USED BY H. I. M. THE LATE EMPRESS DOWAGER IN CHILDHOOD

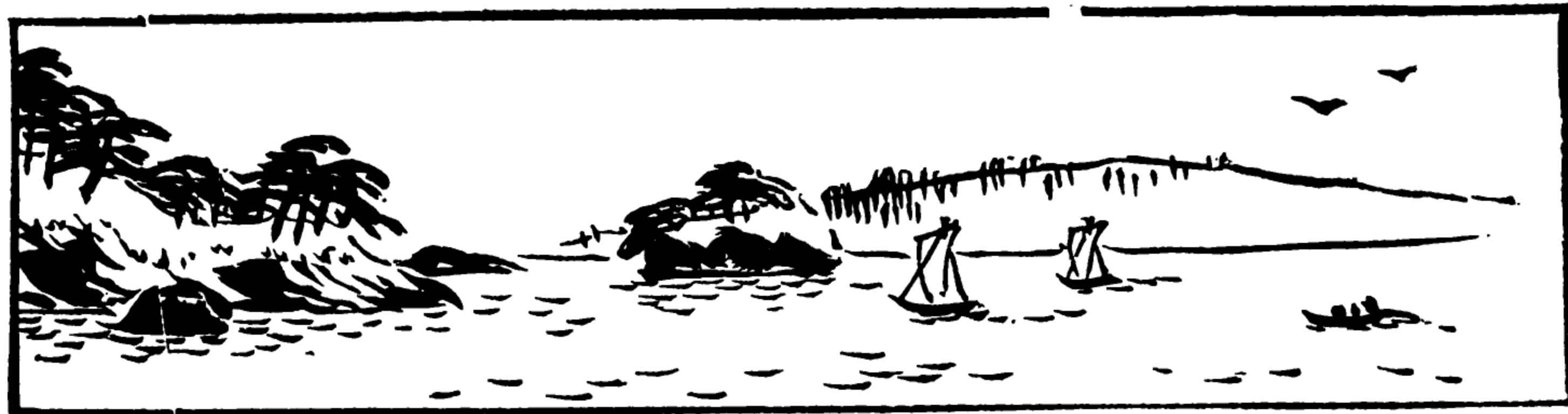
dress when circumstances did not demand otherwise. Her Majesty took foreign food once a day but preferred Japanese fare. During her whole life at Court she was never once heard to complain of inconvenience. Her disposition was like sunshine to all about her. Yet she was ever the first to detect signs of indisposition in any of her attendants or those around her. When she went to Numadzu for a winter sojourn she was accustomed to let her attendants frequently go off for a day in the hills. She refused to have a special boat built for her, but preferred a common one such as used by others.

Thus her happy life went on for half a century doing and enjoying all good works, as the mother of the whole nation. The Red Cross Society and the hospitals all received her constant attention and help. There was nothing kind or good that was foreign to her. Then when the great shadow fell on the nation and the Empress was deprived of her noble companion, she bowed her head in quiet submission and retired to the Aoyama palace to mourn her loss and to revere the spirit that had departed but not far. The last months of her late Majesty's life were devoted to the memory of the late Emperor. His photograph was never far from her, and the shrine to the Imperial Spirit was

always within reach. The form became invisible to human eyes but the companionship was unbroken. This winter the Empress Dowager retired as usual to Numadzu for the colder months. But she had never been the same since the demise of Meiji Tenno; and a sudden siege of bad weather increased the malady that oppressed her. The heart grew weak and unable to bear longer the strain, and on the 11th of April at 2 a.m. she passed away, in the presence of the Emperor and Empress and many sorrowful friends.

The late Empress Dowager was a woman of deep religious convictions, and during her illness thousands of devoted persons thronged the temples to pray for her recovery. Hers was the religion that some day is destined to be universal: a life of purity and duty well done, inspired by constant communion with the God that fills the Universe. The great spirit departed as it had lived, in that unwavering fortitude expressed in one of her poems:

Koto ni fure
 Mi wa ikasama ni
 Kudare domo
 Kokoro wa yuta ni
 Nasu yoshi mo gana!
 Whate'er ill-luck about us grows,
 Howe'er the storms of life may beat,
 The mind should e'er maintain repose,
 The heart keep calm, e'en in defeat!



SUMMER'S COME

Haru sugite

Natsu ki ni kerashi

Shirotae no

Koromo hosu cho

Ama no Kaku-yama.



The spring has gone, the suumer's come,

And I can just descry

The peak of Ama no Kagu,

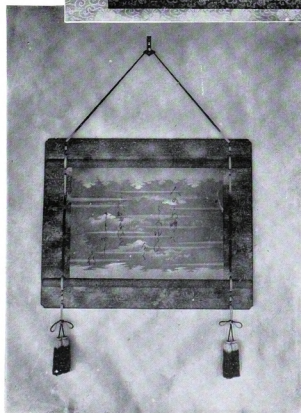
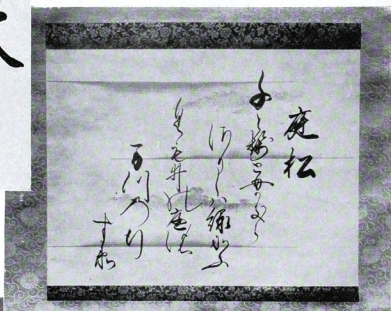
Where angels of the sky

Spread their white robes to dry.

By the Empress Jito, 7th Century

Tran. by W. N. Porter.

滕子



寄民祝
大君はたかき重臣はたかき
民はたかき

HANDWRITING OF H. I. M. THE LATE EMPRESS DOWAGER



AVENUE OF CRYPTOMERIAS AT NIKKO

THE CRYPTOMERIA

By Dr. SEIROKU HONDA

TO no people in the world, perhaps, do trees, as such, mean so much as to the Japanese. There is to them a spirit in the trees and each tree has its own individuality to be observed and admired. And each tree has its symbolic signification, adding something to the meaning and beauty of life. For the Imperial poetry contest this year his Majesty the Emperor selected as the theme for poems presented, "The Cryptomeria before the Shrine," and one may well consider what the Cryptomeria, or *sugi*, as it is called, stands for in Japanese life.

The *sugi* is a kind of cedar, but very different from the tree known by that name in western lands. It more resembles the redwood tree, or *sequoia*, of California, and like it, grows to a good height, and is very straight. This aspect of uprightness in the tree has from time immemorial appealed to the mind of Japan, and the *sugi* is a favourite tree for the precincts of shrines and temples. These groves about the shrines remind one of the fir groves of occidental countries, but the *sugi* grove has a distinction all its own. Its massive straight trunk soaring into the blue empyrean, clothed from halfway upward in soft firlike foliage, is suggestive of something ethereal. Even the name, *sugi*, standing upright, symbolizes that inflexibility of character, which every true Japanese is bound to emulate.

And this spirit passes into the home, for every Japanese house is built of *sugi*, which largely accounts for the pure and simple beauty of Japanese domestic

architecture. Not only the house but most of its furniture and the common utensils are all made of the clean white and gold of the *sugi* tree. This environment of clean white wood from infancy has doubtless no unimportant influence on the evolving mind of the Japanese child, and accounts for certain inestimable characteristics of the nation's mind, which foreigners are too apt to overlook or wholly fail to appreciate. When Japanese travel abroad they are struck by the general ugliness of western houses. Houses of brick and stone and mud fail to inspire in them that beauty and sympathy they inevitably associate with the pure, clean *sugi* wood of their own firesides. They do not despise the foreign custom in this respect; they feel that the foreigner is driven to live in caves of brick and rock only because his country fails to afford him the fair *sugi* tree that the gods have conferred especially on Japan. It is difficult for a Japanese to believe that any one could prefer a home made of other than *sugi* wood, if he had a choice. The *sugi* tree is not only straight, but does not warp, shrink or crack; and it is thus an admirable material for the carpenter and the architect. When one considers all that the cryptomeria means to Japanese life and civilization, there is no wonder that the Emperor should have selected it as a fitting theme for the nation's poets at the commencement of the New Year.

The *sugi* tree is indigenous to Japan, and certain other eastern countries, but is unknown in the west. In Japan it is

found naturally, though there are parts of China and the Himalaya region of India where it flourishes to some extent. As a timber tree the *sugi* is to Japan what rice is: it is the chief wood of commerce and home consumption. The *sugi* is to be found all over Japan, though it does not venture into the colder regions of the north, being found not further north than Akita. It grows best at an elevation of between 2,000 and 4,000 feet above the sea. The more extensive natural forests of *sugi* wood now remaining are in Akita, Fukushima, with scattered groves here and there in various parts of the country. Of course there are vast tracts devoted to *sugi* afforestation, from which comes the main supply for daily use. The tree does not flourish in regions of excessive heat or where the atmosphere is too dry. In places like Yotsuya—maruta, Ome-maruta not far from Tokyo there are large artificial plantations of *sugi*, as well as along the Tenryu river in Enshu, the Kitayama districts of Kyoto, Yoshino in Yamato, the Washiri districts of Kishu and the Nabi districts in Hyuga. In fact the *sugi* is the principal object of forestry in Japan.

There are other trees resembling the cryptomeria in Japan and are sometimes mistaken for it, but they are quite a distinct species. Among these are the Formosan cedar and the broad-leaved cedar of South China. However, on the market no distinction appears to be made. But to all Japanese there is a vast difference between the *sugi* and all other trees. The Japanese grow the *sugi* tree just as they do rice or any other valuable product for the use of man, and the afforestation enterprise of the nation is among its more important undertakings.

In Japan at present some 5,000,000 acres are devoted to *sugi* forests. The Japanese prefer to cultivate it and build of it, even though most of the destructive fires that eat up towns and villages, are due to the material being chiefly of this very combustible wood. But no sooner has the smoke of a great conflagration died away than quantities of *sugi* wood begin to appear and soon new buildings cover the devastated district. It is said that the Japanese are a people who heat up quickly and cool down quickly; and some attribute this to fickleness of experience in burning and building the village homes of the nation. Like the *sugi* tree the people are born and die; they grow up with the tree and disappear with the tree.

The amount of timber annually consumed in Japan is equal to about 244,200,000 square feet, valued at about 39,960,000 yen; and of this amount 80,060,000 square feet are *sugi* timber, valued at 17,880,000 yen. This tree thus represents 34 per cent of the total output of lumber and 45 per cent of the total annual value of the nation's lumber. The *sugi* afforestation districts are cut down on an average of every fifty years. Since the Russo-Japanese war the afforestation regions have been greatly extended, so that they are now about ten per cent of the entire forest land of the nation. The most rapidly growing plantations are in Akita, Tochigi and Miyazaki districts, where about 490,000 square feet are set out with trees annually. Shizuoka, Kagoshima and Aomori are also being well planted with young *sugi* trees.

The *sugi* is further admired as being among the Japanese needle-leaved trees that grow to a great age, in this respect

ANCIENT CRYPTOMERIAS AT NARA





CRYPTOMERIA GROVE, NAKA

ranking well with the pine and the red cedar. There is a *sugi* tree at Tadaoka in Toyama *ken* the circumference of which at five feet above the ground is 66 feet. Such a tree if hollow would be equal to the size of an ordinary Japanese dwelling. There is another *sugi* over 62 feet in circumference standing in the village of Ishidoshira in Fukui *ken*; and one 58 feet in circumference at Nabari village in Kochi *ken*. The age of all these trees is estimated at well over a thousand years. All over the plains of Kwanto are numerous groves of *sugi*, marking the villages; for the people invariable build their homes under the *sugi* as a protection from wind and storm, as well as to have a sacred dwelling place. As one speeds along the railways and sees the blue smoke of the domestic hearth rise above the tall cryptomerias, the scene is suggestive of happy domesticity. Such a scene makes every Japanese homesick. The sight brings back the young man to the days of his boyhood at home, when he spent many a happy hour of frolic under the old *sugi* trees of the homestead. Even to the aged a scene like this gives rise to a long train of recollections, with thoughts of patriotism of and home. When one visits the most sacred shrine of the nation at Isé and stands beneath the old *sugi* trees there, no effort is necessary to have the reverence fitting for worship at such a place. It is without any conscious

effort that one bows one's head as in the presence of the Eternal Spirit that presides over all. Before most every shrine of the nation the cryptomeria stands in august silence as guard against all profane approach, causing the wanderer to bare the head and contemplate the eternal uprightness for which all religious places stand. The magnificent cryptomeria trees before the beautiful temples at Nikko, who can forget that has seen them? No wonder that the famous poet Saigyô, as he approached the shrine, under the grand avenue of cryptomerias, was forced to write the following poem:

Nani goto no
Owashi masuka wa
Shirane domo
Katajike-na-sa ni
Namida koboruru!

(I know not what august Spirit here resides, but in grateful reverence tears drop down!)

From this one may see how such a sight moves to the profoundest depths the heart of a true Japanese, who thus feels what the thoughtless foreigner may neither be conscious of nor appreciate. Yet there are those who expect the Japanese to cool toward this beauty and grow out of this religious consciousness for another or none at all. What is so much a part of our material as well as our spiritual life we shall surely be slow to abandon.



MAKING GOOD IN CANADA

By SANYA KOSHOAN

THERE are at present several thousand Japanese in Canada, chiefly business men, labourers and students; and though a certain section of the Canadian population does not appear to want more of them, they are in every respect making good, carving out their own fortunes and proving an active factor in the development and promotion of the country. Among them there is one name that calls for special mention, as a good example of what the Japanese can do for Canada or any other country where they are granted a free field and no favour. This man has been a pioneer in trade between Japan and Canada. Crossing the Pacific back and forth more than 30 times he has laid the foundation of a trade that continues to grow and prosper from year to year, until now he is the leader in commerce between the two countries. The head office of the Tamura firm is in Kobe, Japan, with branch offices in Tokyo, Yokohama and Vancouver, as well as in some twenty other places; and the Tamura Building in Vancouver is one of the finest business sites in the city. Erected at a cost of over 40,000 *yen* it is one of the landmarks of that growing metropolis of the western Pacific. Within the walls of this building are his busy offices, and the Tamura Bank which he established with a capital of half a million *yen*, he himself being the president. This institution is the chief medium of exchange between the business men of Canada and Japan.

The Tamura interests are extensive and varied, touching almost every side of the nation's development. The Tamura salmon fisheries are among the most flourishing on the Pacific coast, while the Tamura lumber mills turn out many thousand feet of first-class lumber from year to year. In real estate and manufactures Mr. Tamura also takes a leading place. When at home in Japan Shin-kichi Tamura is president of the Japan Flour Milling Company, comprising six of the finest flour mills in the empire. He is also vice-president of the Kobe Chamber of Commerce; and his wealth is now estimated in many millions of dollars. The main sphere of operations, however, is in the direction of international trade. From boyhood it has been Mr. Tamura's ambition to be the means of promoting trade between Japan and Canada, an ambition destined to be worthily achieved. Starting like many young Canadians themselves, without money or friends, young Tamura worked his own way to success.

Born at Nakanoshima near Osaka in 1863, shortly before the fall of the Tokugawa shogunate, he shared the misfortunes suffered by his family with the change of régime. At the age of seven he was apprenticed to a tea merchant in Kobe. Soon after this his father took ill, and when the boy was summoned to his father's deathbed, the latter impressed on his son the way of life. "You have but one thing to depend on for

success," said the old man. "Depend on yourself; and the spirit of your departed father will watch you with encouragement and cheer." The boy went out from the sad chamber determined to be an honour to his parents and make of himself something useful to the world. His first thought was to get a proper education, as without this advantage his struggle would be all uphill. He began with evening classes, taking up the English language and also mathematics. For years he had little more than four hours' sleep a day, burning the midnight oil. His wages during the day were very meagre, and some of his earnings he had to send to his mother. At this time all he got was 3 *yen* a month, most of which was sent to his mother; and it took him five months to save enough to get an Anglo-Japanese dictionary. Convinced that success comes to him who strives for it, young Tamura laboured on, facing privation and overcoming all obstacles. He abstained from alcohol and tobacco except on festive occasions, and kept his mind constantly on the goal ahead. Every master whom he served admired and appreciated the honesty, diligence and marvellous industry of Tamura, and more than once he was tempted with offers of adoption by families he served. But he resolved on complete independence, and thus he toiled on till 25 years of age. Having his mind set on foreign trade he determined to proceed to Canada, contrary to the advice of his employer and most of his friends. How to raise money for his fare to Canada was a question; but a friend promised him the fare for the performance of a certain work, and he was overjoyed at the prospects. After three months of toil the task was completed

and he received with joy his fare across the Pacific. The hardest part of the undertaking was to say farewell to his mother, then over 70 years of age. Not being able to tell her of his intended separation from her, he said good-bye in the ordinary manner. After arriving safely in Victoria he informed his mother by letter of his plans and obtained her forgiveness for going away so far.

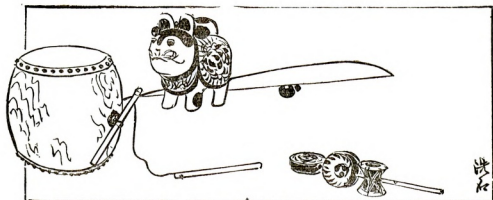
He first obtained work in Vancouver with a foreign merchant who paid him ten dollars a month. The merchant noticed that his Japanese assistant was always the first to arrive at the shop in the mornings and always the last to leave it at night. It was not long before Tamura was entrusted with the key and had the run of everything. He proved wonderfully adept in getting into western methods of trimming shop and selling goods. His mixture of foreign and Japanese ideas of what was artistic and attractive in window decoration, proved quite popular. As the owner of the shop at this time became interested in the manufacture of sewer piping, he wanted to find out a good source of sulphur which is used in such manufactures; and Tamura proved an encyclopaedia on the sulphur industry of Japan. He was selected to go to Japan on a mission in connection with the enterprise. But shortly after arriving in Japan the business felt through, and he had to betake himself back to Vancouver in great disappointment. After a chequered existence of some months he now opened a Japanese shop with a friend, and obtained goods for it from his former employer in Kobe. As all who knew Tamura trusted him, he had no difficulty in obtaining credit. The new shop opened with the Christmas season and the Japan-

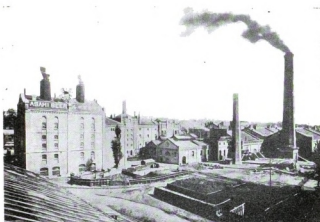
ese goods sold like hot cakes. He made money now hand over fist. Often when he closed his shop late at night his pockets were bulging with paper money. Soon he was able to buy a lot and build a store of his own to save rent. In doing so he had an eye to the future, and selected a site then remote but which he foresaw would become the center of business as Vancouver grew and developed.

By this time he began to see that it was not enough to import goods from Japan; he must also engage in exporting goods to Japan. One day he was taking a walk in the country and saw great numbers of fish swimming up a river, and finding out that they were salmon, he resolved on exploiting them. He set out catching them and soon he had started a fish export trade to Japan. At first it did not succeed well because he attempted to save freight by cutting off the heads and tails of his salted salmon; for the Japanese do not like fish minus extremities, which seems to them undignified. As soon as the fish began to be shipped with heads and tails in tact, the business began to prosper. Soon Tamura had five steamers and many hundred men working in the fishery business. One of his greatest disappointments at this time was the wreck of a ship with all his fish cargo, which caused him the loss of many thousands of

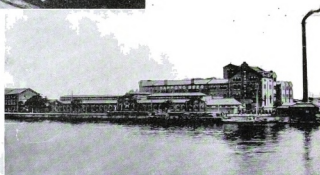
dollars. He had some insurance, however, and survived the disaster. Now he commenced the export of Canadian lumber to Japan. In lumber and salted salmon the Tamura firm now does the largest business with Japan. Next he began to try his hand at exporting Canadian wheat to his native country. This also proved a good paying business, and is now one of his largest items. He meanwhile saw a good chance to engage in the export of metallic ceiling plates to Japan, which were eagerly sought after as being both artistic and fireproof.

At the time of the big Osaka exhibition Mr. Tamura was appointed Commissioner of the Canadian government at the exhibition, and managed the Canadian hall of exhibits with marked competency. It was at this time that Mr. Tamura felt the need of an organ for money circulation between Japan and Canada and thereupon he established the Tamura Bank. At present the chief activities of the Tamura firm are banking, real estate, lumber manufacture and export, building, salted salmon and herring, wheat and flour, etc. Thus the poor boy who once wandered about the streets of Kobe and Vancouver looking for something to do, is to-day one of the leading bankers and *entrepreneurs* in international trade between Japan and Canada, an example of what Japan can do for Canada if she is only given a chance.

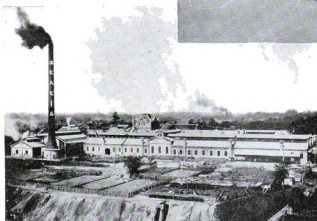




OSAKA



AZUMABASHI

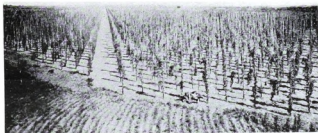


MEGURO

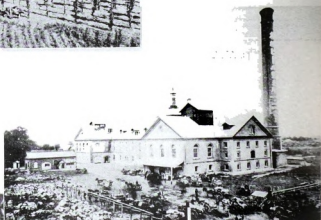


SAPPORO

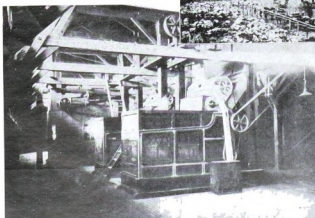
DAI NIPPON BREWERY COMPANY



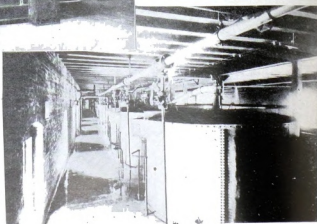
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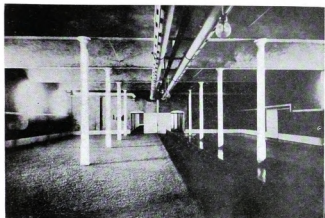
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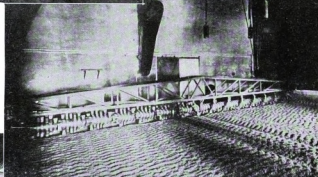
GRAIN CLEANERS



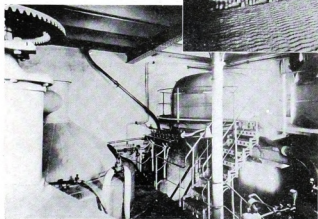
VATS



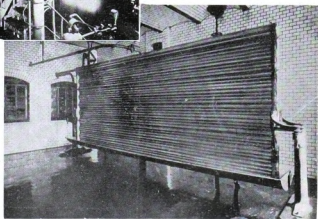
GERMINATING ROOM



KILN



BREW HOUSE



VAT COOLER



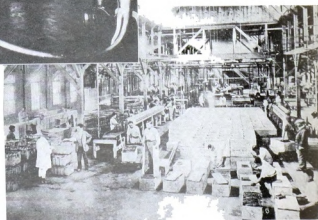
FERMENTING ROOM



LAGER CELLAR



FILTERERS



PACKING ROOM

JAPANESE BEER

By SHIN TAKASUGI

(MANAGER, DAI NIPPON BREWERY CO.)

JAPAN is bound to be in the fashion, in food and drink as well as in other ways, and has already developed quite a thirst for beer, though the stronger beverages, such as whisky and wine, have not yet taken complete possession of the nation. Up to the year 1876 all the beer consumed in Japan was imported; but in that year the Hokkaido government instituted a series of experiments in the growing of barley and hops, which proved so successful that the Government was encouraged to build a brewery at Sapporo, where the manufacture of beer was first begun in Japan. The success of the initiatory enterprise created wide interest; and within the next ten years many private brewing companies sprang up to exploit the business, including the Ebisu Beer Company, at Meguro near Tokyo; the Asahi Brewing Company at Fukuda near Osaka, and the Kirin Beer Company at Yokohama. In 1895 the Kabuto Beer Company was also established near Tokyo. By this time Beer had become quite a popular drink all over Japan, especially for feasts and parties.

Up to the time when the first beer brewery was set up in Hokkaido imports of beer to Japan amounted to about 400,000 *yen* a year in value, most of the imports coming from the Bath Brewing Company in England. Even ten years later when the first Japanese brewery had been going for as long, the annual imports still totaled 460,000 *yen*. But with the gradual increase of output by the domestic companies and attainment of greater perfection in beer making, imports began to decrease until by the year 1895 they had almost ceased. At present the only

imports of beer to Japan are certain brands of German and American beer to meet the fancy of the fastidious. Even this finds consumption chiefly among the foreign residents of Japan. Not only do the domestic breweries now supply all the home demand but they export beer to the value of some 700,000 *yen* a year.

Statistics of production show that in 1912 the various breweries of Japan produced nearly 7,00,000 gallons of beer. Compared with foreign countries this output may appear insignificant, but it means much for the industry in Japan. Any one of the great breweries of America, England or Germany makes more beer than this in any one year, so that the industry in Japan may feel still in its infancy. It has to be remembered, however, that the Japanese will never become as great a beer consuming people as occidentals; they are far too fond of their native beverage, saké, for that. Owing to the small percentage of alcohol in saké it is regarded as a light drink, popular among the common people everywhere. It is so cheap too as to be sold at prices that put it within the reach of all, even the poorest. There is a sentiment and a tradition associated with the national drink that somewhat resembles the Scotchman's affection for whiskey. Presumably most people abroad, who drink beer, might be tempted to take whiskey instead, if it could be had as cheaply as beer. In Japan saké can be had at prices that closely rival those of beer; and when the average citizen thinks of treating himself or a friend or both, he will always prefer the national drink for the sake of association if for no

other reason. In the year 1912 over 150,000,000 gallons of saké were brewed in Japan. But saké contains more alcohol than beer, though not so much as whiskey or wine. Most saké has about 15% alcohol, while most whiskey and brandy have about 40% alcohol, but the average Japanese beer has only about 3 or 4% of alcohol. Now that there is on foot a temperance movement against the use of alcoholic beverages in Japan, it is possible that public attention may be more favorable to beer than to either whiskey or saké. But the price will have to be reduced considerably before beer is yet within the reach of all classes of the population.

The percentage in growth of output in Japan is about the same as that obtaining for some years abroad, namely about ten per cent. This increase of output and consumption is especially perceptible in the United States. Formerly Germany occupied the first place in beer consumption; but now America consumes greater quantities of beer than Germany and stands in the first place in general consumption of the beverage. In 1890 the United States produced over 400,000,000 gallons of beer. In 1910 this amount had increased to over 1,000,000,000 gallons. At the same time the percentage of increase in beer production is keeping pace with the percentage of increase in population. This increased consumption of beer in America may in some measure be due to the temperance movement which turns the public toward less intoxicating beverages.

Though for some time business in Japan has suffered from depression and all business enterprises have undergone more or less discouragement, there was no interference with the increasing output and consumption of beer, the average 10% increase being well maintained. In the matter of export the main difficulty is how to compete with foreign brewing companies. Japanese beer is now exported to Man-

churia, North and Central China, Asiatic Russia and the South Sea islands, in all of which places foreign beer is on sale at prices which it is very difficult for Japanese beer to meet. The most formidable competitors on the continent of Asia are the Union Brewing Company at Shanghai, and the Tsintau Brewing Company at Tsintau. The Dai Nippon Brewery Company has a branch office at Shanghai, which has been remarkably successful in forcing the rival companies to lower their prices; and the company has so far extended its trade in China that now some two-thirds of the keg beer business are in its hands. The Japanese company is also making marked progress toward monopolizing the trade in bottled beer. In South China Japanese beer is making successful inroads on German preserves, which have been largely in the hands of the Oriental Brewing Company, a German concern at Hongkong. In Singapore, as well as throughout the Malay peninsula, and in Java, Borneo and Sumatra, Japanese beer is now making fair progress, finding ready sale everywhere Japanese goods are sent. The export of Japanese beer is therefore showing a gradual but constant increase, and the breweries are preparing to increase their productive capacity in order to meet the demand. Within the next year or so the increase of output will amount to at least 10,000,000 gallons annually.

A difficulty has been the securing of good malt; and up to a few years ago the Japanese companies were obliged to depend on Australia and Germany, but now the Dai Nippon Brewery Company is using domestic material altogether, with very satisfactory results. Japan is gradually coming to produce larger and larger crops of barley; and experts have asserted that the quality of the home-made malt is excellent, surpassing even those malts that have hitherto been imported from abroad.

TAISHO FINANCE

By BARON SAKATANI

(MAYOR OF TOKYO)

THE duty of the financier, like that of the scientist, is from time to time to forecast the problems of the future, a very difficult species of prophecy indeed. In so far as the future may be thus accurately indicated, just so far is the science shown to be of practical value. And nowhere is this more true than in the realm of finance. There are those yet disposed to regard all matters pertaining to forecast as belonging to the domain of mere fancy, but it requires no more than a little thought to show that such an attitude of mind is quite out of touch with modern knowledge. The weather forecast regularly issued by the authorities of the Meteorological observatory is now so carefully based on scientific facts that the public may as a rule safely rely on it, the exceptions simply going to prove the rule. In the same way and for the same reason the forecast of the financier may be trusted to set forth on a fairly reliable basis the financial possibilities of the future.

What we are now more immediately concerned with is the future of Japanese finance. What are its prospects for this third year of Taisho? Let us venture together on a little bit of investigation that may enable us to arrive at a conclusion. The money market of Japan is now intimately related to the markets of other countries, so that what affects the one will be sure to exercise some influence over the other. There is no doubt that the disturbance in the Balkans and in Mexico have deeply affected European finance during the past year, and these

together with the Chinese question have also influenced Japanese finance. It is not without some significance perhaps that these troubles all sprang up about the same time. The advancement of the Balkan question toward some appearance of solution for the present has done something to quiet the money market in Europe. But we are not yet satisfied as to the future of China. Socially and politically the nation is unrestful, and financially there is chaos. Chinese finance is at present in such a deplorable condition as to make Japan shudder. The revolution seems to have ended for the present; and we can hardly think that any serious complications are to be anticipated so far as the Powers are concerned. The Mexican question, however, is now at its worst, and much confusion prevails. But the calm and considerate attitude of the United States in the face of a trying situation is winning the world's confidence, and there is every hope that peace may be brought about in due time. On the whole, therefore, in spite of much to menace the equanimity of the world, there is ample reason for believing that next year will witness more peaceful conditions in all lands. There are, of course, other questions, such as immigration and race problems that may be expected to exercise some influence over finance, but there does not seem to be any just ground for apprehension so far. Commerce and industry are doubtlessly enjoying unprecedented prosperity, which will have a very favorable reaction on the chief money markets

of the world. In such circumstances Japan must, of course, share. And the retrenchment policy of the present Japanese cabinet will naturally enhance the nation's financial prospects. The reduction of taxation and the utilization of surplus funds to avoid a further increase of national loans and the reduction of national indebtedness, restricting the issue of treasury bills to the extent of some 50,000,000 *yen*, and redeeming bonds to an equal amount, will all have a very beneficial effect on the nation's finance. No doubt a careful examination of the government's plan in detail will reveal some defects to which one feels bound to take exception; but so long as the aim of the authorities is toward retrenchment they are to be supported in every way, and no doubt the money market of this year will be less subject to pressure than hitherto.

Though the general tendency among investors is to refrain from further enterprise in view of the large interest now paid by the banks, yet the volume of fund which, according to investigations made by the Bank of Japan and the Department of Agriculture and Commerce, is being put into new enterprise this year amounts to something enormous. It is safe to assume that this development in fund investment will continue throughout the year. The result must inevitably be a lightening of the tension in the money market. The nation's export trade is also displaying a marked development. The great Taisho Exhibition being held in Tokyo this summer, will doubtless react beneficially on the public spirit, and the financial world will reap the benefit.

A matter that requires the earnest and careful consideration of the financial authorities is the relation between the Specie Reserve and the Debt Redemption

Funds. So long as the Government avoids floating funds for unproductive purposes and gives due encouragement to industrial and commercial undertakings, there will not be very much difficulty. One of the most important matters in connection with our Specie Reserve is the question of foreign exchange. The matter of how best to transfer money from one country to another is a way of gaining or losing much money, according as it is managed well or ill. Skill, in this direction exercises not only a great effect on the volume of specie reserve but on the nation's export trade. The maintenance of specie reserve by the import of foreign capital is to be resorted to only under the most pressing circumstances. The import of foreign capital should be left largely to the natural pressure of economic conditions; and the maintenance of specie should be managed by skilful manipulation of foreign exchange. Financial conditions, like those of the weather, are not at all easy to forecast; since there are so many things that may at any time happen to frustrate the hopes of even the most careful observers. Changes in the financial world are of daily and even hourly occurrence, a fact that our merchants and manufacturers have not yet got accustomed to expecting. But they must pay much more attention to this aspect of finance if they are to protect properly their own interests. Generally speaking, it may be said that Japan is gradually getting her finances on a stable basis; she is beginning to see light ahead and to have some definite idea of where and how she will come out. So long as she remains faithful to her policy of retrenchment and the floating of loans only for productive enterprises, her financial future has nothing to fear.

ISÉ MAIRI

By F. YAMAZAKI

A PILGRIMAGE to the holiest of Japan's national shrines at Isé is one that many have taken, but few pilgrims have seen the sacred place as it is to be seen. The *Isé Daijin-gu*, is the central shrine of the *Ogami*, or Great God of Nippon, the ancestral spirit of the Imperial Family, who, by the way, is a Goddess, *Amaterasu Ogami*, the Sun Goddess from whom all things have come. Toward this shrine the heart of the whole nation turns in deepest reverence and worship as the source of all life and light. No Christian makes a pilgrimage to Jerusalem or a Mohamedan to Mecca with more religious devotion than a true Japanese does to Isé; and every year sees thousands of pilgrims make the journey of their lives to worship at the central holy of holies.

The Isé shrine consists of an inner and outer portion: the inner being known as the *Nai-gu*, and the outer as the *Ge-gu* shrine. The inner one is naturally the most venerated of the two. When the Great Sun Goddess gave birth to Japan she handed over to her offspring the *Sanshu-no-Shinki*, or three sacred symbols of Imperial power, and these are committed to each ruler of Japan, without which no one can wear the national crown. These three treasures consist of a sacred globe, or *Yasakani-no-Maga-Tama*; the Sacred Mirror, called the *Yata-no-Kagami*; and the Sacred Sword called the *Murakumo-no-Tsurugi*. The Sacred Sword is kept in the Atsuta shrine of Owari province, and venerated as an object of worship. The Sacred Globe is kept in the Shrine of the Imperial

Palace in Tokyo, where it receives similar veneration; while the Sacred Mirror is kept in the Imperial Shrine at Isé where it represents the image of the Sun Goddess. The god *Okuninushi-no-mikoto* is also worshipped at the Isé shrine, since he is one of the descendants of the Sun Goddess. He it was who founded the province of Izumo, and was the father of Japanese medicine. The outer shrine at Isé is dedicated to *Toyonke-no-mikoto*, another ancestral goddess, who is the mother of silk and agricultural industries. There is a great deal more theology associated with the deities of the Isé shrine and the genealogical tables are as complicated as those in the Old Testament, but probably a detailed account of it would not prove interesting to an unorthodox modern world. Suffice it to say that the foundation of the inner shrine is said to have taken place somewhere about the year 90 B. C. and the outer shrine about 77 B. C.

The architecture of the shrines, as any one may see, partakes of the simplicity of primitive times, having been restored or rebuilt in exactly the same manner century after century. The interiors are without ornament or decoration, save for the sacred objects of veneration. All around grow ancient cryptomeria trees. The simplicity of the national shrines is very marked in comparison with the gorgeous grandeur of the shrines of the shoguns at Nikko.

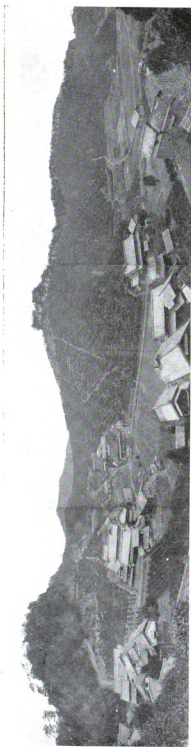
Every Japanese aims to visit the Isé shrines at least once in a life time; and the pilgrim who succeeds is known as an *Ise Mairi*, a distinction none are above

coveting. If one sees people dressed in white, carrying a staff and wearing a broad sedge hat bearing the words, *Ise Mairi*, wending their way up hill and down dale, he knows their mission. As such pilgrims usually collect into parties and stay at the same inn, their charges are not excessive and they can do the trip even though poor. The vast majority of these pilgrims who walk so far, are farmers whose simple faith in the shrines at Ise is touching to behold. Such pilgrimages have gone on from time immemorial. When the pilgrim sets out he or she, or both, is seen off by friends; and when the wanderer returns he brings a thank-offering of cut paper, a *gohei*, to hang up in the family shrine at home in memory of his Ise trip. Some bring edible seaweed or dried fish as presents. These souvenirs are called *miyage*, from *miya*, a shrine. The word in course of time has come now to mean any kind of present. From very ancient times it was the custom in some places to collect funds to make a present to the Ise Shrine, and the money was known as *Isé-ko*; and when the money was dedicated a virgin (*niko*) danced before the shrine a sort of *kagura* in honor of the deities. This money enabled a representative of the community to worship before the shrine as a proxy for the people. Another kind of pilgrimage to Ise was known as *Nuke Mairi*, the journey to Ise of a youth who ran away from home and made the trip without his father's permission. Such an offender was not usually punished on his return, as the end was considered to justify the means. Thus *nuke mairi* was a popular escapade with young adventurers. The novelist Bakin did this in his youth. It was also the occasion of the famous story *Hiza-kurige* by Ikku Jippensha. The year 1705 was made famous by the

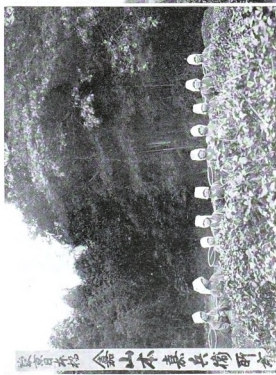
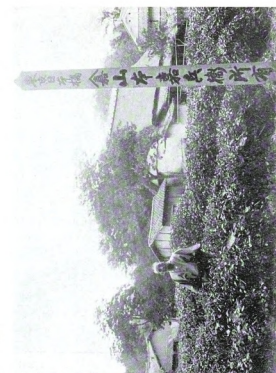
number of *nuke mairi* that took place, crowds of youth and boys from various parts of the country making their way to Isé, to the number of fifteen or sixteen thousand, it is said. It was in fact something like the children's crusade of the 13th century in Europe.

This ancient custom of the Japanese shows how the nation respects its ancestors and serves them with unceasing devotion. The custom has not been without its effect on the character as well as the manners and habits of the Japanese people. The pilgrims observed the manners and customs of other provinces and clans and thus these spread throughout the empire. The farmers were thus enabled to compare methods of agriculture with their own and act accordingly. Young men were afforded an opportunity of seeing the world as it then was and enlarging their knowledge and experience. The restrictions to travel and intercommunication that prevailed in the Tokugawa era, were to some extent relaxed in the face of these pilgrimages, which had a very beneficial effect on the unification of the people. Above all it tended to unite the nation in its old Shinto faith.

Ise mairi are as common today as ever, the custom prevailing in all classes of society. Many upper class newly married people go to Isé to pass their honeymoon. The middle class people make it the great outing of the year. The poor make it the most sacred act of their lives. With improvements in communication and travel there are not now so many who make the entire journey on foot, the train being more convenient. The spring is the time for *Ise Mairi*, before the busy season of agriculture sets in; and the visitor to the sacred shrines will then see crowds thronging the entrance to the shrines day after day without cessation.



TEA PLANTATION



TEA PICKING



SORTING TEA



TEA FIRING

TEA

By K. TAKAHASHI

(COMMISSIONER OF ARTS AND SCIENCES IMPERIAL MUSEUM)

TEA ! How much the word conjures up to the minds of us all ! How much of life is associated simply with tea ! The Japanese are a nation of tea-drinkers. The ancient proverb has it that saké is the best of physic but tea is the chief of the ten virtues. Tea has been a beverage of the Japanese from time immemorial. It has always been and still is indispensable to social intercourse. When it first came to Japan is shrouded in the mists of tradition. Like most other things it probably came from China. A certain Buddhist priest named Yeisai is said to have brought seed from China some time in the Kamakura period, and with the introduction of the plant came the habit of tea drinking, just as it prevailed in China. One of the oldest books of China refers to the tea tree as a valuable species of shrub, and another old book speaks of it as "the delightful shrub of the South." No doubt the tea plant originally came from India, first taking root in the South of China. Probably it came to be used as a drink as soon as people knew the uses of hot water. According to Japanese literature tea was in use in Japan in the reign of the Emperor Tenji, about the year 668 A.D. It certainly was a favourite beverage in the time of the Emperor Shomu, for we read that when His Majesty heard sermons from certain Buddhist priests he treated them to tea afterwards. Again we are told that when the Emperor Kwammu removed the Imperial capital from Nara to Kyoto he had a tea garden planted as one of the

improvements of the palace.

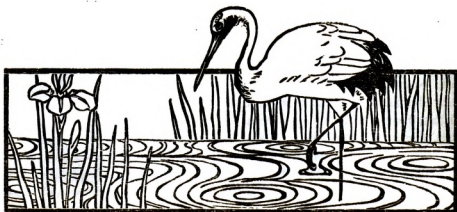
At first tea was regarded more as medicine than as a beverage. It is recorded that a certain priest, the great Kobo Daishi, brought tea seed from China and planted them all over the empire as a benefaction to the people, and from that time it began to be used as a beverage in social intercourse. The Emperor Saga gave order that tea should be cultivated everywhere, and this led to a great development of the industry. The proper partaking of tea soon came to be regarded as one of the refinements of life ; and a cultivated taste for tea was esteemed equal to a refined taste for literature and poetry. People came to have faith in its properties as a cure-all, and it was very popular for the sick.

In those days the infusion was not usually neat, but was often mixed with liquorice or ginger or even salt. The custom of drinking tea naturally led to the creation of artistic utensils for brewing it and for drinking it. At first the best of the tea dishes were imported from China, but soon they came to be manufactured in Japan. Certain districts became famous for good tea, such as Uji in Yamashiro, which still retains this reputation.

The method of making tea was not always as at present. Some periods saw the leaf stewed and pounded into dumplings, when it was eaten just as the first tea in England was. Later it came to be powdered and brewed in hot water, as in the Japanese *chano-*

yu, or tea ceremony. Even tea games came into vogue, in which people met to drink the delicious brew, and spend the time in guessing from the taste what brand or blend of tea it was. The best judge of tea was regarded as a person of considerable accomplishment and worthy of all emulation. The most famous judges were said to be able to distinguish easily more than 200 different kinds of tea. In the Ashikaga period the *samurai* were often reprimanded for wasting their time in these practices instead of attending to their more important duties. Tea-tasting contests were often given at the big restaurants, with *geisha* to celebrate the occasion by singing and dancing, and much money was expended in such pleasures. The art of making tea utensils became so well developed that it affected all metal work; and wherever tea-tasting was much in vogue it was noticeable that the metal work adorning the temples and other forms of good architecture was always well done. The famous *Ginkakuji* at Kyoto is a monument of the extent to which the tea ceremony was carried in the days of old Japan. The collection of artistic tea sets and utensils became a craze and some very valuable collections were made. The rivalry in making and decorating tea dishes did much to deve-

lop the art of china decoration in Japan. So much so indeed that even the poorest could have a cup of artistic pretensions from which to sip the national drink. Sometimes fabulous sums were paid by wealth connoisseurs for rare cups and other pieces of a tea set. Often the brave exploits of a warrior on the field of battle were rewarded by the gift of a rare piece of tea furniture. When the famous Hideyoshi was serving under his illustrious master, Nubunaga, after his victory at Tajima he was rewarded by the present of a valuable teapot. He sought no higher honour. Soldiers in camp after the strife and heat of battle recuperated by indulging in tea drinking and tea games, as if they lived in a world of peace. Just as Wellington and his brave veterans engaged in a ball before Waterloo, so celebrated heroes of Japan were known to engage in a tea-tasting contest before the commencement of a great battle. The custom of having a tea slop-bowl made from the tombstone of some famous person may suggest to some the still older custom drinking one's health from the skull of one's enemies. There were also schools of tea ceremony custom, each with its petty rules and peculiarities, which its adherents had to observe with scrupulous care.



KOMUSŌ

SOMETIMES in Tokyo but still more often in Kyoto one sees remarkably garbed men going about the streets asking alms. Upon their heads they wear a deep hat coming down over the face, with lattice over eyes and mouth, a hat of unique fashion, and over the shoulder is thrown a kind of stole, otherwise the dress somewhat resembling lay attire. In their hands they bear a small bag or *hoben bukuro*, often thrown over the shoulder like a school boy's bag. These men are known in Japan as *komuso*. From door to door they make their daily rounds, announcing their presence by plaintive notes on a *shakuhachi*, or small flute of bamboo. The *komuso* are priests of one of the Buddhist sects, the denomination having been organized in China in the days of the Toh dynasty by a priest named Fuké of the Zen persuasion. The adherents of the denomination are sometimes called *fukeshu*, after their founder. They are not obliged to observe the rigid requirements of some of the more prominent members of the Buddhist priesthood, having neither to spend much time in perusal of the scriptures, singing *sutras*, nor even to shave their heads. Their chief duty is said to be mental and spiritual enlightenment, living lives of contemplation. They set little store by forms and ceremonies, and are more like the Society of Friends than anything else to be found among the Christian sects. Some would be more disposed to place them in the same category as the Christian Brothers in the Roman Communion, since they form a sort of midway order between the priesthood and the laity. The less

charitably disposed will regard them as mere begging monks.

It is not known at just what period the *komuso* order first came to Japan, but it is certain they were here in the Kamakura period; and all through the Tokugawa era they were a prominent feature of Buddhist life. As little or no education is necessary to join the order of the *fukeshu*, additions are easily made, and in former times masterless *samurai* often formed convenient recruits to the order. The addition of many *ronin*, or masterless *samurai*, to the ranks of the *komuso* at one time tended to raise the status of the order a good deal, and the *komuso* began to command more respect from the general public.

As to oversight there were two Buddhist temples that undertook exercising jurisdiction over the *komuso*, the *Myoan-ji* in Kyoto and the *Ichigwatsu-ji* in Tokyo. The *komuso* of the western districts were under the jurisdiction of the Kyoto temple, while the Edo temple oversaw those of the Eastern districts. All members of the order were required to be subject to one or other of these two temples. During the greater part of the Tokugawa period the *komuso* wore their hair in long ringlets or loose down their backs. At first they wore only paper garments, but later cotton became as practical and cheap. Thrown over the shoulder they usually carried a weapon in the shape of a short dagger wrapped in a brocade covering, but sometimes they bore it in their belts. Over all hung the stole as the symbol of their office. As time went on, however, they became more susceptible to style, and in

the middle of the 18th century they commenced to wear silk garments, with stole of brocade, and assumed airs of grandeur unseen hitherto. As some of the *samurai* that joined them were by no means poor, the *komuso* were for the most part no longer the mendicants of former times. The *samurai* who became *komuso* did not always join the order of their own free will : sometimes they had to do so on the order of their *daimyo*. The Tokugawa shoguns sometimes requested certain of their *samurai* to assume the garb and habits of the *komuso* so as to spy on the rival lords of the *daimyo*. As the *komuso* were free to journey whither they pleased, they had excellent opportunities of seeing the conditions of the country through which they passed, and knew everything that went on ; and when they returned to their lords they had rich tales to relate. Not only so, but they were exempt from arrest or imprisonment, and consequently the order formed a sort of sanctuary for the refuge of *samurai* who happened to kill an opponent in a quarrel and had to escape the revenge of the law or the relatives of the victim. Moreover, when a man lost his brother or sister, father or mother, or other relative, he was likely to assume the order of the *komuso*, that he might wander over the empire in search of the missing one. Travelling *incognito* he had the entry to all places whither he wandered, a symbol of innocence, living on the charity of the public, but with open eyes and ears for all that went on about him. It was also a way of finding out the murderer of one's father, and taking revenge upon him in honour of the family name. This is usually the manner in which the *komuso* appears on the stage of the

national theatre of Japan. The hats worn by the *komuso* come down over their faces, with a short of lattice opening to admit air and permit them to see ; but the *komuso* is supposed never to show his face to the world. They were supposed to walk everywhere they went, and decline all offers of carriage either by horse or vehicle. Like hold-up men with masked faces the *komuso* went through the country from end to end, knowing and seeing everyone and everything, but being seen and known by no one.

Upon joining the order of *komuso* the candidate received from the temple the accustomed hat covering the countenance, and the stole of the order, together with a personal seal in proof of admission to the office. The paternal temples from time to time sent supervising *komuso* on pilgrimages through the empire, spying out the habits of the other members of the order to see whether they behaved themselves properly and were, observing all the regulations of their office. Thus when a *komuso* was tramping along the road, or pleading for alms before the doors of the village, he never knew when a fellow-member of the order would appear ; and he never knew whether the other fellow were as himself or one sent to see how he was behaving and getting on. All *komuso* had to be expert in playing the flute, for it is this accomplishment they have to depend upon to move the hearts of the public to charity. A mere maker of noise could expect little from the public of Japan. But sweet notes on the simple native instruments, such as the flute or the *biwa* always command attention and generous response. In this way the Japanese are not unlike the Italians. On joining the

order the candidate had to take lessons in flute playing at the temple where he was admitted; and the tune played is peculiar to the order. When two members of the order meet on the highway they salute each other by playing a few notes on their respective flutes. If they salute was faulty it would be at once known that the deficient one was an impostor and he would have his mask-hat pulled off in no time.

The *komuso* were not treated just as ordinary beggars. The people had to speak to them more politely. For instance when a family had to refuse aid to a member of the *komuso* order the formal way was to say: *gomuyō*, whereas in the case of an ordinary beggar the word of refusal was: *Totte kure!* or "Pass by!" It is said that in old times if any house should be so forgetful as to use the language addressed to ordinary beggars in the case of *komuso*, the latter would become very angry and walk right into the house, shouting: "*Totte kure nara, torō!*" or, "You say pass on, but I pass in!" With this the

offended priest walked about the clean *tatami* with this rough footwear of the highway, and then withdrew. This reminds us of the directions given the evangelists in the New Testament, who were told, not to take the dust of the street into the houses of those from whom they sought alms, but, to shake off from their feet the dust of the houses of those who refused them charity.

At the beginning of the Meiji era when feudalism was abrogated the special privileges of the *komuso* were also abolished, and the order fell somewhat into decline. The two temples of the *Fukeshu* were thenceforth treated as ordinary places of worship, and their superiors, or abbots, became ordinary priests of the Zen sect of Buddhism. The *komuso* themselves were thereafter treated as ordinary laymen, or common beggars, a status they still enjoy. But the people, having been accustomed to hearing the sweet flute music at the street doors for ages, have still a soft spot for the *komuso*, and he gets his share of charity still.



THE PEARL OF EASTERN SEAS

Japan, the pearl of Eastern waters blue,

Thy fields and seas are fresh and fair to see !

Thy sons are brave and just as men can be :

Thy changeless ruling house is kind and true !

No foe thy land hath ever trodden through !

The sun and moon bestow their smiles on thee

Before they answer other nations' plea.

All earth doth learn from what thy children do :

These blessings to Japan the Lord hath given ;

So raise thy voice in praise to God on high ;

Observe the holy laws ordained of Heaven ;

Defend the weak, and hear the poor man's cry ;

A home of joy for Asian people be,

Where love and righteousness shall dwell with thee !

Tomitaro Suzuki

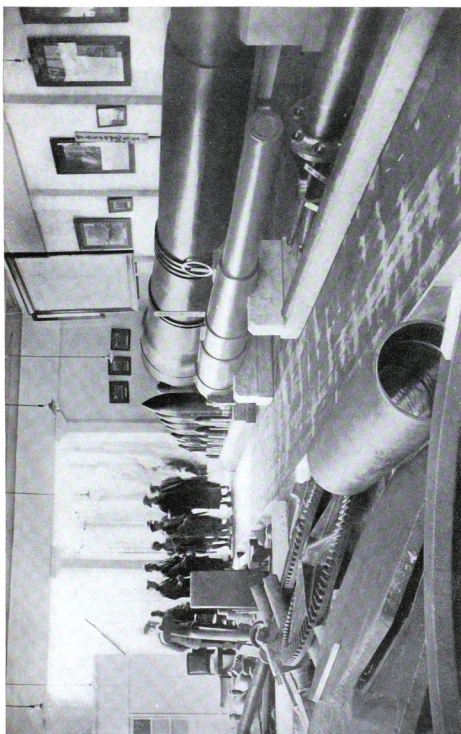


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南無妙法蓮華經

南無妙法蓮華經



KATO KIYOMASA WITH AUTOGRAPH

KATO KIYOMASA

JAPAN has many heroes whose names are on the lips of every schoolboy, such as Taiko Hideyoshi, Minamoto Yoshitsune, Shingen Takeda and Uyesugi Kenshin, but among them none is more loved than the name of Kiyomasa Kato, who is veritably an idol of Japanese youth.

Kato was neither a great statesman nor a great scholar, but he was as brave a *samurai* and as gallant a soldier as ever lived. For intrepid bearing and benevolence of disposition he is probably unparalleled in the annals of Japanese history. It was said of him that he seldom showed anger, but when he was in wrath even the most savage beast would flee from him, and when he smiled, as he usually did, the children everywhere became attached to him.

Our hero was of noble descent, having come of Fujiwara ancestry, many members of which family occupied positions of prominence in the Imperial Court and were even related to the Imperial Family. One of these high Court officials, Fujiwara Masaiye, a military officer of the province of Mino, had a relative, Fujiwara Kiyokata, who changed his family name to Kato; and the son of this man begot an heir who received the name of Kato Kiyomasa. Left fatherless at the age of three years, Kato's mother, who was a relative of the mother of the hero Hideyoshi, brought up the boy according to the best traditions of the nation. Being poor the mother and son, after being deprived of a home, sought refuge with Hideyoshi in the castle of Nagahama in Oni, of which the great warrior was then lord. Thus brought

up under the supervision of Hideyoshi young Kato could not but have turned out to be an extraordinary character.

At the age of 15 Kato Kiyomasa duly became a *samurai*, being elevated to this rank by Hideyoshi himself, and was given an annual allowance of rice from the public treasury. Kato's main acquirements at this time were in military arts. One day the estate of Hideyoshi was attacked by burglars. Young Kato's expertness with the sword stood him in good stead. Many of the servants of the estate were both wounded and worsted but Kato was invulnerable. The burglars tried to capture him in vain. Facing the chief of the bandits single-handed, Kato soon had him in hand and disabled. Hideyoshi was delighted at the prowess of his protégé, and promoted him in rank and increased his income.

In the year 1582 there was a rupture of relations between Hideyoshi and Shibata Katsuiye, lord of Echizen. In the fierce battle that ensued Kato Kiyomasa took a prominent part. Before entering the conflict Kato requested permission of Hideyoshi to bear a sprig of young bamboo on his back as his family crest. This was in accordance with the custom of the time, when young warriors were wont to assume crests of their own on the battlefield. The request was refused on the ground that such privileges were open only to men of established reputation and renown. The reply greatly wounded the feelings of the young soldier; he was cut to the quick. Burning with disappointment, as soon as the battle opened, he rushed headlong into the thickest of the fight and beheaded

eleven men in as many minutes. On seeing this, Hideyoshi immediately extended him permission to assume the special emblem for which he had asked. Hideyoshi from this time onward for several years was face to face with almost constant warfare, subjugating and uniting the severed ranks and interests of the various great families; and in most of his battles he owed not a little to the skill and daring of Kato Kiyomasa.

In 1588 Kato was appointed lord of the castle of Kumamoto, one of the most historic of the nation's fortresses, when he received half of the province of Higo as fief. When Hideyoshi made war on Korea in 1592 Kato Kiyomasa was one of the chief commanders of the expedition, with Yukinaga Konishi as his colleague. On that famous expedition Kato wore a helmet three feet high, and carried a *kamayari*, or cross-lance, of huge proportions in his hand. Being a devoted adherent of the Nichiren sect of Buddhism he bore on his back on a small flag the Buddhist prayer: *Namu miyoho renge kyo!* The success of his expedition in Korea he attributed largely to the power of this prayer. He conquered the country and took two sons of the king of Korea as prisoners, but he forbade any plundering of the non-militant inhabitants. Even the people of Korea admired his valor and magnanimity, as they had not seen his like before. At that time Kato was the envy of all army men, and did not escape the treacherous tongue of jealousy and ill-will. Hideyoshi, who was rather prone to suspicion, especially in the case of men almost as brilliant and renowned as himself, partly believed the calumnies circulated about Kato, and when the latter came to the palace of the Taiko

he was not received by the latter personally.

At that time Hideyoshi was living in his castle at Fushimi, the Momoyama castle, where now sleeps the late Meiji Tenno. It so happened that a great earthquake then shook the castle to its foundations, and some of the buildings collapsed, killing many retainers. At once the offended Kato Kiyomasa, attended by his soldiers, hurried to the castle to inquire after the safety of Hideyoshi. The brave soldier found his master huddled together with wife and servants in a corner of the demolished mansion; and as Kato knelt in obeisance before Hideyoshi the latter could not but be deeply moved, especially as he remembered all that Kato had endured for him both at home and abroad. Hideyoshi was not one to despise loyalty; and next day he summoned Kato to his presence and consented to hear his reply to the slanders sent to Hideyoshi against him. Needless to say he had no difficulty in establishing his innocence to the satisfaction of his master. Taking Kato by the hand, and with tears in his eyes, Hideyoshi said: "You grew up by my side, and all your deeds are as my own!" From that day Kato was treated with greater consideration than ever.

In 1596, owing to dissatisfaction over the terms of peace with China, Hideyoshi resolved to invade that country by way of Korea; and Kato Kiyomasa was despatched at the head of a great army to the Korean coast. The Chinese generals sent him a message to the effect that more than 700,000 Chinese troops were awaiting him, and he had better retreat ere it was too late. To this Kato replied that he would sooner have the honour of defeating a great force than an insigni-

ficant one. He also suggested that if they would all come on together it would settle the matter all the quicker, as he did not care for a prolonged struggle with separated forces. Kato fought for some seven years in Korea, and the whole Far East rang with his martial exploits. But in 1598 Hideyoshi suddenly died, and then Kato was summoned home.

After the demise of Hideyoshi the struggle was to be between his lieutenants, the most noted of whom was Ieyasu, who desired to undo Hideyori, the surviving son of the Taiko. In the great battle of Sekigahara Hideyori's retainers were defeated by Ieyasu. The time came for an interview between Hideyori and Ieyasu, and Kiyomasa Kato accompanied Hideyori to guard him. At that time Fukushima Masanori, one of the favourite retainers of the Toyotomi family, was in charge of the great castle of Osaka with a garrison of ten thousand soldiers. The interview between Hideyori and Ieyasu was concluded without any onward event. Hideyori returned to Osaka by ship down the river Yodo. As they floated down the stream Kato drew

a gleaming dagger from his sleeve, and holding it up before Hideyori, said that had Ieyasu done anything to insult the house of Toyotomi he had intended, with the weapon, to pay a last tribute of respect to the family of his master.

Not long afterwards Kiyomasa Kato retired to his castle at Kumamoto, where he died of fever; and was buried by the Nichiren sect in the temple of Seisho-ko, which is now a Mecca for pilgrims from all parts of the country. Strange to say it is a favourite place for leper victims, who have a superstition that the spirit of Kato is able to help them. Shrines to Kiyomasa Kato have been erected in Tokyo and various parts of the country also. Kato was well versed in all branches of Buddhist learning and was also a student of Confucianism. Relics of Kato are kept in the Imperial Museum and at the Yasukuni Shrine at Kudan, and are revered by the nation. The long spear of his shown in the Imperial Museum has one branch broken off; and it is said that this was done during a tiger-hunt in Korea.



HILL OF CARE

Waga iho wa

Miyako no tatsumi

Shika zo sumu

Yo wo Uji-yamato

Hito wa iu nari.



My home is near the Capital,

My humble cottage bare

Lies south-east on Mount Uji ; so

The people all declare

My life's a 'Hill of Care,'

By The Priest Kisen

Trans. by W. N. Porter

BAKIN

By "ARIEL"

FROM a Japanese point of view Bakin is the greatest of the nation's novelists. Certainly he is the most noted master of fiction and classic prose in modern Japanese literature. He is to the educated and middle classes what Jippensha Ikku, author of the *Hiza-Kurige* (Shank's Mare) is to the masses of the less enlightened order; and among the most widely popular of his 290 works is the *Hakkenden* or "Tale of Eight Dogs," itself consisting of no less than a hundred and six volumes, a gigantic production indeed. Bakin is a rationalist of the modern Teutonic type; and his grim humour and good-tempered cynicism sometimes remind one alternately of Carlyle and Thackeray.

To appreciate what Bakin means to Japanese literature and life it is necessary to understand somewhat of the *milieu* whence he sprang. Bakin flourished during the latter part of the Tokugawa period, his life covering the years 1767 to 1848. It was a time when Confucianism was the paramount influence in Japanese society. It marked the standard of morals and set the spirit of education. Confucian scholars were favoured above Buddhist priest and everything was done to promote the progress of the cult as a matter of state policy. This was no doubt due to the fact that it favoured the ideas that developed into what is now known as *Bushido*, and strengthened loyalty and filial piety. It was during this period that the family system became firmly established on its present basis, a feat accomplished only through the complete supremacy of Confucian ethics. Buddhism and Shinto had to bow to this in order to exist, and they made the necessary compromise. But on the whole it was a class influence. Confucianism did not much affect the

lower orders of society. It was the religion of gentlemen and soldiers. The common people lived in ignorance and degeneration. But the middle classes and the *samurai* prided themselves on their nobler ideals and their Confucian tenets.

It was Confucianism that taught the *samurai* that spirit of supreme sacrifice that made him such a model soldier. After ages of struggle he had learned to be ever in readiness to die for his lord, for his parents or his family. Confucianism was specially strict as to the relations of the sexes. Boys and girls were not to mingle after the age of seven. The *samurai* was taught that the ideal life for him was that of a bachelor; and there were many who deemed it a sin even to converse with a woman. Woman in other ways was not much accounted of. She owed her husband absolute obedience, while he was free in his relations toward her. For a woman to divorce her husband for any cause was so disgraceful on her part she could not hope to survive it: her parents would not admit her in the home. Second marriage was regarded as dishonourable in women. There were various degrees of illicit intercourse, violation of which meant penalty certain and severe. Such was the system of thought into which Bakin was born and under which he was brought up. Of course the spirit of the age affected literature. And the novels of Bakin best illustrate the influence of Confucian ethics on life and literature.

Takizawa Bakin was born in Yedo in the year 1767 in the lowly district known as Fukagawa. His father was a retainer of Lord Nobushige Matsudaira, one of the foremost vassals of the Tokugawa shogunate. Bakin was noted for

his interest in books even from his youth. Being obliged early to enter service he was made a foot soldier, the lowest rank of *samurai*, but martial life he did not much relish and soon left it. After serving various masters, none of whom seemed to satisfy him, he struck out independently and resolved to study medicine. He never completed his course, however; and after a while entered upon a study of Confucianism under Kameda Hosai, a celebrated scholar of the time. This, too, he finally abandoned, and next we find him entering as a pupil of the noted novelist, Santo Kyoden. In this he found himself, and suddenly became inspired to enshrine himself on the altar of literary fame. His maiden effort was *Mibu Kyogen*, a short satirical novel. His master was surprised at his pupil's achievement, and prophesied great things for him. The young writer of that time could not live by his pen, any more than he can even now; so Bakin was often hard up, and had to resort to other ways of obtaining subsistence. He married a widow who had a *geta* shop, but this business he hated, and soon it was abandoned to a relative by marriage, and Bakin began to make a living by acting as a tutor. In 1803 he brought out his second novel, *Geppyo Kiyen*; and from that time the stream of fiction from his pen never ceased till his death.

Bakin physically was a giant among his countrymen, standing over six feet in height and proportionately built, with a strong constitution. A wrestler advised him to take up that profession, assuring him of the championship. But he devoted all his physical as well as his intellectual energy to the production of fiction. Bakin not only had genius but he was a scholar, an accomplishment that distinguished him from most of his rivals. This versatile knowledge, revealing familiarity with religion, history, geography, ethics and medicine, came in most useful in authorship. Like many another great author he did not rely always on the fertility of his own brain for theme and plot. More frequently he took what others had used before him, but his transformation of it resulted in

a new creation wholly pleasing to the reader. For instance, his masterpiece, *Hakkenden*, was based on a famous Chinese novel, *Suiko Den*, but having passed through the alembic of Bakin's imagination, it was as new a creation as one of Shakespeare's plays after rising from its homely source through the Bard of Avon. But it was not a time of oculists, spectacles and electric lamps; and Bakin, having burned too much of the midnight oil deciphering the immensely difficult hieroglyphic text of Chinese classics, now suffered from eye trouble, and began to dictate to an amanuensis. Thus he laboured on into old age, his son's wife writing to his dictation, until he died in the year 1848, aged 82.

It would be quite impossible in the space at our disposal to review the works of Bakin. Among the more famous are the following, which are of the romantic variety: *Chinsetsu Yumiharizuki*; *Sanshichi Zenden Nana-no-yume*; *Asaina Juntō-ki*; *Shunkan Shima-monogatari*; *Raigo Ajari Kwaiso-den*; and *Satomi Hakkenden*. A strong moral purpose appears to pervade the writings of Bakin; the evil invariably suffer, and the good are always rewarded. He represents a juster world than was known to his life and time. Bakin is always consistent if not quite rational. His good characters and his bad remain the same from the beginning to the end. He appears unfamiliar with repentance and conversion. What moral changes he allows in his characters seem much too complex for description, which he shrewdly avoids. But with Bakin men are simply bad or good, and there is no half-way between; and among them no flash of passion is observable. From a western point of view his characters would seem to be too artificial and didactic. They are personifications of the moral opinions of his time, rather than individuals representing definite personality. But in this he truly typified the life of his time, which dispised or ignored individuality as a dangerous element, and lived for the incarnation of principle. This is indeed why his writings had so wide a vogue in the highly conventional society of the day. To Bakin it was

reason, rather than passion or emotion, that guided the life of man. Consequently from a psychological point of view Bakin is not very important; but from a social and literary standpoint he is quite significant. Sociologically he is supreme; for he unerringly reflects the moral notions of his day. It is quite impossible to do him justice without a full acquaintance with the ideals and standards of his age; and it is because his writings are so perfect a reflection of that age that he is so highly valued by all Japanese.

The colossal task of his *Hakkenden* occupied him 28 years in completing, an achievement that throws Hugo and other many-volumed writers far in the shade. It is to some extent a historical novel, and for the most part is taken up with Satomi Yoshizane, Lord of Awa and Katzusa. He was a model lord with deep compassion for his subjects, and peace reigned through his provinces. Among his vassals the great *Daimyo* had eight heroes, who swore, as brothers, to be loyal to him till death. This they succeeded in doing by virtue of possessing each a crystal bead; and on each of the eight beads was an ideograph signifying the character of the possessor, such as *Benevolence; justice; Sobriety; Wisdom; Loyalty; Faith; Filial Piety; Fraternity*. In some mysterious way each of them was a perfect example of the virtue inscribed on his crystal bead. The chief occupation of the these eight heroes appears to have been the habit of journeying throughout Japan punishing the evil and rewarding the good. Naturally mutual attraction in time brought them together and made them the servants of the good Lord of Awa and Katzusa. At that time Uyesugi Sadamasa, who envied the good fortune of Lord Satomi, laid siege to his castle with a vast army. But his eight heroes with an insignificant handful of troops were soon able to put the enemy to confusion and rout; after which there was, of course, nothing to do but to marry the eight daughters of the lord, he fortunately having just the right number to go round. Then, having accomplished life's mission, they all

retire to the mountains and become hermits.

In construction the novel is regarded as a great achievement. Certainly there are few writers that could handle so many characters with less embarrassment. Though Bakin takes his eight heroes from among the 108 of the Chinese original, he is too much of a rationalist to describe them as born of so many stars, as does the Chinese novelist. Bakin makes them incarnations of the eight chief virtues of Confucianism. But as they reveal none of the defects common to man we cannot accept them as typical of the world we live in. They are puppets of Tokugawa manufacture, with Confucius pulling the wires. Their extreme rectitude is perhaps pardonable as a legitimate reaction against the general degeneration and immorality of the age. That such an undesirable state of affairs socially should be regarded as the natural outcome of a long period of peace, begetting luxury and effeminacy, may or may not be a reflection of the old belief in war as a purge of society. There is another significant fact also. Most of the novelists of the time, who tried to picture accurately the society in which they lived, were regarded as immoral and were imprisoned by the authorities and their works confiscated. Thus was realism treated in the latter part of the Tokugawa era. Bakin was regarded as a model and treated as a benefactor because he described an imaginary state of society.

The following extract is taken from Bakin's *Sanschichi Zeuden Naka-no-yume*, or "Glimpses of Dreamlands":

"The space of a man's days is fifty years; and even in the most ancient times man scarcely ever saw three score years and ten. From Heaven and Earth man receives merely a limited life; but his passions, alas, have no limit. To the wretched copper which he wears his nails to the very quick to obtain, he is bound like a slave. Before the term pay-days of the half-year arrive, advances are requested and receipts are given in plenty; men plead for grace or money, and there are loud lamentations. Some

come to borrow with meek, downcast faces like stone saints, and immediately they get the money, they rush off to evil with it, and perforce repay the loan with a visage scowling like the king of hell when his mouth is smeared with red incense.

The old proverb on the people's lips that "even in hell sins are estimated in money," seems now, alas, a golden saying. Property nowadays, like a traveller at a lodging, remains in the owner's hands but for a night; for if there is income, there is also expenditure. Eating and drinking, after all, are the pegs that give strength and continuity to life; and when one is really hungry perhaps nothing tastes nasty. Barbarous foreigners buy the first *bonito* of the season with a golden *koban*; and no sooner are the fish devoured than they crave for more. If a man tries to fare on plain rice washed down with tea, it will proceed but three inches down the throat, when it will return and find its way to the public refuse boats. A snug little house that you can squeeze your knees into is big enough. The grand palace of the Chinese Emperor Shiko and a straw hovel differ only in being spacious or narrow, and in being placed in the country or in the capital. If you have but a one-mat room, in which you can just manage to stretch your legs, your body will be completely protected. Pack your five feet of carcass into clothes to form a convenient temporary skin for your frame, and the finest brocade differs only from the coarsest rags in being brilliant or dirty. After death, who by looking at the pale,

prone form, can tell which body was clothed in the grandest raiment during life? A loin-cloth made of silk crêpe, is, after all, only a loin-cloth. When men begin to understand the true principles underlying such things, patches and motley colours will doubtless become more common on shoulders and knees; but when a man sets his heart on some costly garment for which he has no special use, and for it strikes a bargain to pay in two six-month instalments, and thus adorns himself in borrowed, wadded garments, while he points his exposed toes toward the pawnshop, it is really a pitiful state of affairs.

Men are divided into great and mean according to the kind of costume they wear; but a man may be able to follow the laws of etiquette in regard to the cut and colour of his clothes, putting on even tattered trousers and carrying a rusty sword in his girdle, having only slender possessions, and yet be able to pay his debts. There are some things better than purchasing pain with money: performing all the duties assigned by Heaven, seizing the opportunity of a little leisure to turn over the green covers of an old book, viewing the ways and manners of the ancients and resolving henceforth to mend his own ways. The religion of Heaven gives only sufficient for the day. A man may have money, and no children to bestow it upon; his family may be large and his means small; handsome men are often fools, and ugly men clever; men that are rather taking, are frequently lascivious, and men poor in speech are often strong in will."



ORIENTAL EXCLUSION IN NEW ZEALAND

By KWEI CHIN

(CONSUL FOR THE REPUBLIC OF CHINA IN NEW ZEALAND)

RECENTLY I learned that there is a very old and decrepit Chinese who resides at Puyseger Point which is situated on Preservation inlet at the extreme south-west of New Zealand. Owing to the somewhat isolated position of the place, communication with it is by no means easy, yet we have at least the satisfaction of knowing that it is as free from the noise of the busy world as Robinson Crusoe's Island, which was near the mouth of the Orinoco River instead of Juan Fernandez, an Island in the Pacific on which Alexander Salkirk resided.

I regret exceedingly that I have been in this country only a few months, and that I am therefore unable to give a fuller account of this "Valley of Peach Blossoms" which would be available for, and of interest to, those who are anxious to find a retreat from the wiles of painted civilisation and the poisoned sneers of artificiality. But, at least there's the Lighthouse there, and the Official Year Book assures me that it communicates by telephone with the telegraph system. In addition there is the regular mail which leaves the Bluff at intervals of 14 weeks, and which thus enables the inhabitants of the Point to receive news of the outside world and at the same time to obtain the necessities of life.

I obtained the foregoing facts in the following manner. Some months ago, I received a letter from a gentleman who

signed himself T. B. Smith. It appears that he is the keeper of the lighthouse; and he informed me that the Chinese whom I mentioned was in need of assistance. Accordingly I communicated with this kind-hearted and worthy gentleman in order to offer such assistance as lay in my power. Through him I received a letter from the old man who gave his story briefly and almost intelligibly, as follows;

He is a Cantonese from the district of Shun Tack, age at present 76 years. Fifty four years ago, when he was 22 years of age, he left his native country for Sydney. He afterwards went to Melbourne; and when he was 36 years old he came to New Zealand owing to the discovery of gold. However, he was not successful in his quest of gold and changed his occupation many times afterwards. The most interesting part of his letter is the date. It was dated under the late dynasty the 27th day of the 5th month of the 39th of year of Kwang Su! This corresponds exactly to our story of the fabulous "Valley of Peach Blossoms," the inhabitants of which were entirely ignorant of the outside world and the great changes which had taken place therein.

I remember some years ago when I was in Peru in South America with Dr. Wu Ting Fang to settle a certain labour dispute between our own countrymen and the Peruvians, we went up the Andes

Mountains to a height of 27,000 feet. There we met forty Chinese engaged in gardening, ploughing, and trading as honest and industrious people. They doing were very well, despite the peculiarities of climate against which they had to fight, and in spite of their separation from their own land. I used to say jestingly to my English friends that our people are like the Union Jack—the sun never sets on them!

But it is not worth while relating all the incidents in the life of this old man, for they are much the same as those of other fortune-seekers; consequently I have not taken the trouble to translate the whole of his letters. I have preferred to copy one of Mr. T. B. Smith's letters instead, in order to give you some idea of this man, and as a proof of the truth of what I have related. It may be interesting to note the date on which Mr. Smith replied to my letter, and the date on which mine was written.

Puyseger Light-house,
Preservation Inlet,
New Zealand,
August 20th, 1913.

Dear Sir,

Your letter dated 12th May, 1913 re. an aged Chinese in need of assistance was received safely, but I regret not being able to answer sooner as our mails are few and far between. At your request I handed the enclosure you sent me to Leung Sher and he has given me a reply which I enclose hoping it reaches you safely. He brought it here to my house some weeks ago and was badly in need of some necessities of life which I supplied him with. Giving my own opinion of Leung Sher at such an age, he seems a very remarkable old man, very active and for cultivation such as gardening, I

am sure would be very useful; but here where gold is hard to get it takes a young man all his time to get food, but I can't understand from him whether he would like to go out or not. He has a good house and keeps it beautifully clean. I have occasionally gone over and had a cup of tea with him. He suffers from asthma rather badly, and is without tobacco. I can guess how he would enjoy a pipe, so I got him a lb. of June by our last steamer. As far as I know our next mail will be the end of September, but I am not certain.

Trusting you will see your way clear to help this old man."

I remain,

Yours truly,

(Signed) T. B. SMITH.

P. S. Our next mail leaves the Bluff about 7th September and then 20th December."

What an extraordinary thing is this—and in a so-called civilised world! No doubt they are keeping on friendly terms and enjoying such intercourse as each other's society affords, for that indeed is the only thing which can comfort and amuse them in their isolated position. They must indeed be a pair of Alexander Selkirks, as it were, "monarchs of all they survey." It would, indeed, have gladdened the heart of my favourite novelist, Charles Dickens, to know that they have no "Dock-yard people of upper rank," who do not know "the Dock-yard people of lower rank." What is more, they have no strike, and no socialism, which are both so prevalent in the outside world; for these have no chance of obtaining a footing there. They must not cease work, for work is necessary in order that they may live; and they must not cut themselves off from their only

means of communication with the outside world, nor misapply the theory of exclusion, however much it may apply to that outside world where the struggles for existence is so great. And it is easy to understand that they hope that such a state of things will never come to pass; for if it did they would be ruined. Our philosopher Chung has asked, "Have you not heard of the man who has had to leave his native land? After several days' absence from his State, he was glad to meet any one he had known there; after a month he was glad to meet anyone he had even seen there, and after several years he was glad to meet anyone who was in any way like his fellow countrymen. Is not this a case of absence from one's kind increasing the desire to be with them? So, too, a man who had fled into a wilderness where bishop-wort choked the path of the weasel and stoat, now advancing, now stopping—how he would rejoice if the footfall of a fellow-creature broke upon his ear. And how much more were he to hear the sound of a brother's or of a relative's voice at his side." Is not this the explanation of the moral side of the nature of the man who had endeavoured by every means to seek assistance for a "long lost or outcast brother"? Life is but a dream, yet we should dream a true life. What a plain, simple life he and his companion lead! They have no anxiety; they have no prejudices; they have even no racial feeling!

Compared with the present troublous state of affairs, this story of life as it is at Puyseger Point is a mere episode. The country in which I am at present living is the Dominion of New Zealand. It consists of a group of islands in the South Pacific Ocean, about 1000 miles south-

east of Australia. The most important two are called the North Island and the South Island respectively. The North Island is 600 miles long, and has an area of 44,478 square miles. The South Island is a little longer and has an area of 58,525 miles. The two together are a little smaller than Great Britain and Ireland. The population at the census of 1911 was 1,008,468; of whom 476,558 were females. These figures include the Chinese (2,630) but do not include the Maoris (natives of the land) who number 49,844. Even combined with Australia the population does not exceed 6,000,000. Yet the population of the city of London alone according to the last census was as great as 7,000,000! The revenue and expenditure of the country for the years 1910, 1911 and 1912 were as follows:—

	1910.	1911.	1912.
Revenue	£8,238,261	£10,297,023	£11,061,161
Expenditure	8,990,922	9,343,100	10,340,368

The value of Exports and Imports for the same years are as follows:—

	1910.	1911.	1912.
Exports	£22,180,209	£19,035,722	£21,770,581
Import	17,051,583	19,555,208	20,976,574

No doubt the country grows more prosperous every year. But we must remember that it is some considerable distance from what we may term the outside world. For example it is about a seven weeks' journey from England, and a five weeks' journey from the Capital of the United States of America. Even the great Panama Canal when it is opened will have little actual effect in shortening the journey. Moreover, New Zealand has declared most strongly for protection and the policy of exclusion, both of which policies well informed and deep thinking people advocate for continental countries only, such as America and Canada,—even China. But some of

these have already begun to doubt the wisdom of a policy which has brought about great extremes in the social world, and caused great social upheavals—a policy which flatly contradicts their so-called democratic ideals. At least we may be sure that it would in no way be suitable or profitable for island-countries such as Britain which depend on foreign food and imported materials generally to apply the policy of protection.

The reason for the policy of the New Zealanders may be that they have peculiar economic conditions which even their politicians find no means of remedying, and that they therefore adopt this plan as the best available. The foreigner finds it exceedingly difficult to understand the New Zealand view-point, especially when he considers her peculiar geographical position which renders it imperative that she should not blindly follow the example of other lands whose positions are so vastly different. Just try to realise the fact that a journey from England to America can be made in five days or so; while that from England to Australia or New Zealand takes several weeks, thus entailing a greater expenditure of time, labour, and money. If you cannot realise this then undertake the journey yourselves! Unfortunately, however, the people of this country do not travel much. They are very proud of their own country, and its great exports and imports; and prefer to receive new inventions and ideas safely at home.

Does not the proverb say, "What is one man's food is another man's poison"? Is it not hard, then, to understand why certain countries, ignoring their own social conditions, do not attempt to form ideas and institutions for themselves, but are content to follow blindly those of

other lands; and the result is they are maimed by compression, like a Chinese lady's foot.

The wage system which is in vogue here, is adjusted by law in order to enable the people to bear their burdens the better. But unfortunately, in almost all political and philosophical theories, as in persons, success discloses faults and infirmities which failure might have concealed from observation. The result has been that the wages are high—probably the highest in the world; but the cost of living has risen correspondingly.

I hope I shall be pardoned if I remind you of our philosopher Chung's metaphorical story of "Three in the Morning." A certain keeper of monkeys said that with regard to their morning rations each monkey was to have three chestnuts in the morning and four at night. But the monkeys were very angry on hearing this. So the keeper said that they might have four in the morning and three at night! With this arrangement they were all well pleased. The actual number of chestnuts remained the same, but there was an adaptation to the likes and dislikes of those concerned. Such is the principle of putting oneself into subjective relations with externals.

My attention having lately been drawn to an account of a discussion held early in the year at Victoria College, I am venturing to give you my idea of the so-called politician who forms or attempts to form the political theories of this country. The subject for discussion was New Zealand's naval policy—a subject which is nowadays very fashionable in pre-election campaigns or for political honours. Of course I would not venture to take exception to the views expressed by the eminent speaker at that meeting,

but I cannot help laughing at the ideas which he so eloquently expressed. He evidently fears and expects that some day Japan will attack this country in order to possess it. There is no ground for such a fear. In the first place there are not half-a-dozen Japanese people here; and in the second place, New Zealand is a very great distance from Japan.

In the course of the discussion, the same prominent speaker stated the following:—

“Japan is now the supreme naval power of the Pacific. One must bear in mind her ambitions. She is a strong insular nation, flushed with recent success, proud of her past and recent achievements, determined to show the world that she is not inferior either in military prowess or intellect to the leading countries of the world. She feels she has a destiny—the hegemony of the Pacific. She has many advantages. She lies strategically in the centre of the Pacific. She has suffered much from the contumely of western nations. Recently in Japan voice was given to that sentiment in a high place when it was said, “We cannot survey with complaisance the attitude of America towards our people. We regard the alien exclusion law as a stigma upon our people, as an intimation that we are an inferior people. Japan will show that she is not an inferior people in patriotism or valour.” The speaker then quoted figures to show Japan’s dense population and the necessity of expansion. The feeling against the Japanese in America was not merely one of colour. The American people believed, as we did, that “East is East, and West is West,” and that you could not have under the same Government a large infusion of Eastern blood. To-day there were 133,000 Japanese in the United States. In six years 90,000 had found their way into California. To-day in the Hawaiian Islands there were more men who had been trained in the Japanese army than the whole of the field force of the United States, and if war were declared to-morrow Hawaii would become almost at once a Japanese dependency. She could also take the Philippines, Pago’ Pago harbour, and

Alaska. These are important bases in the Pacific. If Japan established herself in the great harbor of Pago Pago, New Zealand would be completely at her mercy. We were bound up in this matter nationally and in the fullest and deepest sense with the interests of the Western side of the great continent of America. The true Japanese owed no fealty save to his own Mikado. The law of Japan was that no man could, by changing his sky, lose his allegiance to his country, and when war broke out every Japanese, no matter what flag he might then be under, became a subject for fighting purposes for the country of his birth.

Japan did not come down in any spirit of aggrandisement, seeking by conquest to rob us of our lands. She said, “We open our ports to you, we treat your people with respect and equality. We ask, under international obligations, that you treat us in the same way. We are entitled, as one of the foremost nations of the world, to be treated with the same respect as we treat you when you enter Japan. And we shall insist that you treat us so.” How are we to meet that?”

How wonderful and extraordinary it is that these opinions are in reality an integral part of current New Zealand political thought! Fortunately there was one speaker that evening whose remarks brought comfort to me in my hopeless despair; for he took into consideration the peculiar and exceptional geographic and economic conditions of New Zealand and would not agree that the policy advocated by the first speaker was a good one. He refused to believe such a “bogey” as that which the eminent gentleman had warned the audience against. In a humorous speech “he condemned the immense cost of armaments in preparation for war. We were in these Dominions a loyal people. We were all Britons, and loved our British flag. But the question arose; Were all these armies and navies necessary? He would be just as willing as the last speaker to keep the Japanese out, but he did not see what the Japanese wanted to come to New Zealand for. If they wanted to come here to help us to

pay our taxes or our National Debt he could understand it. There were countries nearer Japan which the people of that country could occupy before they looked as far as fields as New Zealand or Australia."

The first part of this speech is very similar to the old cry of the socialists of Great Britain and Germany. They too, condemn expenditure of money on armaments, and favour a reduced naval policy. This idea may be right or wrong—that does not matter at present. But the last portion of the above speech is absolutely accurate and sound, and no mere joking. I do not like the Japanese either; at least, I do not like them since the speaker pointed out that my own loved country might beat their mercy. Still, I cannot help feeling inclined to agree with him in his political theories; as he helps to put this particular question in the true light.

Suppose that we here had cause to fear the Chinese. Suppose that China had a naval strength as great as that of Japan. There might then be cause to fear the Chinese, as they have a certain number of people here—undesirable though they may be termed. It is otherwise with the Japanese. And surely it is rather dangerous to conjure up such lurid pictures so that the New Zealander has ever present with him the terror of such an invasion. He is imposed upon and persuaded to believe that such things will happen; and in order to meet this contingency, his burdens, which owing to economic conditions are already exceedingly heavy, are still further increased. At the same

time, a great injustice may be done to the Mother-country's friend and ally—even though the alliance is temporary.

I may, perhaps, be permitted to quote the story of our philosopher Chung, even if only to soothe my own wounded feelings with regard to this peculiar state of affairs. "Hui Tzu was prime minister in the Liang State. Chuang Tzu went thither to visit him. Some one remarked, 'Chuang Tzu has come. He wants to be minister in your place.' Thereupon Hui Tzu was afraid, and searched all over the State (with warrants) for three days and three nights to find him. Then Chuang Tzu went to see Hui Tzu, and said, 'In the South there is a bird. It is a kind of phoenix. Do you know it? It started from the south sea to fly to the north sea. Except on the wu-tung (桐) tree; (*Eleococca verrucosa*) it would not alight. It would eat nothing but the fruit of the bamboo, drink nothing but the purest spring water. An owl which had got the rotten carcass of a rat, looked up as the phoenix flew by, and screeched. (To warn it off.) Are you not screeching at me over your kingdom of Liang?'"

Perhaps this is rather an unfair manner of stating the case, but as our proverb says, "the arrow is full at the bow," and so I thought it best to set it down now, although it is neither my wish nor intention to offend any one. But let me ask these questions? Who is in the position of the owl? Who are in the position of the wu-tung tree or the seeds of the bamboo, or of the purest spring water? Surely that is not hard to understand!





THE AEROPLANE

By SANYUTEI ENYU

“YOU seem sad today. Are you ill?” said the shopkeeper to Muda (Vanity) Osuke as she entered.

“O, thanks, I am quite well,” replied Muda, “but I am meditating on a means of making money: it is very scarce those days.”

“Aye, surely,” acquiesced the merchant. “And what are your plans?”

“Well, it seems to me some means of enlightening the world would be a timely and appreciated invention: something better than all candles, oil lamps and electric bulbs combined.”

“Ah, that *would* be an invention,” agreed the shopkeeper. “By Jove, how are you going to manage it?” he continued.

“O, that’s easy. It’s only a matter of patience: just wait till daybreak!”

“Go on with you,” expostulated the shopman; “don’t you try to fool me in that way.”

“No nonsense at all about it,” insisted the girl. “And I am contemplating another invention too. It now takes more than thirty minutes to reach Yokohama from Tokyo even at the quickest. I have in mind an invention that will get one there in five minutes.”

“Five minutes!” exclaimed the merchant. “You are joking again.”

“No joke about it! It’s quite true!”

“It must be an aeroplane, or a cannon, I suppose.”

“Now you have just hit it: a cannon, nothing less.”

“A cannon?”

“Yes, a cannon so big that it can accommodate 300 passengers. And I am thinking of having three classes, too: first, second and third, with tickets at five, ten and fifteen *sen* each. Don’t you suppose people could be shot to Yokohama?”

“Well, yes, I suppose it could be done; but I don’t suppose they would all get there, or be people even if they *did*.”

“The question is to *get* them there,” said the girl. That is the chief question in all transportation now-a-days: not the condition you are in when you arrive, but to *arrive*: *that* is the triumph!”

“Yes, of course; this is an age when the main thing is to get there,” agreed the merchant.

“Quite so,” said Muda. “I have been thinking, too, of how to get an aeroplane for myself. I cannot afford the up-to-date machine, but I can make one myself that will effect the *same result* equally well. I can tie a big sheet to my coat tails and let it balloon out till it hurls me into the air and when I arrive

I guess I shall be as whole as most of aeroplane passengers. If my machine the fails to rise I can start from the upper veranda or even the roof tree, and success as generally understood, is certain."

"O, you silly little girl," chided the merchant. "What puts such funny ideas into your head?"

"There's nothing silly about it," affirmed Muda, indignantly. "Some time ago I tried it; and though I survived I succeeded. Next time, I was more ambitious still; and so I went up Atago hill with two paper *shoji* frames: more like a real aeroplane, you know; and when the gale took me, I should have arrived all right, but that an impertinent tree branch caught me and held me up; what for, I know not. However, as I was assured of success, I did not try again." And Muda hung down her head and sighed, as if discouraged.

"What a funny little girl," said the shopman. "Well, I have an idea of my own that might be useful to an original genius like you. I have been too busy to give much attention to it. I first got it from a suggestion in a newspaper. Perhaps you have read it in the paper yourself?"

"O, no;" said Muda. "Poverty has no leisure for reading papers. I must work, or invent means of inventions to escape work."

"There is something in that, no doubt," said the shopman. "But my idea is to offer prizes for air-flying, and have a big contest at Hibiya park, the first winner to get 1,000 *yen*, the second 500 and so on. And you can enter, as you are an experienced aeronaut, you see. But you must never say that you got no further than the nearest tree when you tried from Atago," advised the shopkeeper.

"Well," said Muda, slowly, "as the proverb says, what is good always do quickly, so I may take up the idea," and she arose to leave the shop.

"Wait a moment," said the merchant. "Don't be in a hurry. Remember the contest will not be today, but tomorrow."

Muda went home, That night she

pondered over what the merchant had said. She thought over her experiences with the sheet tied to her coat tails and the *shoji* floating away and catching in the tree branches. Next morning she was ready for the aeroplane contest at the park. Bright and early she arrived, and had her name entered as a contestant.

"O, Muda Osuke," said the manager of the fête. "I have heard of you. You have studied aviation in France, haven't you? We are extremely happy to have the good fortune of such a name on the day's list of events. I hope you understand the conditions of the contest. If you win you get 1,000 *yen*; but if you fall or break your plane you are fined that amount. Do you accept the conditions?"

Muda put on a wise look and hesitated. She went over to a plane, got on and floated away to try it. She soared over the Ginza, but the most impressive sight she beheld was a long row of street cars, all waiting full of passengers for the electric current to return and bring them to their long waited-for destination. Then she took a turn over her mother's house, having chanced to spy it as she passed; and singing out, "Hello, mother!" she circled around and began to return to the park; but she caught sight of a fifty-sen piece on the street and was about to descend for it when a rickisha man, alas, came along and picked it up. Rising again and soaring over the city she saw a train speeding along and resolved to have a race with it. As she sped away at high pressure the machine suddenly came across a looming hill and was about to be wrecked, when her mother, lying in bed beside her, shook her and awoke her from the horrors of nightmare.

"What's the matter with you?" asked the mother, dozing and bewildered.

"An aeroplane company has just been organized," moaned Muda, in an unconcerned manner.

"Castles in the air, truly," thought the mother, as both sank to rest.

CURRENT JAPANESE THOUGHT

By THE EDITOR

H.I.M. The Late Empress Dowager In the demise of H.I.M. the late Empress Dowager has passed away the brightest star in the crown of the late Meiji Tenno; but her memory, like that of her Imperial spouse, will live in the heart of the nation forever. Born the 28th day of May, 1850, the third daughter of Lord Tadaka Ichijo, head of a princely family, the young Princess Haruko was brought as a bride to the late Emperor at the age of 19; and for over forty years her Majesty was the Emperor's main support through joy and sorrow, sunshine and shadow, as well as an inspiration to the whole nation through adversity and prosperity alike. The late Emperor was proud to associate her with most of the great things done for the progress of Japan during the Meiji period. Gifted with great wisdom and benevolence the Empress Dowager proved a real mother to the nation at large, following keenly the development of the people, and deeply sympathising with them in all their worthy ambitions. In her death the poor and afflicted lose a compassionate friend. Her generous bounty and constant charity shine in the hearts and lives of many thousands of Japan's poor whom the late Empress found happiness in helping. Hundreds of homeless ones in the national charity hospitals have been warmed and clothed by her command and support. Tears of gratitude, which inevitably followed her Majesty's visits to the hospitals, will now be turned into lamentation and weeping over the nation's bereavement. Not less will the Empress Dowager be remembered as one of the greatest poetesses that Japan has known, which, in the light of the many brilliant women the nation has had in the past, is saying a great deal. Even in translation some of her Majesty's poems, which appeared in the

JAPAN MAGAZINE, were characterized by British reviews as worthy of rank among the most exquisite poetry. Her love of poetry and literature was scarcely surpassed by her love of the arts and all that went to the expression of beauty and culture. Her Majesty was a liberal patron of all that stood for individual progress and national advancement. News of her Majesty's illness was attended by an outburst of grief almost equal to that which Japan experienced during the illness and departure of the late Emperor. The temples were thronged with reverent visitors offering intercessions for the recovery of the Empress Dowager; and when at last hope had to be abandoned, the whole nation stood in silent grief; the nation's Mother had passed on to join her illustrious husband, whom now she sleeps beside in the beautiful mausoleum at Momoyama.

Taisho Exhibition During the last four months Tokyo has witnessed vast crowds of people from all over the empire coming up to see the great exhibition going on at Uyeno and to do the sights of the capital. Such a trip must indeed prove an education to many a citizen hailing from the remoter bounds of the country. For the first time he finds himself in the national capital, standing before the approach to the Imperial palace, and with bared head and reverent mien bowing in the direction of august Majesty. He pauses now and then amid the roar of city traffic, to listen to the thunder of trams rushing back and forth, the whirl of automobiles threading their way through the crowds, the mutter of aeroplanes soaring overhead, and he begins to realize the meaning of the new Japan. It takes some days to take in the city, and some days more to see all that the exhibition has to

show, and then the visitor realizes the nation's progress in commerce, industry and general development. The Taisho Exhibition has no doubt been a tremendous factor in the nation's education during the past year, bringing, as it did, millions together and impressing on them new ideas of their country, of one another and of world.

American influence in China The gradual extension of American influence in important concessions by the Republic to the Standard Oil Company of New York, has been attracting no small attention in Japan, where the general trend of opinion is toward a conviction that the encroachment of western nations on China is ultimately bound to prove detrimental to both China and Japan. What with railway and oil concessions and loans China is already hopelessly in the clutches of the octopus of western finance, a greater yellow peril to the East than the oriental immigrant is to the West. Japan is steadily striving to avert the bondage of China to western powers and maintain the peace and prosperity of the Far East; but how is she to deal with a situation that places her up against the money bags of western nations?

Graft For some months the Japanese public has been treated to sensation after sensation in connection with alleged "graft" in the Navy. Officers of high standing have been charged with accepting commissions from foreign ship-building firms in reward for naval contracts, and several of these officers have been remanded for Court-martial. So incensed did the nation become over these charges that the House of Peers determined to hold the cabinet responsible, and so blocked its way that the Ministry was obliged to resign. Now, the most remarkable aspect of the whole affair is that all the noise was made and the cabinet forced to resign before any of the charges against the naval officers was proven. What the western mind will find it difficult to comprehend is how a nation could become so convulsed over unproved charges as to drive a government from office. This habit of assuming persons guilty before charges are

proven, is both dangerous and unfair, to say the least. For all the public knows to the contrary the naval officers may be perfectly innocent and the cabinet in no way responsible, yet all alike are subjected to public obliquity without a hearing. It may be that the people of Japan hold the navy in such high esteem that very mention of corruption in relation thereto is sufficient to set the nation's teeth on edge. But the main fault lies with the courts, which take such an inordinate length of time to prepare the case that during the long preliminary procedure the public mind is so poisoned by gossip and newspaper prejudice that all accused persons are assumed guilty without waiting for the verdict of the courts. This is legally not very different from what is understood as lynch law.

Japan and America A large proportion of the citizens of America feel rather badly that their country has not so far been able to settle the matter of Japanese rights in the United States. But the fact has to be faced that in some ways America is not quite free to do just as she pleases. She has to consider Europe. The people of Japan are apt to overlook what it means to have over a million immigrants annually from one section of the earth enter the United States and in a short time take their places as American citizens. This rate of increase soon renders influence among the lower classes decidedly European: and European influence means opposition to Oriental immigration. It is especially so since most of the immigrant contingent from Europe belongs to the labour class, which is in deadly fear of competition from the Far East. To this extent at least it is an economic question. Undoubtedly there is a good deal of race prejudice as well, which tends to sharpen animosity and postpone solution of the immigration problem.

Hope lies in the fact that these hordes from Europe are becoming faster and faster absorbed by American civilization, and, with the rapid progress of modern education in that country, will be less and less opposed to oriental immigrants. There is a strong feeling, for example, that if there were as many Japanese in

California as there are Italians and Germans, there would be a fight between these races at once. In case of a racial spabble the American government would be responsible: but many Americans are not only not willing to be responsible, but they are determined to minimize the danger by decreasing oriental immigration. Most of the more intelligent Americans hold, however, that this danger is exaggerated, and that if all are placed on the same basis of justice there will eventually be peace. This is obviously the only right way to face the question. Injustice cannot be suffered to go on indefinitely just because European immigrants are prejudiced against Japanese settlers. They must be taught that all who wish to live in America are to have a free field and no favour. This prejudice against orientals is exactly the same spirit as the trusts are inspired by in choking off competition so as to have everything their own way. The American government is now engaged in regulating these trusts, and the sooner the immigration trust is regulated the better. It is, of course, difficult to enforce a law that *all* the people, or the great majority of them, do not approve, but we believe that the majority of the American people *do* approve the placing of Japanese citizens on the same level of justice and rights with citizens of European states. As North and South America draw closer commercially, politically, and socially, the possibilities will be brighter. Better relations with Mexico, will also make the outlook more hopeful. In the meantime every friend of justice and humanity must labour to promote the conclusion of a treaty ensuring Japanese subjects the protection they should have; and the people of Japan must encourage wise counsel and discourage irresponsible utterances in the press and undue agitation of the populace. With earnest and persistent effort on both sides justice is bound to come, but it will not be hastened by either noise or accusation.

Japanese Ideals Almost every time one passes the main gate leading to the Imperial palace in Tokyo there are to be seen numbers of people approaching the entrance with bared

heads, bowing profoundly in the direction of the palace, and then reverently withdrawing. It is, indeed, not unlike the scene one witnesses in a European cathedral where devout worshippers enter to approach the altar, indulge in acts of devotion and then pass out with reverent and well regulated mien. The careless foreigner, who knows nothing of Japanese civilization, and perhaps thinks it hardly worth consideration, witnessing this scene of patriotic reverence at *Nijubashi*, as the bridge leading to the Imperial palace is called, may doubtless be tempted to dismiss it as a proof of Japanese superstition or fanaticism. But the more one thinks of it in the light of human history and in reference to human institutions, the more one is forced to the conclusion that the Japanese ideal is nearest the truth after all. The Japanese honour and venerate their Emperor as the representative of Heaven on earth. His Majesty is referred to as *Tenno Heika*, the son of Heaven. Now this idea of the Ruler being the visible representative of Heaven on earth is not confined to Japan. Many of the great nations of the world have maintained it, including the Romans among the ancients, and certain European nations among the moderns. The idea of *lese majestie* is without significance unless the Japanese ideal be accepted. It is also nearer the Christian idea, which avers that the "Powers that be are ordained of God." This conviction of a *Theocracy* in which there is no distinction between sacred and secular, church and state, is, in fact, the ideal toward which all the higher civilizations are now striving. To all who believe in a Power greater than the human, there must be some means for that Power to exercise moral rule among men. And is not Government one of the ways, if not the chief means, by which Heaven is to exercise influence among men? Certainly there are large numbers of citizens in all countries that hold to this view. This is the ideal of Japanese civilization, and has been the ideal for ages. His Majesty the Emperor is the representative of Heaven. The rule of the sovereign is the rule of Heaven. It is the sincerest and most natural thing in the world for a true

citizen to venerate such a ruler, and to express that veneration every time he passes the gate leading to the Imperial presence. If Europeans make obeisance before a symbol of Heaven, and even before the Throne whenever they pass by why should not Japanese do likewise; and is not the *living* symbol more divine than the material substances which receive veneration in Christian countries as sacraments of Heaven? Thus at the bottom of all Japanese ideas of patriotism and religion will be found this rational basis of faith, bringing Heaven down to earth, the millenium for which Western civilization too is hoping. And so all through Japanese civilization one finds great and vital principles that will appeal more and more to Western minds, the more Japan becomes really known to the occident.

Motor-Car Insurance

The Tokyo Marine Insurance Company has opened a new line of enterprise which promises extensive development. The Government has recently granted the Company permission to carry on a system of motor-car insurance, which is a new thing in Japan, and appears to command the confidence of motorists. Its motor-car insurance business is of two classes, known as ordinary and special. The former policy guarantees against loss or damage in the case of ordinary accidents, such as collision, ditching or any of the common mishaps that occur. It includes explosions, burning out of the motor, theft, robbery, and even damage to the other fellow's car. The special insurance policy indemnifies against accidents to persons and animals while the car is running, including the occupants of the offending as well as those of the offended car. The policy runs for a year, after which it must be renewed. The amount of premium is rated according to the horsepower of the car and the build.

The New Freedom

Some time ago the President of the United States contributed to the "World's Work" a series of illuminating articles on what he termed the New Freedom, of which he held his country to be in need. But in truth the New Freedom is not a

need peculiar to America; it is just as much a need of Japan.

Japan as much as any other land needs a new freedom of opportunity, especially in the struggle for health, education, wealth and the pursuit of happiness. If America, which gives its people greater freedom and better opportunity of individual advancement than any other nation on earth, confessedly stands in need of newer freedom, how much more does Japan!

The call for New Freedom is a world's cry. In every country the individual is demanding better chances. It is because he believes that America offers better opportunities than other countries, that he is flocking in millions annually to her shores. We live in an age when the humblest citizen may cherish the highest ambition, and hope to see its consummation. Freedom must be such that the coal miner may rise to be a cabinet minister, the brakeman become a railroad president, and the farmer's boy a banker or a philosopher.

Nor is Japan wholly without the basis of such freedom. It is implied in her splendid national constitution, a noble gift of the Emperor Meiji. No sovereign ever had more at heart the good of the common people than the late lamented Meiji Tenno. It was under his illustrious rule that Nogi, the son of a poor father, arose to be the greatest soldier of the century and the first model of loyalty and citizenship. It was under the same benign rule, too, the Taro Katsura, the son of a poor *samurai* of Choshu, became the foremost statesman of his day, raising his country to an equality with the other great nations of the world, and himself becoming a prince of a Realm. Example after example of the same kind might be given from among those who have passed away; and many more might be named were it not invidious to cite the living. In law and medicine, in science and scholarship, in statesmanship and finance, Japan has many an illustrious instance of men who have raised themselves from the humblest to the highest position, standing on the topmost pinnacle of fame and self-achievement. But their success was due to what was within them

rather than to what was without, to their own inherent and all-pervasive genius rather than to the environment and freedom from which they rose. What we mean is, that the numbers that have arisen and triumphed, are as nothing compared with the numbers that were precluded by want of freedom for greater opportunity. This is, of course, true to a great extent in all lands ; but it is especially the case in Japan.

The New Freedom, therefore, for which the nation more particularly waits, is freedom for Education, including more ample school accommodation and more efficient and up-to-date instruction. Not only so, but freedom during education to be *educated*: that is, to develop along the lines designed by nature for the individual, and not be forced into a mold cast hard and fast by the board of education. The individual must be given freedom to bring out of himself the best that is in him, rather than just what his instructors may fancy. He should be encouraged to grow and develop without coddling and intimidation, the teacher directing his mind and character along the path of intelligence and high moral ambition. Until education gives freedom to develop firm self-reliance, self-restraint and independence, it fails of its purpose.

If the people, as yet, do not universally enjoy such freedom, it is possibly because they are not yet quite conscious of its need. Individually there is here and there a keen demand for it ; but it will hardly be realized before the demand becomes more universal. To such freedom, therefore, the people must cultivate a faculty of response, as here and there a few succeed in inviting it. Wholesome ideas in this respect depend largely on the nation's teachers and leaders. With regard to this freedom, the public mind appears more or less in a state of confusion. There is need of more enlightenment and independence, which also depend on education. Those who feel that all the ills of mankind can be cured by the framing of new laws and the general work of legislation, thereby confess themselves devoid of any intelligent conception of the New Freedom. It is the people rather than the govern-

ment that will create the desired freedom. The government cannot make people free till they show a fitness to be free. Unappreciated opportunity is wasted. Governments are cautious of taking trouble to cast their pearls before swine. Even now there is a complaint that education is being overdone, and that too many young people are being turned out of schools, with no fitness for the work most desired of them. Their education has given them ambitions above their future opportunities and prospects. The criticism is not well taken. The higher a man's ambitions and the better his education the better workman he will be, no matter what his hands find to do. A good education was never a useless burden to any man. Most of us are in positions which, from our own point of view, are far below what we marked out for ourselves. This experience is not all peculiar to the young men of Japan. True freedom does not mean freedom to covet and obtain empty fame or notoriety ; nor to be rich or powerful. True freedom means freedom to succeed. And success does not involve worldly greatness, though it may include it. True success means the capacity to go on doing one's duty to the end. The only failure a man can know is to cease doing his duty. And the man who pursues his duty to the end of life without flinching or stopping, is a success, no matter what the world may think of him. The new freedom, therefore, looks to character rather than to law for life's amendment and amelioration. The cure for all ills must begin within. Freedom worthy of the name can never mean licence to do as one pleases, but freedom to be and do the right, as duty calls. The man who feels himself free to do wrong, is not free: "He that sinneth is the servant of sin." In saying as much we may seem to some to be preaching ; but it won't hurt anyone.

The New Freedom includes more than freedom to educate oneself and come to one's own, as destined by nature. There must also be a freedom from the domination of the demagogue and the yellow journal ; from the irreligious, the blasphemous and the slanderer ; from im-

morality and vice in the individual and the state. There must be freedom from slavery for men and women, in all its forms. The meanest boy or girl born must have freedom to learn and labour, to develop and prosper, and to be reverent and moral. The capitalist should have freedom to invest his money as wise finance dictates, to build his railways wherever the people want them and are ready to pay for them. The manufacturer should have freedom to engage in the production of any commodity he wishes, and to set the price, without fear or favour. The New Freedom mean a free field and no favour in all lines of legitimate manufacture and competition. And the New Freedom implies, further, that woman shall have the privilege of being what she was in the brilliant period of the Heian era, as bright an ornament to literature and art as she was to the fireside and the home. Woman must have the same rights and privileges as man, in regard to intellectual development and moral character; in which man shall be free to emulate her. There must be freedom, furthermore, to abandon mere red-tapeism and meaningless convention and follow the Great Righteousness of common sense and superb moralé, designed to characterize the spirit and progress of the Taisho Era!

Japan Preparing for Panama Exhibition

No sooner had the new Japanese cabinet been formed than it set about preparing for participation in the great Exhibition to be held at San Francisco next year in celebration of the opening of the Panama Canal. As the Empire's participation in the great event will be quite extensive, an Administrative Bureau was organized with Viscount Oura as president, Admiral Baron Uriu as vice-president, Mr.

Yamawaki as Commissioner General, and the management of the details was placed in charge of the Japan Exhibitions Association, which is a standing organization for arranging the nation's participation in exhibitions at home and abroad. Of this association Viscount Oura was president and the Hon. Seishin Hirayama Vice-president; but when Viscount Oura become Minister of Agriculture and Commerce in the new Okuma cabinet he resigned his position on the Japan Exhibitions Association and the Hon. Seishin Hirayama was appointed to succeed him as president. Being a permanent body like similar associations in France, Germany, Belgium, Denmark, Austria, Hungary, Italy, Holland and Switzerland the object of the association is just such work as taking part in the San Francisco Exhibition entails. The Association is a member of the Federation of Permanent International Exhibitions Committees representing the countries mentioned above. To the Japanese Exhibitions Association the Department of Agriculture and Commerce has entrusted the management of the Empire's exhibits at San Francisco, as well as those to be sent to the Dutch Colonial Exhibition at Samarang in August this year. The fact that the president of the Association of management, the Hon. Seishin Hirayama, Member of the House of Peers, Tokyo, is president also of the Japan Magazine Company will no doubt be a matter of some interest to our readers.

Correction In our May number the name of Dr. Y. Haga ought not to have appeared as the author of the article entitled *Cherry Blossoms*; and in the phrase *Kono-hana Sakura Hime* the word *Sakura* should be *Sakuya*, which changes the translation to *tree blossom Lady*.

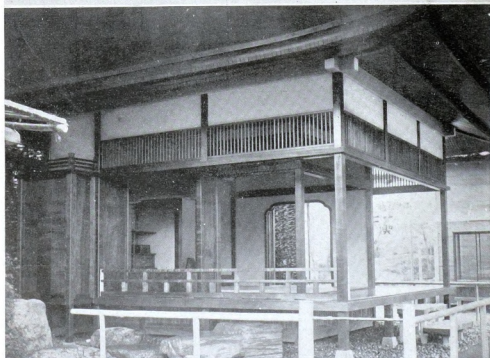
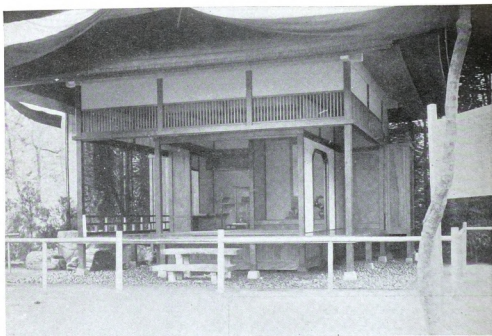


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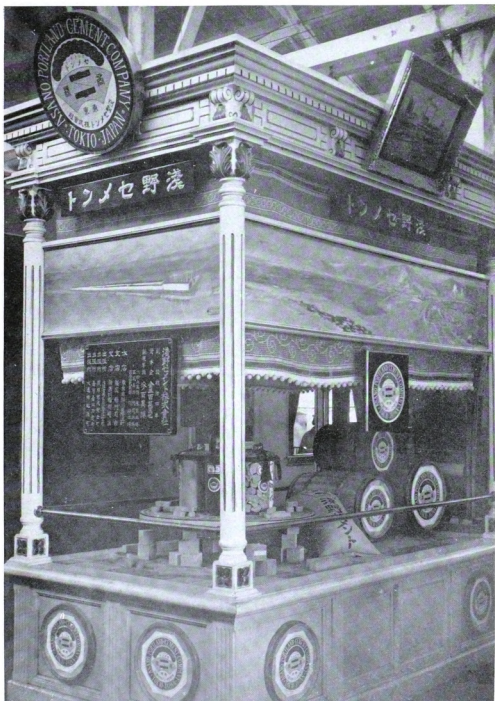


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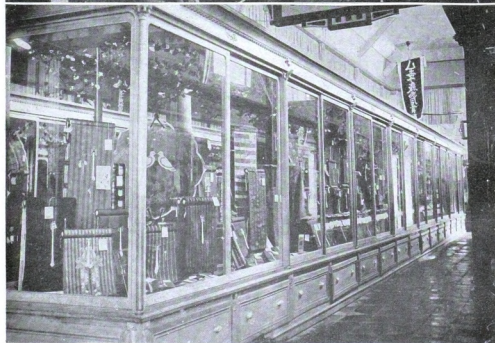
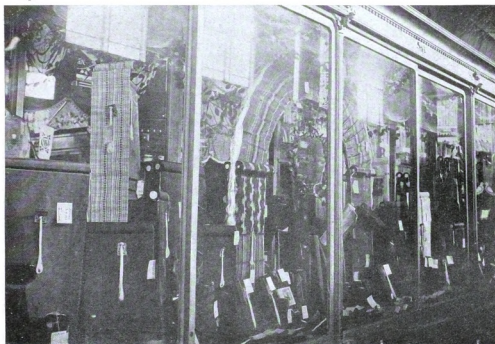


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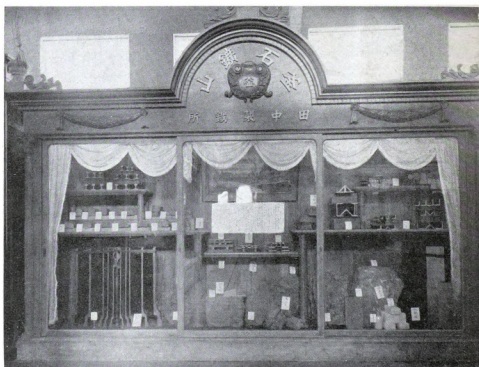
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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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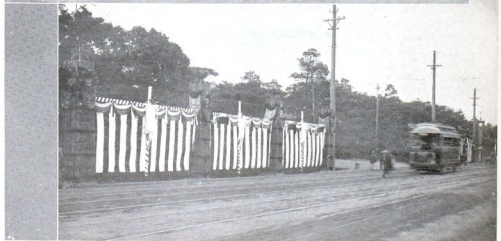
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IMPERIAL MAUSOLEUM AT MOMOYAMA
IMPERIAL FUNERAL PAVILION AT YOYOGI
MOURNING EMBLEMS AT AOYAMA PALACE

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FUNERAL OF THE EMPRESS DOWAGER SHOKEN

By Dr. J. INGRAM BRYAN

JAPAN'S assembled millions have once again witnessed a pageant of ancient splendor, pouring forth the nation's grief, such as could be seen nowhere in the world outside of Japan. Although the funeral of the Empress Shoken, as her posthumous name is, represented a scale of magnificence somewhat less extensive than that of the late Emperor, it was none the less appropriately imposing and splendid, modeled closely after the imperial obsequies of nearly two years ago. Coming so soon after the obsequies of the Emperor Meiji the nation could hardly be expected to anticipate the event with the same degree of impressiveness; yet, to the outsider at least, it seemed none the less imposing; and the last journey of the Empress Mother through the capital she had adorned with so many womanly virtues for nearly half a century, was something that Japan will ever hold equally memorable with the never-to-be-forgotten scenes attending the burial of Meiji Tenno. During the slow sad weeks of preparation for the imperial funeral, with the great ones of the nation daily going and coming in connection with doing homage before the body of the departed Empress

as she lay in state, the public did not fully realize the greatness of the second funeral until it actually took place. To a foreigner the vast crowds, so dense and yet so subdued, were as impressive as the wonderful cortège itself, reminiscent as it was of a bygone charm and grandeur that time may obliterate. The manner in which the police managed the immense multitude, those ceaselessly flowing masses of humanity bursting forth where numerous streets intersected the funeral route, suggested a civilization admirable for its dignified restraint.

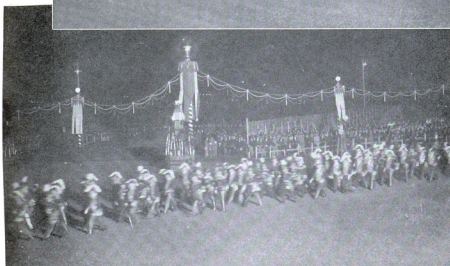
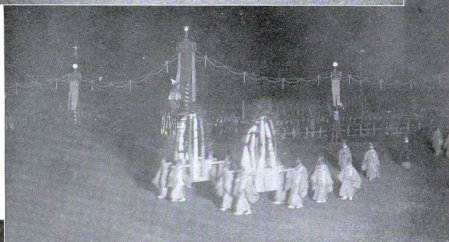
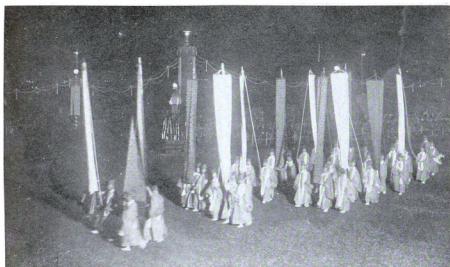
The great procession led from the Aoyama palace, where the body had been enshrined since its demise, to the Yoyogi parade ground, in the spacious fields of which beautiful pavilions had been erected together with a shrine for the funeral rites. The whole route was an avenue of lofty arc-lights, the high poles being joined by black and white festoons with banners and shields; and in every way the order and magnificence of the setting was superb. Flaring beacons and giant torches mingled with the electric illumination to cast a saffron tinge over the long moving cortège,

made up, as it was, of various orders and ranks of Court officials in old-time uniform and regalia, followed by officers of the army and navy, members of the Imperial Diet and these holding Imperial decorations, about 25,000 in all. As these moved between the endless walls of soldiers and sailors lining the route on either side, with countless masses of spectators packed behind, the scene presented was something beyond the descriptive power of words, a scene possible only in Japan; and in the Japan that still has her roots firmly fixed in the past.

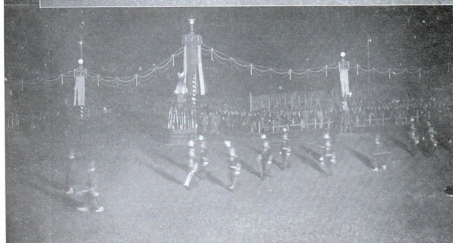
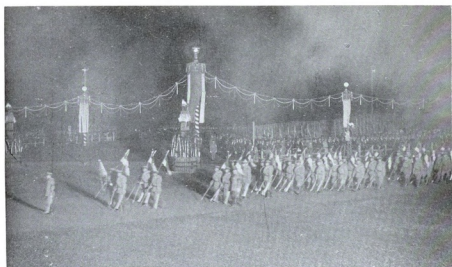
The entire roadway was strewn with soft yellow sand to deaden all sound and allay dust, and the almost noiseless tread of myriad feet over this unique way made a sort of silence that could be felt. The imperial hearse, a huge two-wheeled cart, with high box, was in the center of the procession. It was drawn by four sacred oxen all dressed in mourning; and the great lacquered wheels decorated with brilliant brass plates, were so constructed that they gave forth seven plaintive notes as they moved. This together with the still weirder strains of the Shinto funeral dirges on instruments as old as the lyre of Jubal, seemed the only sounds that broke that awful silence. Indeed for all that the ear was conscious of, each company of soldiers, each group of princes and attendants, each file of golden-uniformed officers, each party of lantern-bearers, cowherds, ancient spear-men and banner-men, bearers of Imperial insignia and emblems of ancient prowess, all went but to make up a vast moving picture. Here and there too there broke across the silence the toll of distant temple bells, sobbing out their grief for the passing of a great one

whose faith in religion was unshaken. The Shinto music as a feature of Japanese funerals is something one can never forget. It is played softly on a slender band of flutes and pipes, the tones varying between those of the violin and bagpipes, but more ineffably deep and tender. The theme is taken up in turns by sets of players, the overlaying bars harmonizing and dying fainter and fainter into silence. These ancient pipes sighed forth the divine grief and soul-agony of the nation of the gods. There is much that one might say of this mighty pagent of an oriental nation's lamenation and its accompanying complex paraphernalia, but space forbids.

Let us take up a position at one definite point along the route. As the center of the procession approaches there is an ominous rustle of straining necks and then a silence more profound than ever. Suddenly a staccato military command rings out, and the companies of military and naval men lining the way at that point present arms,—but not reversed. Buglers begin a fanfare which dies away as the next section of the line of guard takes up the same form of obeisance, and this is repeated by every detachment as the imperial hearse passes by, the multitudes behind, the while, bowing the uncovered head in silence. As the high body of the hearse moves past all that the profane foreigner who ventures to lift an eye at what no Japanese may see, can discern is a mighty and magnificent car drawn by docile oxen, heavy-footed and solemn, their herds tramping softly beside them, a vision of black and gold lacquer with shades of chestnut on the ends, golden curtains at the sides to veil the windows, flapping in the scintillating light, the one central



BANNER-BEARERS
SAKAKI TREES
THE NOBILITY



IMPERIAL GUARD
IMPERIAL HEARSE
H. I. H. PRINCE KAN-IN, AND PRINCES OF THE BLOOD

object which countless thousands have been waiting since early morning to venerate but not see.

That portion of the cortège which was costumed in old-time garments led the way, the imperial hearse came between, and the endless stream of those in gold lace and cocked hats came after, the military bringing up the rear. Appropriately therefore old Japan came before and modern Japan after the dead.

Of course the most impressive view of the Imperial funeral was had from the funeral pavilions at Yoyogi where the specially invited guests of the Imperial Household were waiting, including the men of the press. The long and spacious pavilions on either side of the terminus of the main way were thick sown with electric lights, while through the beautiful curtain of the shrine across the end between the two pavilions suffused a yellow light suggesting mystery. The bidden guests assembled at 7 o'clock, an hour before the procession was to leave the Imperial palace, and there they sat without a whisper for over three hours until the cortège arrived. Every now and then a carriage bearing a foreign envoy drove up; and finally that bearing the Emperor and Empress and others with the Imperial party. These retired to private waiting rooms; and then ensued another period of waiting and silence. Suddenly the Imperial party took its position in front and the foreign envoys their appointed places. Tension among the thousands of guests was strained to the utmost. The approach of a priest in green robes marching up the mainway told of change: the cortège was in sight. But the unbroken silence seemed only the more intensified. Soon other priestly figures appeared and then

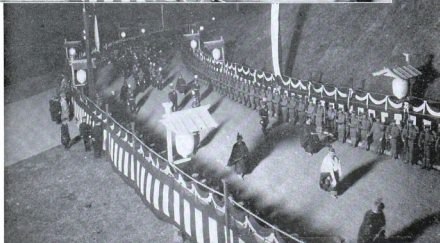
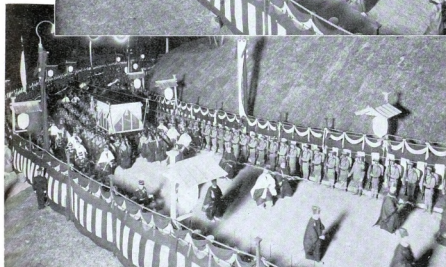
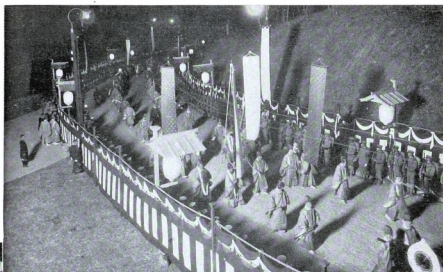
the banner-bearers and others with Imperial insignia, dividing before the pavilions and taking their places on either side, setting what they carried in stands prepared to receive them. Presently in the distance could be heard the mourning notes of the Shinto pipes, thrilling everyone with the meaning of death. These as they passed heralded the approach of the Imperial hearse, which as it drew into view, seemed so lofty and huge as to dwarf the pallbearers beside it and all their attendants. The hearse was received by the Emperor and disappeared behind the beautiful shrine screen. Preparations for the religious rites seemed to take a considerable time. Then the priests appeared and the Emperor and the foreign envoys paid their respects to the dead. His Majesty offered special gifts before the mortuary shrine and special prayers, including an address to the spirit of the Imperial departed. The priests then recited the appointed ritual and took nearly an hour to complete the service. The casket was then removed to the hearse and taken to the Imperial hearse-car waiting at the station at short distance away, where a special station had been erected and a track laid for the train. The hearse-car was the same that had borne the body of Meiji Tenno to Kyoto. After all had been entrained the warships in the harbour fired Imperial salutes and the funeral train departed on its way to Momoyama, the various members of the funeral party following in the special trains. All steamers and factories in Tokyo and Yokohama blew long blasts on their whistles as a sign of mourning. The line of way from Tokyo to Kyoto was literally packed with masses of humanity waiting to get a glimpse of

the Imperial train, and to pay a last tribute of respect to the Empress Mother that had loved them well.

At about 6 p.m. next day the funeral train arrived at Momoyama. There also a special station had been erected for the occasion; and the imperial casket was received by imperial representatives and a guard of honour as well as the same solemn music that bade farewell to the imperial casket in Tokyo. At the station was waiting, too, the same vast multitude of people, having collected from all parts of the country. From the station to the mausoleum, about 900 yards, the way was draped with appropriate signs of imperial mourning. The procession was much after the form followed in the capital, except that the casket was borne on the shoulders of fifty specially selected youths, the entire cortège being not more than 200 yards long, and composed chiefly of funeral officials and representatives of the army and navy. At the mausoleum the casket

was received by a special representative of the Emperor. There was much preliminary ceremonial, and by midnight the Imperial casket was lowered into the vault by inclined railway. With the casket were deposited clay images set up at the four corners, in accordance with immemorial custom at Imperial funerals in Japan. These symbolize the guardianship of the spirit of the dead. The sealing of the vault was not complete until the next morning, masons who had been put through special ceremonial purification, having laboured in silence all night; and when a representative of the Imperial family returned in the morning and made offerings and offered prayers before the departed spirit at the shrine in front of the mausoleum, the last rites over the great Empress mother were concluded, and the most illustrious of Japan's Empresses in recent times was laid to rest at a beautiful spot some 200 feet from the place where Meiji Tenno lies at Momoyama.





IMPERIAL CORTÈGE NEARING MOMOYAMA



CUT-FLOWER SHOP



A FLOWER VENDOR

FLOWER VENDORS

THE Japanese as a nation are devoted to flowers. Though certain characteristic blossoms come in for most admiration, such as the plum and the cherry, yet even the humblest flower receives its tribute of devotion, and among the tradesmen there are none kept more busy than the flower vendors. Every morning in the year numbers of them may be seen wending their way under their burdens up and down the streets of a great city like Tokyo, some pushing a cart laden with blooms of every kind and colour, and other bearing their stock on the ends of a bamboo pole over the shoulder. Every resident of Japan is familiar with the soft and musically uttered cry: *Hana-e! Hana-e!* Cut flowers! Cut flowers!

These dealers in cut flowers supply the daily demand for room decorations and offerings to the spirits of the dead. Probably not many Europeans of the middle and lower classes adorn the living room daily with some sort of blossom; at least it would not be easy for a flower dealer to make a living supplying them. But almost every Japanese must have flowers. They are wanted not only for the room but for the pleasure and honour of the departed before whose mortuary tablets in the home they are daily offered. It is pleasant to die in a land where they dead are thus daily remembered. Flowers are frequently placed on the graves of the departed also, but the average Japanese, more rational than people of the West, feels that if the dead live at all, they are more likely to be in the home to which they have become

invisible than loitering about the cold and lonely grave. No sooner does the wife hear the cry of the flower vendor on his morning rounds than she is reminded of those to whom this tribute of beauty and fragrance is due, and the purchase is made.

Of course all the flower dealers do not hawk their goods along the streets. There are numerous flower shops besides, which supply an even more elaborate variety of blossoms. Flowers are divided into classes, according to the object to which they are devoted. First and most important are those offered before the Buddhist or Shinto shrines in honour of the beloved dead. Next come those to be placed in a vase in the *tokonoma* (alcove) or place of honour, in the guest room. Then there are those for use at a feast. Last but not least come those to be used at a funeral.

Every season and month of the Japanese year has its characteristic flowers. In January pine branches and green bamboos take the place of flowers, as they are used in the New Year decorations of houses and streets. In February comes the fair and delicate plum blossom, out of the snow, like beauty out of death. In March they have peach blossoms, considered an essential decoration for the Doll's Festival, relieved with willow buds. With April begins a wealth of flowers that vary as the season advances. The fairest blossom of April is the cherry, covering the streets and parks with a filmy-misted cloud of opal. In May the wistaria is in season, its purple clusters depending from eave and lattice in graceful beauty.

Then there is the morning-glory and the lotus and later the chrysanthemum, and so the procession of bloom keeps up the year round. The blossoms sold by the flower vendor are cultivated in the suburbs of the city, where there are many small gardens. Usually the vendor is not himself the gardener. He goes to the latter and purchases a *yen's* worth with which he hopes to make two *yen*, and so he goes on trying to double his investment from day to day.

In the past most of the flowers on sale have been indigenous to Japan, but of late foreign blossoms have begun to appear on the market. These are grown from seeds purchased abroad but now to be had at most of the seed shops in Tokyo. Carnations, cosmos, dahlias and many others are now to be seen on the flower vendor's cart, looking not altogether out of place among the native blossoms. Happily there is no racial animus among flowers. Every colour is welcome, that nature approves. The foreign cuttings, however, are usually sold for a slightly higher price than the old-time flowers. One has to pay in Japan for being up to date, just as in other countries.

Among foreign blossoms the dahlia may be regarded as the favourite, especially among school girls. One variety of this blossom is called the *geisha*, and is so highly prized that one blossom sells for five *sen*. From this one may infer at what marvellously low prices native flowers are sold. If the Japanese flower dealers were told that in Europe and America some people pay as high as a dollar for a pretty dahlia, they would faint. The flowers are sold singly, or a few of the same kind together. They never indulge in western

bouquet monstrosities. However, some of the huge conglomerations paraded at funerals border perilously on even the utmost western extravagance.

The flowers sold for the dead are called *hotokebana*; and from these the dealers make most profit, as there is usually no beating down of prices when it comes to honouring one's dead. The price is often not more than one or two *sen*, but the sale is so large that on the basis of small profits and quick returns, the business pays well.

Among the best patrons of the flower vendors are the teachers of Flower Arrangement, *ikebana*. These have their favourite shops and vendors, from which they require a daily supply, of course, for the use of the pupils taking lessons in the art. The students must pay for the flowers they use in practising, and the teacher is supposed to make about ten per cent on the bargain. Pupils feel bound to buy from their teachers, even though the price is higher, as it would not seem proper to go back on the custom. Other good patrons of the flower shops are the noble families of the nation; for every *tokonoma* in the homes of the great must have its *hanaike* replenished from day to day. It is significant that the old families spend much more on flowers than the *neuriche*.

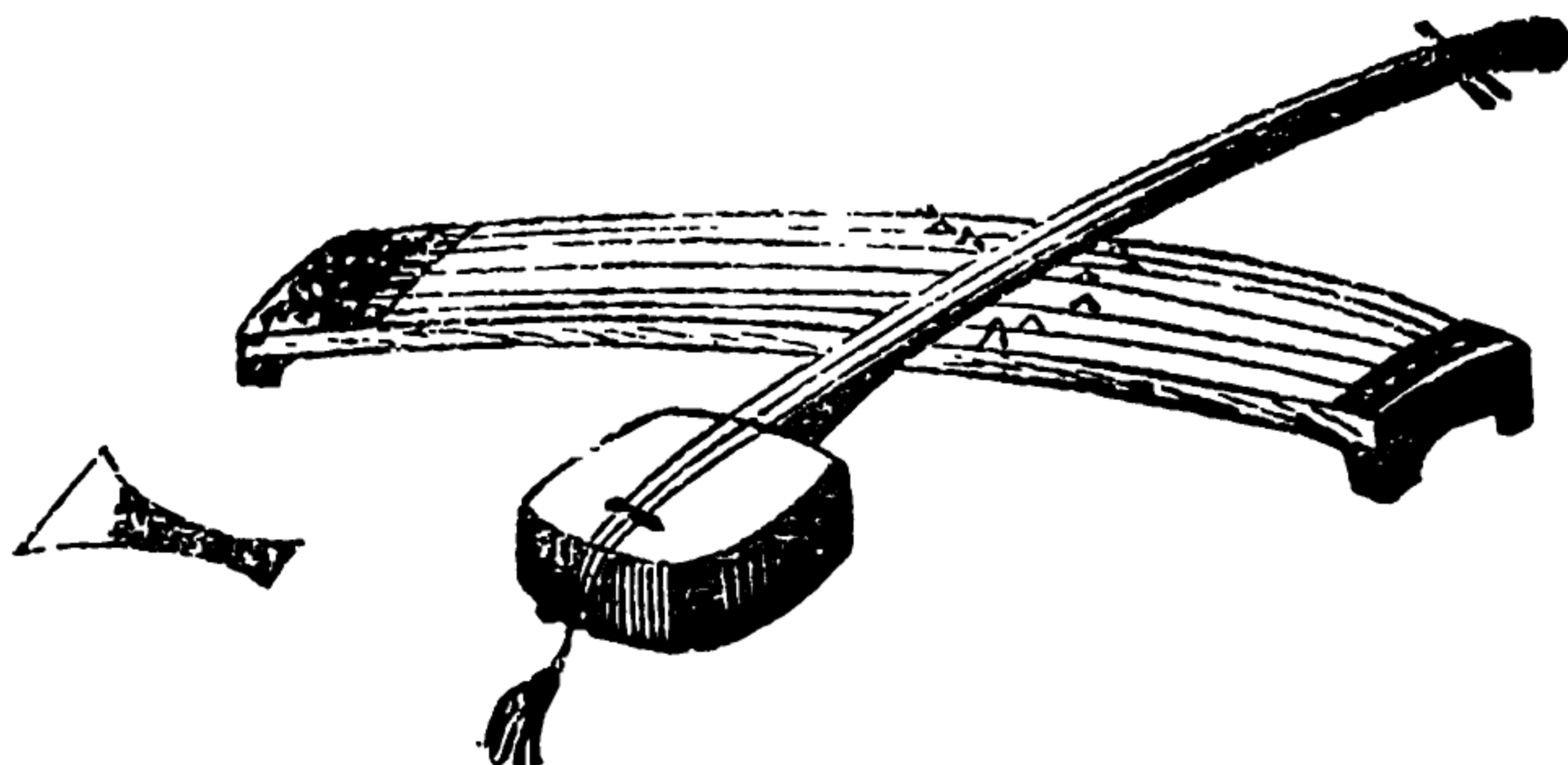
In Tokyo there are many flower shops of old and well established reputation, such as the *Hanamasa* in Kojimachi, the *Hanakume* in Asakusa, the *Hanasei* in Shiba and the *Hanakin* in Hongo, as well as many less known, but none the less reliable places. The flowers for the Imperial Household are usually purchased at the *Hanamasa*, which has a conservatory at Atami in Izu for the cultivation of favourite blossoms.

For the production of foreign flowers a new garden has been established at Kashiwagi called the *Kwashu-yen*; and at Nakano a suburb of Tokyo there is another garden which sells foreign cut-flowers.

The funerals of great men have a marked effect on the cut-flower trade. At the time of Prince Ito's funeral the prices of cut-flowers went up to a figure from which they have not since quite recovered. As the event occurred at a season when cut-flowers are scarce the demand was unprecedented, so that the hothouses and conservatories were quite cleaned out. At that time a tree peony cost as much as two *yen*. It is said that the annual value of cut flowers sold in Tokyo comes to about one million *yen*. The Imperial Household alone spends as much as a thousand *yen* annually on cut-flowers.

It is indeed a cheerful sight to hear the voice of the flower vendor in the early morning and to look out at his fragrant and variegated picture borne along the street, stopping at the household doors and being surrounded by the women and children of the neighbourhood, all so interested in the pretty

blossoms, as though they had not seen them every day since they were born. As the vendor calls out *Hana-e*, which is a corruption of *Hana-ya*, flower-seller, he keeps his scissors snipping as if cutting flowers; and the sound of voice and weapon have a music for the ear of every housewife in the neighbourhood. The man himself seems to take a personal interest in every blossom, and to know from the merest suggestion just what each woman wants. And the bright, expectant faces of the children, watching for their dole of stray blossoms that happen to fall to them, add to the pleasure and beauty of the scene. The flower vendor's arrangement of the sheaves of blossoms on his cart is not a jumble, as one might expect where so many blossoms have to be carried. He is careful to place them so that colours will blend and look consistent, and present the most artistic and attractive appearance to the unerring eye of his customer. One vendor's cart will have a prevailing shade of red and olive green; another will impress one as white and gold; and still another pink and green. The disposal of these masses of colour is an art which no one can fail to admire.



GOOD WISHES

Chiyo-yobō-o

Tsuru no Hayama no

Matsu kage wa

Yowai nobubeki

Tokoro nari keri!



Pines of Hayama

And cranes, a thousand ages

Flourish well and fair:

So, long life be theirs, I pray,

Who here abide, day by day!

By the late Empress Dowager.

Tran. in *waka* metre by

Dr. J. Ingram Bryan

(Composed on visiting Baron S. Takasaki's villa near Hayama)

OCHIKUBO MONOGATARI

By F. YAMAZAKI

AMONG the classics that adorn the earlier ages of Japanese literature are the *monogatari*, or prose romances. We have already given in the pages of the JAPAN MAGAZINE some account of the greatest of these, including the *Taketori Monogatari* (Bamboocutter's Tale), the *Genji Monogatari* and the *Makura-no-Soshi*; but there are various others of scarcely less interest, of which we now select the *Ochikubo Monogatari*. The existence of such masterpieces at so early a time as the beginning of the 11th century indicates the presence of some previous literary heritage out of which they arose; for no form of literature is a sudden product appearing out of nothing. These *monogatari* are probably the survivals of an immense literature lost in the oblivion of prehistoric time; they represent all that the nation could remember after it had acquired the art of writing.

Among the earlier of these romances that have come down to us is the *Ochikubo Monogatari*, the authorship of which is unknown. Various guesses have been made as to who wrote it, but they may be safely set down as in vain. Even the exact period of its first appearance is uncertain; but most scholars are agreed that it was written somewhere about the end of the tenth century, probably before the reign of the Emperor Enyu (970 A. D.)

But the gist of the tale as so entirely human as to sound even modern. It is the story, the old, old story, of a stepmother's cruelty to a stepdaughter, such as finds an echo in some of the nursery tales of the west, especially in Germany. The

Japanese stepmother has had an unenviable reputation for cruelty from time immemorial, the propensity being probably due to the custom of polygamy or concubinage. It is clear from incidents recorded in the *Genji Monogatari* that stepmothers were notorious for cruelty in that day.

The *Ochikubo Monogatari* sets out with the preamble that a long time ago there lived a *chunagon*, or cabinet minister, named Tadayori, who had an only daughter by his first wife; but by his second he had three sons and four daughters. In the tale this wife is alluded to as the Lady of the North, a custom arising from the fact that the chief wife always lived in apartments on the northern side of the household. This was the rule in all noble families in the time of the Heian era, that is, in the 8th and 9th centuries. The Lady of the North in Tadayori's family dressed her own children in fine garments and fed them on fine fare every day, but her stepdaughter she treated with neglect and disdain. She wore the worst clothes and was given the most undesirable room in the house. It was a room in a sort of excrescence of the main building and was so low down that it was known as the Sunken Hollow apartment, and the poor stepdaughter occupying it was known as the Lady of the Sunken Hollow, or *Ochikubo-no-kimi*. When the Lady of the North went out for diversion she always took her own children with her, leaving the Lady of the Sunken Hollow to pine alone at home. Thus confined in gloom the latter put in the time as best

she could at sewing, a work which was not made more interesting by the fact that the clothes were invariably for her selfish stepsisters. Even the servants, seeing her exposed to such treatment, accorded her little but contempt. There was one servant, however, a maid who waited on the Lady of the Sunken Hollow, loved her little mistress and sympathized with her in misfortune. Between Akogi and her mistress sprang up a loving intimacy, the only affection the motherless daughter knew.

It seems that the lonely daughter had somewhere or other a sister, named Sanno-kimi, who was loved by a Court official named Kurodo-no-shosho, a sort of secretary to the Imperial House. This gallant was accustomed to seek secret converse with his lady-love under cover of night, and he had a valet named Tatewaki, who assisted him in his clandestine inclinations. And as luck would have it, this Tatewaki fell in love with Akogi, the maid of Ochikubo-no-kimi. Akogi naturally told her lover all about the miserable fate of her mistress. Now another character comes upon the scene, in the person of a young lord named Sakon-shosho, an officer of high rank in the Imperial army. His sister was a lady of the Court and gave birth to a son whom she was anxious to have proclaimed Crown Prince. She conspired with her influential military brother to have it so. Tatewaki's mother had been nurse to the young military officer, and consequently the two boys had been brought up much together and were almost like brothers. So on a certain occasion Tatewaki related to the military officer all that his sweetheart had told him of the unhappy existence of the Lady of the Sunken Hollow. After hearing the tragic tale of her beauty and

her fate the officer grew more than merely interested. Indeed he had fallen in love with her ere setting eye on her: it was not love at first sight but love before sight. So through the intervention of Tatewaki and Akogi he brought about an introduction; and after they met it was but a matter of form to arrange a betrothal. Thenceforth the young general visited her frequently, offering her great consolation in her distress, and even assisted her in sewing by using the needle himself.

In time the stepmother found out what was going on, and then the fun began. The naughty girl was shut up in a dark room and punished. The wife was not sure just who the lover was, but she told her husband it was Tatewaki, an inferior *samurai*. As nothing interesting came of it the stepmother now conspired with an uncle of her own to spy on the Lady of the Sunken Hollow. Then one day when all the family was absent attending the Kamo festival the gallant knight came warily to his imprisoned lady-love and spirited her away to his own house. They not only knew nothing of what had happened to the girl but cared little about it. Later however the Lady of the North approached the young general with a view to having him marry her fourth daughter. Having no love for his wife's hated stepmother he pretended to agree; and engaged a friend who resembled him to make the lady's acquaintance and pay nightly visits to the fourth daughter of the Lady of the North. But the man was a paper-coloured, horse-faced half-witted fellow, and the intrigue had not gone on long when he was found out. But it was too late then, as they had been married three days, and the union could not be broken. Now the young general was in a quandry; for he was brother-in-

law to the fool whom he had intrigued marry off with his wife's stepsister. And when a female child was born to the ugly man and his fair lady, the young general, Tatewaki's master, was uncle to the little one. The union was in time severed, however. But the *chunagon* could not understand how it was that the young general was such an inveterate enemy of the cabinet minister's family, even to the extent of harrassing its members when they went on an outing.

At last the Lady of the Sunken Hollow, now wife of the young general, taking pity on her father, prevailed with her husband to let up pestering her father's family; and when she expressed a wish to meet her father once again, her husband assented, and at once sent for the aged official. The delight of the old man can be imagined when he entered the house of the general, not knowing wherefore he had been summoned, and set his eyes once again on the face of his long lost daughter, for he had never known where she had gone when she disappeared from home. When it now publically turned out that the despised Lady of the Sunken Hollow was occupying a position much higher than any of the daughters of the Lady of the North, the wrath of the latter may be fancied if not described. When she beheld her husband and her other daughters all bowing down before the hated stepdaughter, the old lady's mortification knew no bounds. But she was helpless like a lioness in a cage.

Many fair sons and daughters were born to Sakon and the Lady of the Sunken Hollow, and he was a great man at Court, since his sister was one of the Court ladies. Through his influence many honours were bestowed on the family of Tadayori, his father-in-law, the Emperor being pleased to raise the old man to the rank of *dainagon*, the climax of his life's desire. Upon the old man's death it was found that he had left most of his wealth to the Lady of the Sunken Hollow, and so the Lady of the North was now dependent on her once hated and despised stepdaughter. Through the influence of the general other daughters of the Tadayori family were now engaged in Court duties, all of them being in time

comfortably settled. Sakon himself was raised to the position of *Dajo-daijin*, equal to a premier of the present day, and his family had an important influence on the Empire for many generations. Such is the outline of the story of Ochikubo-no-kimi, the Lady of the Sunken Hollow.

As to the style in which the romance is written it is much admired by Japanese scholars for its concise description and keen powers of observation and narration, revealing the Japanese character in all its simple naturalness. It reveals, moreover, the moral force of the civilization of old Japan, where the gallant are those that support the weak, and virtue is rewarded with virtue, its primitiveness being seen in that evil is usually returned for evil, though not always. Shallow and childish it may seem from a modern and sophisticated point of view, but in that it is human and displays art in some degree, it is not without significance in the story of Japan's social and literary evolution, confirming the averment of Matthew Arnold that Literature is a Criticism of Life.

It is true that the higher moral development of the Tokugawa era sought to find in the *Ochikubo Monogatari* a moral force and purpose, that are not really there. There are aspects of the *Ochikubo Monogatari* which are anything but moral compared with the standards of later times. The grade of civilization portrayed is by no means high; but it was undoubtedly higher and more advanced materially than it was morally and spiritually. While we cannot see in the tale all the moral purpose that a later Confucianism would have us find there, we can readily appreciate the little there is, and especially the achievements of the author in delicate depiction of the sturdy realism of the time. The moral value of the work is not great; but its art value is enormous, coming as it does from an age when Europe was practically savage. Not only so, but a study of this sort of literature will lead one to see just how far Japan has advanced during the more than a thousand years that separate the present from the period when the *Ochikubo Monogatari* was composed.

A LAND OF PINES

By Dr. MIYOSHI

(IMPERIAL UNIVERSITY, TOKYO)

IN a country and among a people where trees are not mere things, but *living* things and admired accordingly in relation to their individual characteristics, the pine stands out pre-eminent, being both autochthonous and symbolical. It is said that there are over a hundred different species of pine tree throughout the world, being most abundant in temperate but scarcely ever found in the torrid zones. The tree abounds in the United States, Canada and Europe, Central Asia, North India and China, as well as in Japan. But species vary according to locality. In Japan there are some ten species, distributed over every part of the empire. The four most plentiful species are the black pine, the red pine, the creeping pine and the five-needled pine. The black pine is found most abundantly along the central and southern coasts of the country, being seldom disposed to spontaneous growth inland. The red pine, on the contrary, prefers the inland plains and hills. The five-needled variety likes the hillsides, while the creeping pine thrives on the higher elevations along the central mountain ranges, sometimes over eight thousand feet above sea level.

Each of these varieties has its own peculiar characteristics, not only in appearance but in internal structure and quality. The black pine prefers the sand of the sea coast, is of stout build against great winds and looks black-green in the distance. The red pine is

of a finer fibre, its needles being more delicate and of a slightly red colour. The creeping pine is fond of a stern climate and its needles are arranged in five fan-like spines. For a perfect coast scene the Japanese prefer black pines against white sand with the blue sea beyond. The black pineclad peaks and ranges of our Pacific coast present a scene unrivalled elsewhere, and never to be forgotten by visitors to Japan. Who can forget the peerless beauty of the pine-sentinelled isles of the straits of Seto, a solace to the eyes of all who behold them? And there is the unexampled beauty of the pine islands of Matsushima, the fronded forms reflecting in the calm sea a picture beyond the wildest dreams of fancy. And there is, moreover, the bridge which Heaven made at Ama-no-hashidate, where a peninsula of pines threads its way into the ocean like a temple floating down from the gods. Of incomparable views which owe their beauty to the pine tree Japan has perhaps more than any other country. Some time ago I sailed about the coasts of Java and India, where nothing but pictures of palm trees and banana met my eyes from day to day; and then I felt how much a nation loses, that has no pine trees. My delight can be fancied when, as we approached the coast of Kyushu, on my way home, I beheld the first grove of pines, and when we came to the strait of Seto I stood entranced once more before the dark, green splendor. Later I came to the



HUGE GNARLED PINE IN SHIKOKU



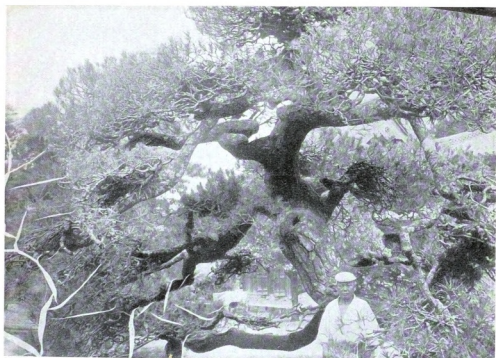
PINES GROWING FROM BANK OF THE
IMPERIAL MOAT, TOKYO



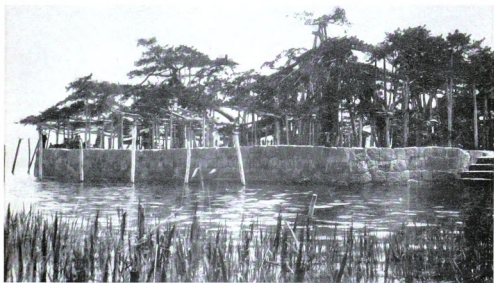
PINE WITH ROOTS ABOVE
GROUND



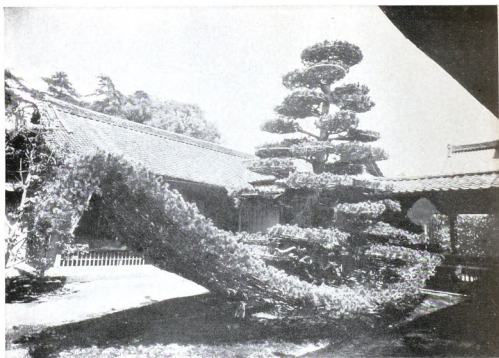
A DECIDUOUS PINE



PINE WITH GIANT BRANCHES



PINE GROVE AT KARASAKI



PINE TRAINED IN SHIP PATTERN



SOME OSAKA PINES

sight of Mount Fuji rising beyond the pines which was suggestive of heaven itself.

Not less beautiful is our inland scenery, which depends so much on the red pine tree. Who that has seen the red pines of Kyoto and Nara can ever forget their beauty? And oh, the beauty of the pine groves across the plains with their temple roofs rising through the branches! The temples and pagodas penetrating the pine groves of Higashiyama at Kyoto present a scene never to be forgotten. The gentler shade of the red pine harmonizes wonderfully with the milder inland scenery. It is especially fine when mingled with cherry trees, whose blossoms in the spring-time besprinkle the darker pine fronds with eternal light. And then relieved by the red maple leaves of the autumn another picture is presented than which the heart demands nothing more picturesque.

The pine seems to have a soul that responds to environment, season and temperature like a sentient being. How different the pines look on a wet day, for example. And how the pine tops sigh and moan when the wind, like the wash of seas, is in their tops? And again how the pine changes its mood after the rain is over and the sun shines once more! Who has not stood under a pine tree in a shower and felt its pulse beat to the dripping of vernal rain! And the diamond drops on its needle points, how fair a picture! No tree lets the sunbeams through so readily and with joy, as the pine does, and if the light falls on white lilies below, the scene is perfect beyond compare.

And pine shadows too are so expressive and spiritual. The pine music which the winds make is a perpetual melody in the soul of every child of Nippon. Another typical picture in the mind of our poets and lovers of art and beauty is the picture of snow on the pines. And tiny bits of snow perching among the green needles present a scene all Japanese love. It suggests the inner spirit of the tree about to bud and blossom. A pine tree shrouded in snow, its boughs bending under the white

weight, suggests to the Japanese mind a type of masculine endurance that is admirable.

To the Japanese mind there are three types of tree beauty, inferred from the sayings: A pine country, a cherry country, a maple country. But Japan is all three: a country of blood-red maple leaves, a land of opalescent cherry blossoms, and the home of the most wonderful and fairy-like pine trees that the world has ever known. The cherry blossoms brighten the barren branches of early spring, and the red maples adorn the sombre tints of the dying year, but the pine tree preserves its bright and sturdy greenness the year round. This unchangableness of character the Japanese much admire. Like true character, the pine tree is always itself; like men it lives everywhere, on mountain, plain and in valley. The rough and forbidding angularity of crags and crevices is clothed with soft green pines. It makes the barren wastes look rich and green. Go where one will, however lonely the place, a pine tree will always be found to bear one company. The characteristics of the pine tree are deeply and indelibly impressed on the Japanese mind. To us it symbolizes constancy of heart and strength of spirit, signifying the calmness and felicity of vigorous character. For every New Year season it is the favourite material for the adornment and decoration of houses and streets. The numbers of family crests made from various modifications of pine tree representation in Japan would form a volume of description. In art it is a favourite design for every sort of object, while pictures of pine trees are more common than any other. In literature and song the pine tree abounds. References to pine trees on the hill, and snow-clad pines, always touch the heart of the Japanese. The tree is cultivated and petted in every garden, however small. At weddings it is the symbol of fidelity and long life for the newly married pair. Among the ripening years it suggests a rich and ever-green old age, the beauty that never grows old.

JAPAN'S HOPE

By Dr. R. MIDZUNO

(VICE-MINISTER OF HOME AFFAIRS)

THIS is an age of unexampled progress in all lands. The strides that Japan has made in the last two or three decades are a surprise even to herself, and yet her advancement has been almost nothing compared with that of Europe. The rapid progress of Germany in the last few years has been especially marked. In some respects it is simply astounding. The Berlin of ten years ago was a village compared with what it is to-day. In such things as hotels, means of communication and other essentials of a well appointed city Berlin was away behind London and Paris. But the Berlin of to-day successfully vies in magnificence and up-to-dateness with any other great city of the world. So much has it changed that to a person revisiting it after an absence of only ten years it seems like another city. Magnificent public buildings now adorn the principal thoroughfares, elevated and underground railways run everywhere, and harbour improvements and general shipping facilities have advanced beyond recognition.

One naturally asks what is the cause of this rapid progress in Germany? The cause is no doubt somewhat complex; but it is safe to infer that the main causes are education, industry and energy. Germany is a brilliant example of what proper education can do for a nation. In thrift, industry and general economy of labour and time the Germans can now rival if not quite outdo the English. In this respect they are more

like the Chinese than any other people, but they have more intelligent and practical powers of direction and so reap more abundant harvests. In this respect the spirit of competition with Britain has lent wonderful impetus to German advancement; and if the present rate of progress is maintained, and we have no doubt but that it will, Germany will soon be the greatest nation on earth.

Of course the advancement of such countries as England, France and America has been perhaps equally great, but it has not been so marked. It is more like the progress and growth of the adult man, not so noticeable as that of the youth, as in the case of Germany. Though the adult may advance quite as rapidly as the youth the change is not so striking or impressive. British civilization is a monument of unrivalled greatness, to be sure. A survey of it makes one feel like traversing the foothills of a vast mountain that towers above the clouds of Heaven. In this respect Britain is greater than Germany: her foundations are deeper and more solid.

The progress of European nations is no doubt part of the general progress of the world, which, like a vast stream, takes all nations on its bosom or else leaves them stranded on the shores of time. Japan too is adrift on this stream, and her navigation, though perhaps less rapid than the great western turbine ships of state, is nevertheless making appreciable headway, and has every

hope of reaching a high destiny. But if we are to make the progress that we should, it will not be sufficient for us to sit wrapt in amazement over the progress of western nations; we must be up and doing ourselves, emulating them in all worthy directions. No one can save himself by simply admiring the capacity of others to attain salvation. He may use others as an inspiration toward the desired end, but unless he makes it a point to get to that end, he will never reach it.

Now Japan's hope toward this great achievement lies with her young men. On their shoulders rests the fate of the Empire. It is a matter to them for paramount consideration. And our first step must be in the direction of independence and self-support. The secret of advancement in all western countries is to be found in the spirit of manly independence that everywhere prevails among the people. This results in a high degree of self-government and self-help, which leaves the nation free to go ahead. No one thinks of depending on parents or elders or even others: each is trained to depend on himself and do his part in promoting the interests of the great whole. In America it is said that the sons of even well-off parents will set out to sell newspapers to get a little pocket money, and attain the first degree of independence. It is a spirit that is to be admired and emulated. Some of the greatest men of the west have worked their own way through college, and are proud of the achievement that gave them their start up the hill of fame. This habit of not despising labour is a fine quality of mind. The young man who regards labour as sacred, is likely to succeed. The money

earned by hard, honest labour is seldom squandered on useless things: it goes to the making of the future. No man who sets a proper value on his own ability will treat lightly the results of labour. Thus proceeds the spirit of thrift and conservancy that makes wealth, and material as well as moral progress. The saving of money in itself is but a small thing compared with the production of a character qualified to manage and utilize it for the best interests of the individual and the state. Hence the importance of good parentage and education. The mental and spiritual factors are of vital importance in the ultimate outcome.

In travelling through western countries a Japanese is impressed by the amount of reading done by the people of Europe and America. Passengers in trains, boats and cabs seem always to have a book or a magazine at hand, and every opportunity is seized to master its contents. Thus while Japanese travellers under the same circumstances would be found gossiping or eating or idling away the time, Europeans are found improving themselves mentally, and possibly morally as well. Western people seem to be always either working, reading or exercising. Too many of our young men imagine that reading ceases with graduation from school or college. It is surely a defective education that does not cultivate a habit of study. It is wholly a mistaken notion to regard books as for students and schoolboys only, and not also for men of practical affairs. Men of cautious and studious mind are not so likely to fail in business and enterprise as those who dislike to read and think. The wise man is he who associates with the wise men of the

past as well as those of the present. It is only thus that he can get proper inspiration and be guided along the right path. I feel convinced that we Japanese lose more from lack of reading than from almost any other of our many defects, I was deeply impressed by the fact that at the time of the great earthquake at Messina most of our people had no idea where it was. Indeed we have many people who know little or nothing even about Korea and Manchuria. This is only one more proof of how much we lose through not cultivating the habit of reading. If one utilizes only his spare moments in reading good books the difference to this mind in the course of a few years is vast and very important.

If our young men upon whom the future of the nation depends, are to make themselves fit for the responsibility thus devolving upon them, they must not only be careful readers and have sound bodies, but they must abandon the mistaken notion that success is a matter of luck, a thing that comes to him who waits. We have not yet begun to learn that genius is the habit of taking pains.

Our young men do not yet realize that ends are secured only through adequate means. Consequently we have great numbers of young people wasting their time building castles in the air, and living in illusion: Some day they will attain unto greatness if they only wait for it. This is perhaps due to the social confusion that naturally attends a transition period in a nation's history. Our minds are greatly mixed up, and we yet know little about the great world around us. We have knowledge without experience; and so situated, we are too apt to fancy there are short cuts to truth, to success and to achievement. But with the rapid evolution of our social and industrial order there is a constant and increasing demand for men of parts; so that every man that is fit to do something will be likely to find something to do. The main thing is that our youth should fit themselves for duty and responsibility by all kinds of mental and physical activity and experience, abandoning the bad habit of coveting what they are unworthy to attain, being ignorant of themselves. If a young man does his best always he will always find the best to do.





ENTRANCE TO WRESTLING HALL AT RYOGOKU



WRESTLING MATCH



A TOKYO DIAMOND



FUTURE GAME OF JAPAN

THE NATIONAL GAME

By PROFESSOR ABE

(WASEDA UNIVERSITY)

EVERY country is supposed to have its national game; and many will wonder what it is in Japan. Many customs may be fixed by the will of the State, such as certain holidays and the forms of state funerals, but the fixing of what shall be the national game is quite beyond the power of the State. Baseball is usually regarded as the national game of the United States, and cricket the national game of Britain. Some people have regarded wrestling as the national game of Japan; but a national game, as I have suggested, cannot be artificially decided by the desire or opinion of a few. The question is not what some people would have to be national game of Japan, but what is destined naturally to be the game the Japanese go in for most. Needless to say no game can become national unless it is capable of exciting universal interest, not only in players but in spectators. Popularity is, therefore, one of the chief essentials of any game worthy of the name of national.

Speaking from this standpoint, then, we shall find ourselves obliged to agree with those who deem *sumo*, or wrestling, to be the great game of the Japanese nation. Both in practice, popularity and interest wrestling may be regarded as universal among the Japanese. Wherever a match takes place people rush in crowds to see it, and are ready to pay any fee for admission. No matter what other affair of local or national interest is going on, whether it be the Imperial Diet or some

dreadful scandal, all attention is at once withdrawn as soon as the doors of the wrestling arena are opened. Many a Japanese knows not the name of the chief officers of state, or those of famous experts in this or that department of achievement, but he will always be able to tell you at once the name of the champion wrestler of the season or the year or the place.

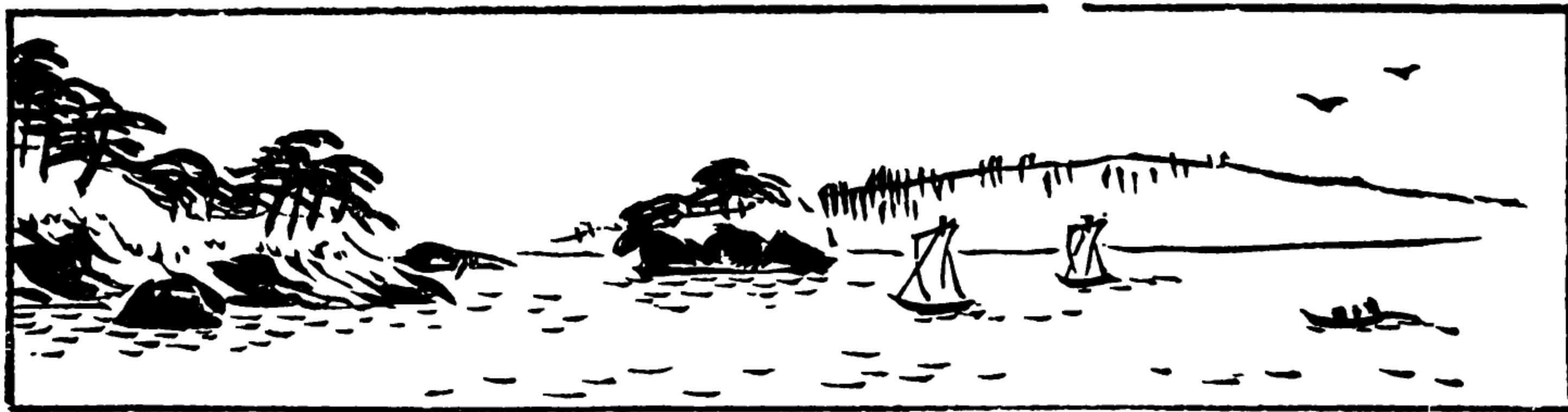
Wrestling is popular perhaps because it is so old, being practised from very ancient times. Other games, like archery and *judo* are also old, but they do not command the attention of the public at all to the same extent as wrestling. What is the peculiar fascination of wrestling? It does not produce any better physical development than other games. Wrestling produces a ponderous body which has little practical value otherwise. In modern warfare the size and strength of the human body are as nothing compared with accurate use of arms. It is therefore the popularity of wrestling that entitles it to be called the national game of Japan. In order to overcome the defect of mere individual physical contest the wrestlers are divided into eastern and western camps, so that it is now often the glory of the side rather than of the man that wins. The banner of reward, too, is bestowed on the winning side rather than on the champion. This tends to put the game more in the category of baseball or football. It means that as time goes on the Japanese mind will prefer more and more games that

show sides, like baseball and football.

In my own opinion there seems to be no question that in time baseball will completely oust wrestling as the national game of Japan. Baseball has superior physical advantages that the people of Japan cannot fail to recognize and appreciate. Apart altogether from its natural advantages the public will themselves decide as to whether they like it or not ; and it seems to me there is now no question that baseball will become universally popular in Japan. It is indeed popular already everywhere. No doubt the contest for the preëminence will go on between wrestling and baseball for some time yet, but some of us have no doubt at all as to the issue. Another generation and the victory of baseball will be complete. The young men now growing up represent the baseball generation, and with the passing of the last generation the love of wrestling will disappear. There is no game now practised in Japan which can win such popular interest among spectators as baseball. Compared with *judō* and wrestling, baseball represents all the difference there is between an individual fight and a real battle. The interest and the skill involved are superior, and the

interest of the spectators is, likewise, superior and more intense. A regatta or a wrestling match may retain interest so long as held only once or twice a year, but they cannot, like baseball, excite the same intensity of interest everywhere and at all times, no matter how often they take place. There is nothing monotonous about baseball.

When Japan comes to have great national baseball teams, as they have in America, the game will be supreme over all others throughout the Empire. At present only two or three of our colleges have shown any degree of excellence, although the game is played in almost every school. Our best baseball teams have now gone abroad some seven times, and foreign teams have visited Japan eight times ; and the interest in these exchanges was so great that the entrance fees paid all expenses. That this should have been done in Japan as successfully as in America proves the interest of the Japanese in the game. It is a game that appeals immensely to an active and agile race like ours, which appreciates the art of every clever movement and every apt display of skill ; and there is now doubt that in a short time baseball will be the national game of Japan.



HIMEJI TO IZUMO

TO anyone familiar with the history of Japan the above names suggest all that is associated with natural beauty and age. A trip through these districts brings one into the cradle of Japanese civilization. The new railway line from Himeji to Idzumo was opened last year ; and now the traveller need no more have to depend on the uncertainties of horses on the one hand or jinrikishas on the other. Starting at Himeji the line runs through a country as beautiful and picturesque as it is historic. Himeji, which was long ruled by the great *daimyo* of Sakai, now Count Sakai, is noted for its beautiful castle, called in ancient times *shirasagi-jo*, or white-heron-castle. It was so called because it is painted white, and gleaming through the pine trees, suggests the plumage of a heron, than which there is no picture more suggestive of beauty and delight to the Japanese mind. From Himeji the line turns north and soon enters the province of Tajima. The first village encountered is Ikuno, noted for its vast silver mines. At Ikuno is a large smelter for refining silver ore. Ten miles further on the train comes to Toyoōka delightfully set among the mountains, near which is a little town called Idzushi where Lord Sengoku lived long ago. Near this place is the famous Tsuruyama, or Crane Mountain, where cranes were accustomed to gather of old. For some years the birds disappeared, the reason being unknown, and the people were deeply distressed over the desertion ; but at last in 1894 a pair of cranes was seen again hovering over their old haunts, to the immense satisfac-

tion of the community. The crane is a much-prized bird among the Japanese, suggesting longevity. The return of the cranes and their hatching a brood once more on Tsuruyama were hailed by the people as an omen of some great significance, and the news spread at once over the whole country. Just then came the report of Japan's victory over China in the battle of the Yellow Sea, and everybody understood why the cranes had returned. After this the birds almost deserted Tsuruyama again ; and the people talked much of the meaning. Then in 1904 back came the cranes once more, and the people again began to ask what the omen signified. Then came news of the great victory over Russia in the battle of the Japan Sea, and the import of the omen was satisfactorily explained. No wonder the cranes of Tsuruyama are regarded as sacred birds ; and every one passing through the district should see this mountain. On the side of the sacred mountain rest-houses are to be found, where, after paying respects to the sacred birds, one may sip tea and purchase picture-cards of the cranes. About three miles from Toyoōka is a cave known as *Gunbudo*, about 240 feet deep, which all travelers will find interesting to explore. It is one of the largest and most curious underground caverns in Japan.

Every visitor will like to stop at Kinotsuki where there is a hot spring, and from which one is in easy access of the famous cave. This place is not very far from Kyoto, from which a great many visitors come each year. The spring has been a place of note since the year 629.

All round the south-west side rise beautiful hills soaring into distant mountains, facing a pleasant river that runs eastward. Those who care to ascend the mountains may have a fine view of the Japan Sea towards the north. At this place is an ancient temple, the *Onsenji*, established by the priest Dochi in 741, who was the first pilgrim to the spa. The temple has an antique eleven-faced statue of Kwannon, carved by the famous Buddhist sculptor Keibun, and a *niwo* by Unkei.

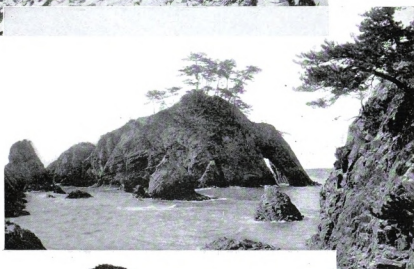
At Hamasaka station one is in the Migumi district, not far from another old temple, the *Daijoji*, sometimes called *Okyo-dera* on account of having a number of pictures by the famous painter, Okyo. The temple is said to owe its establishment to Gyoki, a priest who at the instance of the Emperor Shomu set up the worship of Buddha in this place in 745. During the Tokugawa period the temple was destroyed, and a priest went all over the empire begging until enough was collected to rebuild it. There is an interesting story to the effect that as the priest was collecting the money he met a poor student in Kyoto, who said he had ambition to become a great painter but had no money to proceed to Edo to study, and the priest lent him 3 *kwanme* of silver, with which the lad found his way to Edo and became finally the famous painter Maruyama Okyo. Just at this time the priest had succeeded in getting the temple completed; and on hearing of this Okyo proceeded with his pupils to the *Daijoji*, painting the famous pictures there in return for the kindness of the priest to him in the days of his adversity. The temple is worth careful study, an account of which in detail would take more space than we can allow.

Proceeding to Shiomi station one comes to another hot spring at Iwai, with which is associated many a tale of ancient Japanese history. It is said that Fuyuhisa, second son of the great Fujiwara Fuyutada knowing that his mother intended making him heir, pretended that he had gone mad, and ran away from home to this place, being the first to discover the hot spring. The Emperor Seiwa praised the young man's loyalty to his elder brother in thus refusing to take the heriship away from him, and gave him the whole tract of land for himself. He built a villa at Iwai and thus grew up the village.

Tottori is the chief town of the province of Inaba, with a population of some 30,000 people. The former lord of the place was Viscount Ikeda, whose castle still stands there. Near Shimoichi station is Funanoyesen somewhat renowned in the annals of Japan. It will be remembered that the Hojo military clan exiled the Emperor Godaigo to the island of Oki. This was a signal for the loyalists to arise for the subjugation of the Hojo family. They managed to get the exiled sovereign away from the place of banishment and brought him safely to the coast of Hoki. Nawa Nagatoshi, one of the loyalist warriors, built a palace for the Emperor at Funanoyesen on the west side of the hill near the beautiful woodland. At Miku-riya station is a shrine dedicated to Nawa Nagatoshi. Not very far from this spot is Mount Daisen, noted for grand views. On the north side of the hill is the Daisen temple, erected in the 8th century by the priest Yoren. The image of Jizo was placed there by the priest Jikaku Daishi. It is said that the Emperor Sujaku worshipped at this



GEMBUDO



COAST SCENES AT AJIRO



MATSUYE
CASTLE



LAKE SHINJI



IDZUMO SHRINE

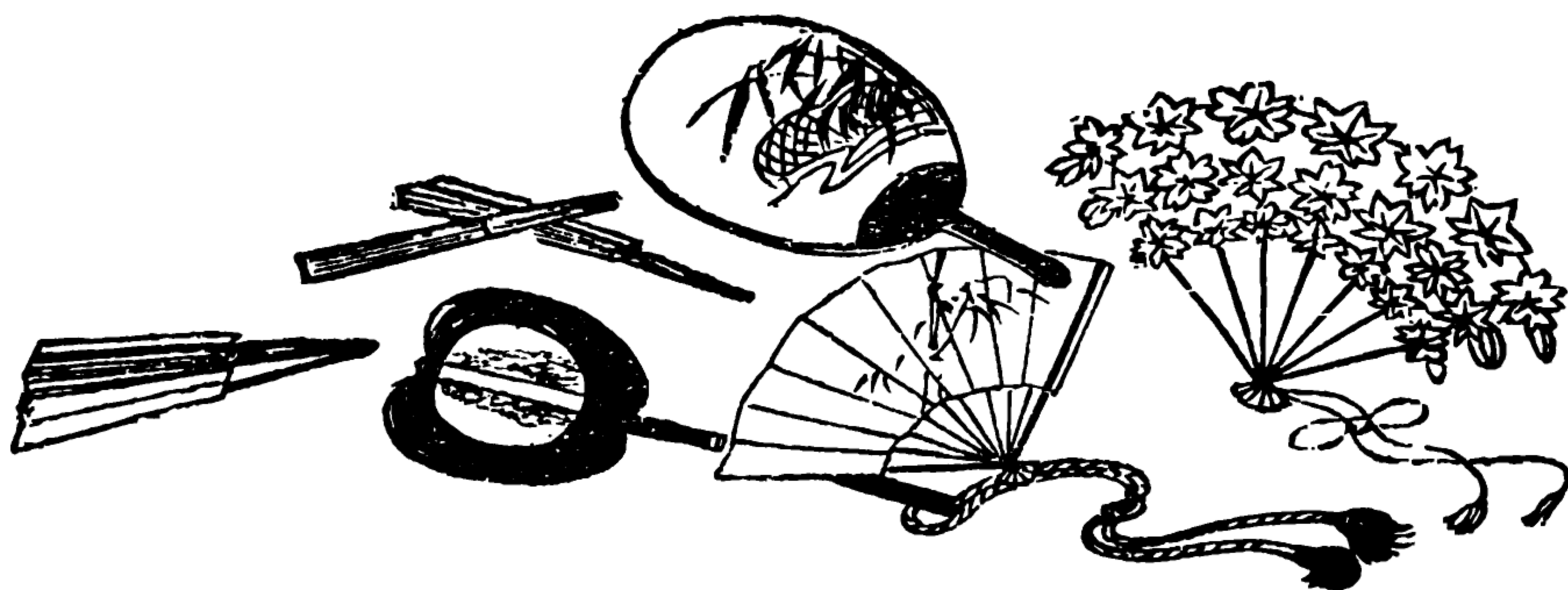
temple, praying for the subjugation of the rebel Masakado. A temple thus renowned for over a thousand years and set in the most picturesque scenery is well worth a visit.

Yonako station is not far from Yomiga-hama, a small peninsula about two miles wide by ten in length. To the north-east stretches away the Sea of Japan, and south-west lies an inland sea with numerous islets; while all along the coast are fair scenes of green pines on white sand. The ascent of Mount Takao in Izumo brings one through more entrancing scenery, even more beautiful it is alleged, than that of Ama-no-hashidate in Tango. It is in fact called the *Daitenkyo*, which means greater Ama-no-hashidate.

Matsue the capital of Izumo is a most interesting old city, with its ancient castle of the Matsudaira clan, a branch of the Tokugawa family. The ruins of the castle lie in a park easy of access. The fortress was erected in 1601 by Horio Yoshiharu, a henchman of the famous Hideyoshi, and was named the *Chidori-jo*. With the rise of the Tokugawa family the estate was confiscated and given to the Matsudaira family.

Lake Shinji is not far from Matsue, a large and beautiful sheet of water some 30 miles long by ten broad, noted not only for its entrancing scenery but for its fine fish. The fish is called *suzuki*. The Japanese pronunciation of the Chinese name, Sun-kiang, where the fish was famous for its fine flavour, is Matsue; hence the town has taken its name from the Chinese name of the fish, *suzuki*.

At Matsue is one of the most famous of the national shrines, the Miho, dedicated to the Imperial ancestors of Japan. The great festival takes place on April 7th. At this time a curious ceremony is carried out. The image of the divinity is placed in a boat surrounded by a high wall of greens, with a huge *gohei* rising in the middle. The boat sails out on the lake; and as it approaches the coast a free fight ensues to secure the *gohei*, hundreds of people taking part, many of whom fall into the water in the struggle, but few are ever drowned. There is a belief that the shrine protects from water and fire, and a big business is done in the sale of charms against such accidents. Near the railway station is a shrine dedicated to Okuni-nushi, the god of marriage.



SLEEPLESSNESS

Ashibiki no

Yamadori-no-o no

Shidari-o no

Naganagashi yo wo

Hitori ka mo nen.



Long is the mountain pheasant's tail

That curves down in its flight ;

But longer still, it seems to me,

Left in my lonely plight.

Is this unending night.

By Hitomaro, 7th century

ORIENTAL PHILOLOGY

By PROFESSOR S. KANAZAWA

HOW far the races of the Orient are related is an interesting question ; and perhaps the easiest essay toward probable inference is by means of philology. This science, whether literary or linguistic, may, of course, if one is not most careful, prove fertile in false inference, leading to conclusions involving racial relations whether the relation be of blood or is purely philological ; but in the Far East it is most likely that where comparative philology shows language relation blood affinity must more or less exist. Mongolia, Manchuria, Korea and Japan : these are the races and peoples whose languages and dialects furnish the most interesting and profitable basis of comparison in such a study. Up to the present, Japanese scholars have paid very little attention to the subject ; but the western challenge to the people of Mongoloid extraction raises the question of racial origin. There is little in history to throw any light on the question ; and consequently the scholar will feel inclined to depend for the most part on what language may teach him. It will, for instance, be apparent to any scholar who has made a comparative study of Korean and Japanese that there is a close relation between the two languages, though perhaps not closer, if as close, than that obtaining between English and French. As to the relation between the languages of Manchuria and Mongolia and Japanese we are not so sure, for studies in this direction are of too recent a date. But as these languages undoubtedly indicate something kindred to Korean we may assume that there is some relationship

also with Japanese.

During the rise and development of races and nations the most important feature of existence was probably *movement* ; and words expressive of movement and direction show the relationship, if any, that exists between languages, more accurately than most other words. Jacob Grimm, in his *Geschichte der Deutschen Sprache*, emphasizes the importance of words implying direction, especially those expressing ideas of *before* and *behind*, and *left* and *right*. The Hebrews, Romans and Celts always spoke of the East as *before*, the West as *behind*, the North as *left* and the South as *right*. From this one may infer that all these races were originally sun worshippers, and took their ideas of direction from the position of one facing the sun-rise. From the fact that the Greeks referred to the West as the *left* we may infer that they were a race whose direction was mainly toward the North, the direction gradually changing as they advanced. The custom of using such expressions as *behind* and *before*, *left* and *right*, instead of the terms north, south, east and west prevailed to a large extent, among certain Turkish tribes as well as among the Mongolians, Manchurians and Koreans. We are convinced that words expressing direction have a close relation to racial movement.

The Chinese phrase, "kings face south" means that the main advance of that race was southward. And such inference seems to be borne out by history, since Chinese development has been chiefly a series of advances toward

the south. In the *Setsumon* Etymological dictionary the Chinese word for *north* is shown to be derived from a root meaning to turn away ; it comes from the figure of two men standing back to back. Moreover the word for 'beating a retreat' is compounded of two words which mean 'to destroy' and 'north' or a combination that signifies 'destroy' and 'turn your back' or 'run.' The ideograph made up of two men facing each other means 'to obey' or 'follow.' It is evident that these expressions originated in the march of the Chinese race from the north toward the south. To them the north is always behind.

Likewise in the three ancient Korean states, known as the Hun states, the movement appears also to have been from the north. One of these states was Kudara whose people originated from the *Fuyo*, who came down from the north and called themselves the 'South Fuyo.' The natives of another of the Hun states, the *Shiragi*, also believed themselves to have descended from the north. The other state, Koma, was divided into five parts, a central province with four around it, representing *behind* and *before*, and *left* and *right*. A careful philological study of the Korean language will show that the use of words implying direction is the same as those indicated of the other races about them, including Japan. In the *Nihon Shoki*, one of our ancient records, south Korea is called *Arihishi-kara*. The word *arihi* is the same as the Korean root, *ap*, which means *before*, and so *Arihishi-kara* simply means Front Kara. The three provinces of Chusci, Zenra and Keisho are now collectively called *Zendo*, the front provinces. Mount Mokufu, situated south of Seōul, is called *Zenroku*, or

Front Roku; and Mount Hakugaku, north of Seōul, is called *Back Roku*. So also the front of the head is described by a word meaning south, and behind by a word meaning north. All this goes to show that undoubtedly the Koreans regarded the north as behind and the south as in front.

How is it with the races of Manchuria and Mongolia? These two races reveal much the same thing. To them the north is also *behind*, and the south *before*. The Manchurian word, *chulerki*, which means *south* or *before*, and the Mongolian word *omuno*, have the same meaning. Similarly also the Manchurian word, *amarki*, north, and the Mongolian *hoitu*, north, or behind. All these people therefore must have moved in the same direction for countless ages, and have had a common origin. It would appear certain that the Korean people came from among the Mangolian and Manchu races. Therefore in studying the philology of these languages one must study them in relation to each other. And the Korean language will probably be found to be the connecting link between Mongoloid languages and that of Japan. Not that we believe these other languages influenced the Japanese tongue so much as it influenced them. One has only to quote a few words from each of these languages to see similarity between them :

English	Korean	Manchu	Mongolian
river	kaiur	kolo	kal
mother	omi	omo	om
field	tur	tala	tala
fortress	siki	saha	sako
man	kun	irhon	hun

And the comparison might be continued indefinitely, especially if we compare any two of the languages and not all three

together; for there are numerous words common to two, but not to all three languages. Perhaps more is to be inferred from the word *kun*, than the others; it seems to be common to all these languages, including Japanese. In Japan boys were called *oguna* and girls *meguna*, *o* meaning male and *me* female. The word for mother has also a close relation to the word used in Japanese, where we have the same root in such words as *chiomo* nursing mother, *yuomo*, wet nurse, *imo*, younger sister and so on. In the old Japanese records, the *Kojiki* for instance, *agi* means child, which suggests the Korean *aki*, son; and the Manchu *aka*, son. The Japanese word, *midzu*, water, is probably related to the Korean word for stream, *mur*, and the Mongolian *muron*. Again in Manchu the word for clothing is *kuromo*, in Mongolian *hurum*, Korean *hurumai*, which resemble the Japanese *koromo*, a general term for all kinds of dress. In parts of Japan it is a custom to call food or rice *bosatsu*, which means Buddha, the giver of all good things; and in Manchuria it is called *pude*, Mongolia *pudaka* and Korean *psar*, all evidently derived from

the common stem, *Buddhisattva*. The words used for castle in the continental Asiatic languages also resemble the Japanese word, *shiro*, which means castle. We see it also in the ancient Japanese word *shikishima*, used to designate Japan, which might mean castle or barrier island.

We have of course but scratched the surface of a very deep and far-reaching problem, but enough has been said to show that there is undoubtedly good ground for assuming a close philological relation between the oriental languages indicated, and inferentially a kindred origin of peoples. The subject as yet has received no adequate attention from scholars, but as time goes on no doubt it will prove more attractive and profitable. The Mongol races were among the greatest of the ancient world; those who come from them have descended from good stock and may look forward hopefully to fine development if they only get a chance. They at least have cause to have more self-confidence than they have as yet displayed, and should march on fearlessly to fulfil their great destiny.



COMMERCIAL EDUCATION IN JAPAN

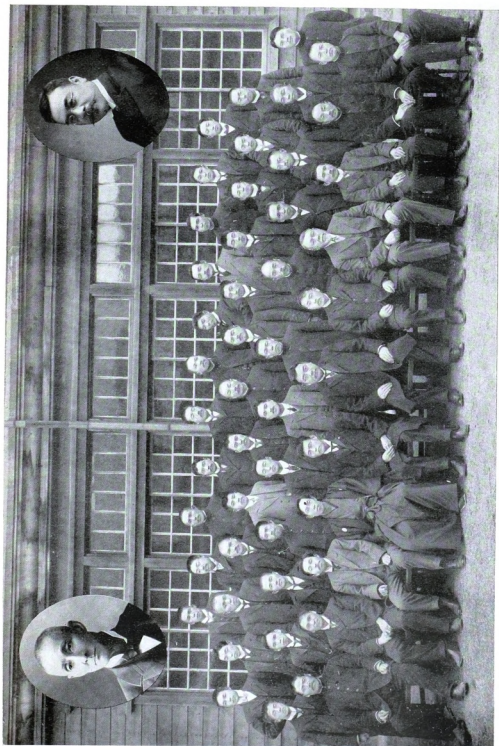
By SANYA KOSHOAN

WHEN Japan came first in contact with western civilization it did not take her long to realize that if she was ever to compete successfully with the outside world she must pay special attention to commercial development. Commerce and trade could make no progress, however, without efficient agents ; and for these Japan at the beginning had to depend on foreigners. It was clear that under such circumstances the foreigner would also reap most of the harvest ; and so the nation set to work to promote commercial education. It was a gigantic task ; for Japan had to attempt to accomplish in a few years what western countries had done only after centuries of experience. But the fact that to-day Japan is the leading commercial nation of the Far East proves how rapidly her people absorbed the principles of western trade, so that now her banking institutions, her merchant princes and her growing manufactures are successfully competing with the whole wide world.

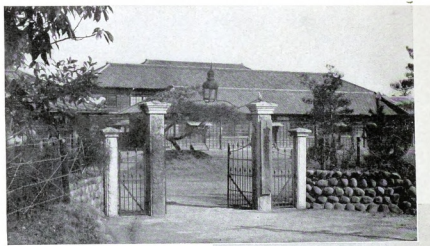
Among the pioneers in Japanese commercial education was the late Mr. Jiro Yano, who used to say that if a Japanese boy wanted to get a good idea of commerce he should be sent to Nagoya, which was then more advanced in ideas of trade than most other places in the country. Here Mr. Yano had established pioneer commercial school and here the first modern Japanese business men were trained. Mr. Yano was accustomed to say that he had some four thousand

grandchildren, referring to the young men he had prepared for commercial life. This veteran of commercial education in Japan died some eight years ago, and a worthy successor has been found in Mr. Ichimura. The spirit of the departed veteran is believed still to preside over the school, guiding the young men who study there in preparation for the development of their country. The Nagoya commercial school has just celebrated its thirtieth anniversary, and is now showing greater expansion than ever.

It is scarcely more than forty years since any proper system of commercial education began in Japan. The number of commercial schools in the country now exceeds one hundred ; and the graduates of all those schools, on whom the commerce of the nation depends, now number more than 33,000, about 10 per cent of whom are from the Nagoya Commercial School. When Japan was asked to send a commercial education exhibit to the St. Louis Exhibition the Imperial Government had no hesitation in asking the Nagoya school to prepare it, and thus represent the commercial schools of the whole empire. Again at the Anglo-Japanese Exhibition in London the Nagoya Commercial School received one of the leading awards for efficient work. The people of the city of Nagoya have deeply appreciated the work of the school and have done much to honour its principal, Mr. Ichimura. He has also more than once received



PRESIDENT AND STAFF OF NAGAOKA COMMERCIAL SCHOOL. THE LATE PROFESSOR YANO, FOUNDER, AT LEFT,
PRESIDENT ICHIMURA AT RIGHT, UPPER CORNER



NAGOYA COMMERCIAL SCHOOL

high commendation from the Department of Education as an educator of distinguished merit. The climax of honour was reached in the 43rd year of Meiji when the Prince Imperial visited the school and witnessed the work of the institution. One does not wonder that to a school that has so highly distinguished itself as a leader in true commercial education, even the leading merchants of Tokyo and other big cities send their sons to be under the personal supervision of Mr. Ichimura.

"The world is our Market:" so runs the motto of the Nagoya Commercial School, and this enlarging ambition the students keep constantly before them and carry with them wherever they go. It is not surprising, therefore, that many of the graduates from this school prefer to go abroad and extend Japanese trade into all lands. There are now as many as 150 men from the Nagoya Commercial School carrying on trade in foreign countries. The number of students at present in attendance at the school is over 1,300. Recently the school has been celebrating its thirtieth anniversary; and its representatives, residing in almost every country on the globe, have been joining in the festivities and making great the occasion.

One secret of the success of the Nagoya Commercial School is the *esprit-de-corps* that prevails there: it is a family spirit characterized by thoroughness and efficiency. There the young men of Japan, the future bankers and merchants and manufacturers of the nation, learn that spirit of comradeship that should ever prevail among honourable and high-minded business men. In this school ideals of duty do not conflict with ethical ideals. The fact that over 17 of the teachers at

the Nagoya Commercial School have been there more than ten years speaks volumes for the spirit that governs the institution.

The exhibit arranged by the students of the school for the recent anniversary celebration was a most remarkable one. Every corner of the earth was commercially represented, showing what a fine museum and sample department the school has. At the close of the celebration the teachers and students made a pilgrimage to worship before the great national Shrine at Ise. After thus acknowledging their dependence on the Creator they proceeded to Momoyama to pay their respects before the mausoleum of the beloved Emperor Meiji. The Nagoya Commercial School sees no contradiction between the sacred and the secular; to the students there anything that is true and good, is divine. Religion, patriotism, business, duty: all are one, as life is one. This, we venture to say, is a higher ideal than obtains in some of the more pretentious schools. During the 33rd anniversary festival a special service was held in memory of the founder of the school, the late Mr. Yano, the father of commercial education in Japan. In this school is constantly felt the influence of the living and the departed. Education with these men is no mere formality but a passion and a life. There is a pervading influence which is the authority for all that is done. It is the spirit of the first principal, Mr. Yano.

The present head of the school was trained under Mr. Yano, and has imbibed his spirit and methods. With Mr. Ichimura commercial education is a passion not a mere profession. After first graduating from the Tokyo Higher Commercial School Mr. Ichi-

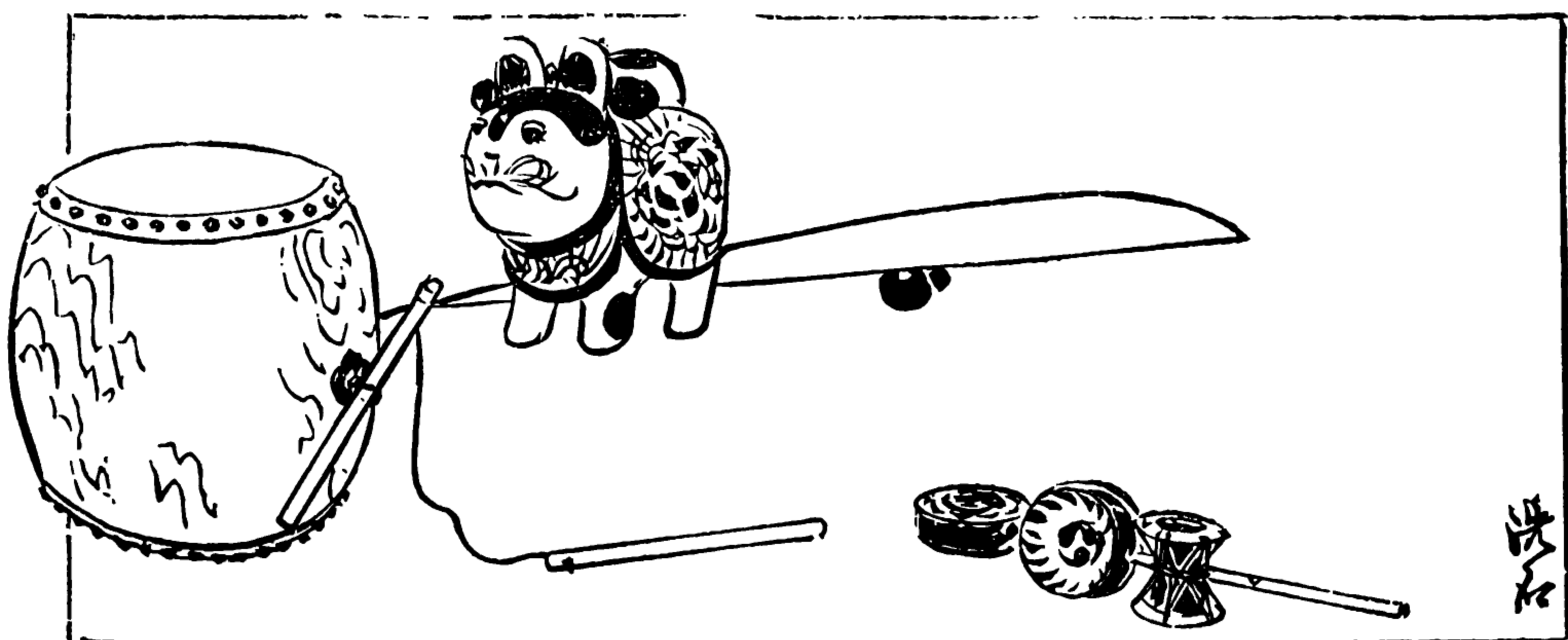
mura went to Onomichi in Bingo and there established a commercial school of his own. As proof of his interest in education at that time we may instance that made as many as 2,000 visits among business men to convince them of the necessity of commercial education and get a school started. As soon as he became connected with the Nagoya Commercial School he caught on to the spirit and method of Mr. Yano, whom he declares the greatest of commercial educators.

The Nagoya method is not merely to prepare the student for his life work, but to give him something permanent to carry with him into that work. What this something is may be regarded as moral and spiritual. It is an inspiration and an influence that follows a man all his days. The personal interest and guidance of the principal follows the student after graduation wherever he goes. The principal of the school is constantly consulted by his former pupils no matter where they happen to be. It is said that Mr. Ichimura receives as many as forty letters a day from graduates of the school, seeking advice in one way or another. The walls of his room are literally papered with post cards from successful graduates in all parts of the world. He says it is a constant delight to him to be greeted by this display of good-will every time he enters the room. Mr.

Ichimura has often been offered higher positions with more salary, but he refuses to to abandon his life-work at Nagoya.

The Nagoya Commercial School is to Japanese commercial education what a missionary college is to Christianity: it prepares men for world-wide work, and gives them ambitions accordingly. The ideas prevailing there are not merely domestic or local but universal. In the quadrangle garden of the school there is a pond with a model of the globe, known among the students as the "world-pond." On this globe are seen at a glance all the main markets of the world.

The three leading ethical principles of the school are: Loyalty and gratitude to the Emperor; Loyalty to parents, teachers and the character of the gentlemanly business man; loyalty to the school motto: "the world is our market." In most Japanese schools each class has its own room, and receives all its lessons there. But Mr. Ichimura has not followed this stereotyped plan. In the Nagoya Commercial School every subject of study has its own room with furnishings to suit; and the class goes to the room devoted to the subject it is to take up for the hour. Thus the atmosphere and environment of the class changes according to the subject taught, and the principles of education are the better enforced.



MOTOR CARS IN JAPAN

IT was the late Prince Takehito Arisugawa who introduced the motor into Japan. It will be remembered that after the conclusion of the Russo-Japanese war the late Prince paid a visit to England; and while there had the use of an automobile, it being his first experience with the new mode of conveyance. When he came home in 1907 he was determined to have a car of his own, and imported a big touring machine with five seats. At first he used a regular chauffeur but soon learned to drive himself, and become quite an expert motorist. One day when Prince Arisugawa drove from his own mansion to that of Prince Ito in the suburbs of Tokyo, it was considered quite a triumph, and surprised his host greatly. On this famous journey the Prince was accompanied by Mr. Kishichiro Okura, son of the famous Japanese merchant prince of that name. When it was learned that the Prince had not only driven the car himself but had maintained a speed of 52 miles an hour on the trip, the community was nothing less than astonished at the achievement. The Prince was extremely fond of motor-ing, and devoted much of his leisure time to it. Once he was heard to remark in a joking manner that if he had not the dignity of an Imperial Prince to keep up, he would earn his living as a chauffeur.

The appearance of the first motor car in Tokyo was the signal for a large import of others, for the pleasure and comfort of the new mode of locomotion was at once appreciated by all. In one year from this time almost 100 cars appeared. That was in 1908; and by

1910 the number had grown to 300; while at present there are about 500 in Tokyo alone. Besides those in private use there are some forty taxi-cabs in constant use from the garages. In the whole Empire there are about one thousand cars at present. But the use of the automobile is ever increasing, and it is as yet difficult to say where the limit may be set. Japan has hardly yet reached that stage where people are beginning to sport motor cars without being able to afford them. But if the rage continues there is no doubt the time will come when we shall be saying, as they are in some other countries, that a motor car is not a sign that a man has money but that he *had* money. The first motor cars that began to tear through the rural districts of Japan caused no small sensation among the rustic inhabitants. Women with their babies would run for dear life to their huts crying out that a railway locomotive had escaped and was rushing wildly through the street destroying everything in its way. The sound of a motor horn was sufficient to depopulate any street in short order. It took hens and dogs a long time to realize the speed and danger of the motor car, and hundreds were run over before they knew what happened. At first there were no speed laws, and in fact no regulations at all; and the motorist of these first days was blissfully free from all responsibility. The guardians of the law were as afraid of the motor as the people.

Now the motor is a common sight every moment in the Tokyo streets; and although the laws are strict and carefully

enforced, accidents are not infrequent. Most of them, however, are caused by chauffeurs who run amock, being drunk or beside themselves in taking their girls for a ride. Many of our wealthy citizens have more than one motor. Most of the nobles and other persons of position have abandoned the horse for the car. Last year the Imperial Household itself decided on the use of the motor, two makes, English and German being ordered, and now His Majesty the Emperor rides a car on occasion. The state carriage is, however, still drawn by horses, and the Emperor and Empress are both fond of a good team, of which they have several. The special car used by the Emperor is an exact model of that used by King George of England.

The use of the motor as a public conveyance is of slower development than as a private luxury, but the taxi has come and will stay. At the chief railways stations now the taxi-cab may be found waiting its fares like other vehicles. The rates are about 60 *sen* a mile, with ten *sen* more for every additional half mile. In stormy weather or at night or to the outskirts of the city the fares are from 20 to 50 per cent higher. Cars hired from the garages come higher, the rate being usually from 4 to 5 *yen* an hour, according to the size of the car.

The business of dealing in motor cars is now quite brisk, and competition is keen. Big importers of general merchandise, like the Mitsui Company and the Takata Company, have entered the lists, and with their superior ability as capitalists, it is difficult for the smaller firms to compete. There are, however, many other agencies, all doing a more or less profitable trade. Of course the foreign agencies are also in the lists,

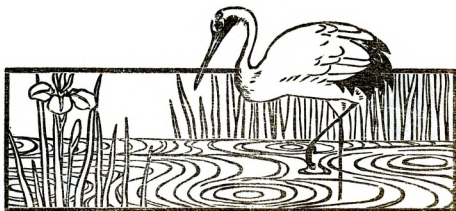
which tends to make competition still more keen. Almost every make of car is used; and all the leading makers of England, America, Germany and Italy find a ready market. The American, English and German cars are the most popular.

One of the difficulties at first was to obtain reliable chauffeurs. Only men who understood something about engines were able to manage the cars; and many engineers took out licences and spent their spare time at this work. Repairing was another matter of difficulty and inconvenience. Soon the bicycle shops began to take up repairing, and they also learned how to drive motor cars. In time facilities for learning how to become chauffeurs were arranged, and the metropolitan police board began to issue licences to those who were able to qualify by proving to an expert that they were able to manage a car. When a man wished to take out a license he applied to the police board; and an expert was sent for a trip with him, the expert directing where to go and where to turn and so on, till he had satisfied himself that the man might be trusted with a car. The wages of chauffeurs in Tokyo are from 30 to 50 *yen* a month. Most of the leading motor car agencies have facilities for training chauffeurs, and can supply any one purchasing one of their cars. In these schools a man must take a course of six months, the first two being devoted to the mastery of driving, the next two to taking a car apart and putting it together again and learning the management and care of the machinery of the car, and the last two months are given to acting as assistant chauffeurs.

As to manufacturing motor cars Japan

has as yet not made much progress. Most of the business in this direction is in the making of parts, as in the case of bicycles. There is a big trade in the importation of tyres and other necessities of the motor trade; and one sees the leading makes of tyres well advertized in the papers and along the public streets. The use of motor cycles is also fast becoming a vogue, and every little while their machine-gun racket may be heard blazing a trail through some crowded street. In these the British and the American models appear to be the most popular. Side cars have also come into fashion in Tokyo. Japanese women have never taken to the bicycle as western women have. Their clothes are not suited to it; and consequently they must have a special suit for riding, which is not convenient for those engaged in any special work, as they could not wear a bicycle rig in an office or shop or at school. But the Japanese woman is extremely fond of the motor car, and is often seen using it when her husband is busy somewhere else. A

feature of motor life in Tokyo is the extraordinary number of passengers a car is made to carry, sometimes as many as can pile in, which, of course, is rather bad for the motor. It is possible that in Japan the motor does not get such careful handling or mechanical attention as it does in the lands of its nativity, and therefore cannot be expected to show the same endurance. The volume of smoke emitted by the average motor suggests neglected machinery; and the number of insufficiently blown-up tyres one sees is another doubtful indication. But it is all in the trade, which is likely to develop to still more profitable proportions. If only a smaller and cheaper car than any now on the market, could be produced, so as to come within the means of the Japanese pocket and prove more convenient for the small streets of the average city, no doubt a much bigger trade could be done in a land where the horse age has never arrived, and henceforth all motive power will be by hand or engine.



A CLEAR DAY

Nami no ye no

Mirume nomi kawa

Fuji-no-ne mo

Te ni toru bakari

Miyuru yado kana !



The seaweed seems near :

Even fair Fuji not far,

As though one's finger

Might span the space between

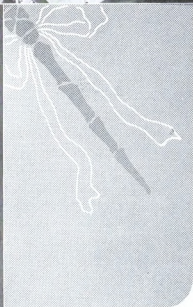
And touch them, just here just there !

By the late Empress Dowager.

Tran. in *waka* metre by

Dr. J. Ingram Bryan

(Composed while visiting Baron S. Takasaki's villa near Hayama)



UPPER: VISCOUNT OURA, (President Pa ama Committee)
LOWER: ADMIRAL BARON URYU, (Vice-President)



HON. SEISHIN HIRAYAMA
(President Japan Exhibitions Association)



H. YAMAWAKI ESQ.
(General Commissioner)

JAPAN AND THE PANAMA EXHIBITION

By The Hon. SEISHIN HIRAYAMA

(MEMBER OF THE HOUSE OF PEERS AND PRESIDENT OF THE JAPAN EXHIBITIONS ASSOCIATION.)

IT is a great satisfaction to know that there is now no doubt that Japan will participate in the grand Exhibition to take place in San Francisco next year in commemoration of the opening of the Panama Canal. No sooner had the new Imperial cabinet been formed than the premier, Count Okuma, and his colleagues, set about organizing and appointing committees for making the necessary preparations, and the nation is now looking forward with some degree of enthusiasm to its share in the auspicious event. Of course Japan welcomed the invitation to take part in the Exhibition from the beginning; and two years ago the Imperial government despatched commissioners to San Francisco, headed by Mr. Yamawaki, to select a suitable site for the Japanese buildings and exhibits; and preparations were expected to commence at once for Japan's participation; but unfortunately there arose soon afterwards such a display of anti-Japanese spirit in California that for a time we were at a loss to know whether we would really be welcome as representatives of the Far East at the great Exhibition. There came a decided change of opinion among the Japanese as to the advisability of their taking part in the Panama Exhibition. Some thought that so long as the legislature of California showed so decided a hostile attitude toward the Japanese, the nation would not only do

itself no good by being represented at the Panama Exhibition, but would only humiliate itself thereby. Consequently during the greater part of the anti-Japanese campaign in California the Japanese authorities were at a loss what to do, as the commercial classes, and those expected to send exhibits, hesitated to offer any encouragement to the government's proposals for participation. The government, on the other hand, took the stand that the anti-Japanese problem and that of taking part in the Exhibition were two different things and should in no way be confused or mixed up; and the recent subsidence of animosity against Japan on the Pacific coast inclined the Japanese exhibitors to fall in with the view taken by the Imperial government. So when the new Okuma cabinet came into power an immediate and final decision was made to carry out the plans laid down when the site was selected for the Japanese buildings at San Francisco two years ago.

In order to facilitate the nation's participation in the Panama Exhibition a special commission has been appointed by the Government, similar to that appointed on all former occasions when the country has taken part in foreign expositions. Viscount Oura, Minister of Agriculture and Commerce was made President, and Admiral Uryu, who received his education in America, was

appointed Vice-president, with Mr. Yamawaki as business manager. Admiral Uryu has a great many friends in the United States, and doubtless will meet with welcome among the naval and other prominent persons who know him. He is also a man of extraordinary ability and well posted in the duties devolving upon him in connection with the exhibition. Madame Uryu also studied in American colleges, and she will meet with a warm reception from her old friends in American society. Mr. Yamawaki has already had a valuable experience in the matter of exhibition work, having been an official at the St. Louis Exhibition and at the Anglo-Japanese Exhibition in London, and he also formed a part of the commission sent to San Francisco two years ago to make the necessary investigation as to Japan's being able to be represented there. His wide acquaintance in Japanese industrial circles will further assist in getting exhibitors interested, as well as in selecting the proper subjects for exhibition. Those who decide to send exhibits will feel that they have in him a man who can be depended upon to offer them the best possible advantage in the way of displaying their products. Already from the American side have come messages of satisfaction at his appointment, and his own country-

men will doubtless feel an equal satisfaction.

Japan's participation in the Panama Exhibition is a matter of supreme importance, not only from a commercial point of view but also from a diplomatic and international point of view. We are earnestly trusting that our good will thus shown will in every way tend to strengthen the bonds of friendship that have so long existed unimpaired between Japan and the United States. We bespeak for our official representatives and our many subjects who will visit the exhibition, a hearty welcome, with every facility for benefiting by the time and money they spend on that occasion. Every care should be taken to prevent misunderstandings of any kind. The spirit of generosity should prevail, and mark all relations between visitors from Japan and the American people. We also trust that none of our nationals in America will do anything to cause their visiting fellow countrymen embarrassment or to which Americans can take exception. Japan wants her share in the Panama Exhibition to assist in bringing about a more friendly feeling between her people and the people of California and the United States generally. If both sides do their part fairly and justly no other result need be anticipated.





A TYPICAL JAPANESE MOTHER

By KUNIKIDA DOPPO

DURING the war with China I was the captain of a torpedo flotilla ; and our fleet had collected off Kwarenko to cover the landing of troops. As it was the Imperial birthday the men were given their saké ; and after we had drunk the health of his Imperial Majesty I strolled about the decks. The men were standing about everywhere, enjoying that unusual freedom which obtains on a Japanese warship in anticipation of action. The seamen were in a gay mood, indulging in high talk and harmless boasts among themselves. The noise of revelry and merry-making echoed throughout the ship. Some of the men were sitting about playing their *gekkin* (guitars) to the strain of popular songs, while others were rattling off European marches with their feet. As I was approaching one of the groups the men caught sight of me and sent up a cheer, crying "Here's to our torpedo captain!" I quaffed off the glass of saké they put in my hand, and joined with them in drinking the health those about to be

despatched to Port Arthur. The *bansai* were loud and enthusiastic and the clapping of hands tremendous.

One of the men who was usually very popular on account of his general cleverness, turned to me then and remarked that they were going to have some fun. Upon inquiring what the joke was to be, the men looked at one another and then at the lad who addressed me, as much as to hint that he was a bit overtalkative. He persisted, however, and informed me that the men were going to read letters from home aloud to each other, and for every phrase of endearment in them the recipient had to pay a forfeit by drinking a glass of saké. I assented, and asked them to hurry and proceed with the game. At this they were evidently surprised, as they had not expected an officer to pay any attention to such nonsense.

They began very shyly to read their letters, most of which proved to be from wives or sweethearts, and the mention of love affairs was so remarkably frequent

that there was fear of too many forfeits. At last it came to the turn of a second-class marine, who pulled from his pocket a bunch of letters, one of which fell on the deck ; whereupon he grabbed it and shoved it back into his pocket again. Nothing would do the men but that he should have that special one read. He refused, however ; and his comrades insisted. He still refused, and they could not understand the reason why, which made them all the more curious and determined to hear it. I stood aside smiling, and pretended to take small interest in their dispute. At last the man put on a grave look and said : " You must excuse me, comrades ; I really cannot have this letter read for fun." But the men would not be put off, and some of them were assuming a threatening attitude, when Midzuno said : " You know you cannot frighten me, lads ! As you seem to suspect me of keeping something back that you are entitled to know, I will read it. But I'll read it myself."

Then he drew out the letter slowly and with a soft deliberate voice began to read :

" Your letter from Daidoko has just arrived. Mother was exceedingly glad to receive it ; and again with tears in her eyes (Cries of ' Oh, nothing strange about that ;' from the men)....." Mother says she wanted to write you with her own hand but when I brought her the pen and ink and paper and placed them by her bedside she was too sick and weak to lift her hand to write ; and saying sadly that it was too bad she could not write to you, she asked to dictate what she wished to say. She says she wants you to remember never to be a coward. She will soon be dead and gone, perhaps by tomorrow ; and these will be her last words to you. You must keep them impressed indelibly on your heart. ' Your father,' she says, ' as you know, took a wrong course, (Heaven rest his soul), and the conse-

quences make her feel small ; but you must make good your father's defection. You must fight it out and overcome all difficulties, to restore the family honour, and thus glorify your Emperor and country. Do not hesitate even to give your life to redeem your father's fault. Make the family name to shine forever. This is all I wish for you from the depths of my heart. You said in your last letter that you longed to be an officer. This is cowardice. Whether you are a captain or an admiral the life offered for your country is all one. There cannot be two lives, one for a seaman and another for an officer. Such an idea would make loyalty impossible. Your brother at home is envious of your lot, and wishes to have a chance, too, to die for his country. Be always respectful and obedient to your superiors ; be friendly and kind to your comrades ; be helpful to everyone. Keep ever in your heart the spirit of duty to your sovereign and country ; and be brave and fearless at all times. Take to heart these the last words of your mother.' After writing these last words of your mother I lighted the lamp before the family altar at her request ; and afterwards assisted her to sit straight in the bed while she worshipped. Then she took the letter I wrote to you for her and pressed it against her breast while she prayed, offering the words before your ancestors in heaven. As she did so the tears ran down her cheeks, and the sight was most pitiful to behold....." Here Midzuno stopped reading to brush the tears from his own eyes, which were falling like pearls on the paper trembling in his hands. Indeed, now, there were tears on the faces of all, and the silence was profound. Then one of the men jumped up, and began to shout Banzai ! Banzai ! for Midzuno ; and this was the man who had jeered at Midzuno at the beginning. He now flourished and waived his hands like a madman, cheering Midzuno and his mother !

CURRENT JAPANESE THOUGHT

By THE EDITOR

Foreign Misconceptions of Japan In spite of all that has been written and said about Japan during the last few years it is astonishing the ignorance that yet prevails, even among the more intelligent of occidentals; and the demise of her Imperial Majesty the Empress Dowager has afforded occasion for further illustration of this ignorance. The London *Times*, misled probably by correspondents who have no real familiarity with Japanese civilization, declares it an immemorial custom of Japanese civilization that members of the Imperial family must always depart this life in the capital, and that therefore the Empress Dowager was treated as a living person until the body arrived at the Tokyo palace. It would be difficult to find more nonsense packed into as few words. On the basis of this grim fancy the *Times* proceeds to weave a tale of weird sentiment at the expense of what it regards as a peculiarity of Japan, partly on the authority of its Tokyo correspondent, who apparently is as unconscious of the meaning of Japanese ideals as the *Times* itself. Now, what would the *Times* have Japan do under the circumstances? Were the Japanese not acting strictly in accord with common sense when they hurried the sacred body of their beloved Empress Mother to the capital where it could be accorded proper treatment, rather than to announce her demise from Numadzu where there were practically no facilities for an Imperial funeral? It was only a four hours' train journey, and was performed at night. Had the authorities acted differently it would have entailed endless inconvenience and expense and would not have in any way shown more respect to the sad event. Had Queen Victoria passed away at Balmoral instead of in London, we presume a funeral procession would be conducted in bringing the body back to the capital, but could any objection be taken to bringing the body back unofficially and then having the state honours begin from the capital? Were the latter and more practical choice made, how would the British people like to have Japanese papers indulge in morbid essays on the peculiarity of British ideas in wanting to have royalty inevitably depart this life in the capital? Yet this is actually the line taken by the *Times*. The action of the Imperial Household was the outcome of *reason* rather than superstition, and an example of how the Japanese can intelligently deal with the gravest emergency without doing violence to even the most sacred convictions. They simply maintained a discreet and reverent silence until her Majesty had reached Tokyo and then they announced the sad event. As to treating the dead as if alive, the Japanese *always* do so, and to hold it up as something peculiar is but additional evidence of the usual occidental desire to find something unique in Japan, whereas

the Japanese in all things are just like other mortals, except that they often have a superior way of viewing grave matters, which occidentals are apt to lack. Certainly they handled the emergency of the demise of the Empress Mother in a small seaside village, in a manner so practical and sane that a great journal like the London *Times* would fain see in it something apart from modern ways. Such indeed it was, but far *ahead* of western modes under such circumstances. The further details which the *Times* gives of the Princes and Princesses receiving the body of her Majesty on its return to Tokyo are indeed quite out of place, seeing that the arrival of departed royalty in any palace of Europe would have been accorded only the same respect, even to bowing before the casket and all the rest of it. The mistakes made by foreigners in this case should teach the west a lesson as to how much it has yet to learn about Japan, and especially the duty of responsible newspapers to have in Tokyo correspondents who know something of the Japanese people. Since the death of Captain Brinkley the *Times* has made itself the laughingstock of the Japanese in its attempts at advising and understanding Japan, partly because it depends on those who have no grasp of the significance of Japanese civilization and partly because of its exemplification of what is too often apt to be the insular attitude of thinking it knows more than it does.

Education of the Imperial Crown Prince

As the time has arrived for the Prince Imperial of Japan to enter upon a more advanced course of study the public is taking a considerable interest in the nature of the instruc-

tion that is to be imparted to his Imperial Highness, and the people are especially anxious that the education of their future sovereign shall be modern in the best sense of the word. A special board has already been appointed with no less a person than Admiral Count Togo as president, and eminent scholars have been selected as tutors. The press is suggesting that those entrusted with the supervision of the Crown Prince's education shall discard the antiquated notions that pertain to the traditions of an oriental monarch and bring up the Prince Imperial in a manner that will enable his Highness to rank with the most enlightened monarchs of the world. That his Highness should be given an opportunity of seeing something of western lands is strongly urged; and that he may be able to converse freely with the great men of occidental countries it is advised that the Crown Prince shall be instructed in the French and English languages, especially the latter, since it is the most important key to western knowledge for a country like Japan who is an ally of Great Britain and regards America as one of her best friends. European princes study English with English instructors and French with French instructors so as to be able to speak these languages as correctly and naturally as possible, but whether his Imperial Highness of Japan will be afforded such a privilege remains to be seen. At any rate there is no doubt the instructors in all branches taught to his Imperial Highness should be not only scholars of the first order but scientific and capable teachers, so as to give their Imperial pupil a ready and useful knowledge of the several subjects to be mastered. Those who rank among the

very best and noblest in the land should be afforded the best and noblest privileges ; and we earnestly sympathize with those urging the authorities entrusted with the education of his Imperial Highness to bear in mind that in the modern world the most fundamental factor in personality is a right education.

The Okuma Cabinet

The new Imperial cabinet, which received a warm welcome from the public at large, inherited some problems difficult of solution but on the whole it has so far fulfilled the hopes of its more prudent friends, and promises in every way to make good. The premier has been assailed from various quarters for failing to carry out immediately the principles of constitutionalism he so strongly and constantly advocated while out of office, but it is only fair that he should be given time. The wise administrator will use tact ; he knows that reform cannot be forced without threatening abortion. It is one thing to *say*, and quite another thing *do* ; and no one is more aware of this than Count Okuma and his colleagues in the Ministry. He has strong men in lieutenants like Baron Kato, Minister of Foreign Affairs ; Baron Oura, Minister of Agriculture and Commerce ; and Mr. Ozaki, Minister of Justice, not to mention others ; and there is every reason to expect the best results. The attitude of the new cabinet toward the Mexico-American imbroglio and other matters of international significance has won golden opinions abroad and the approval of the best class among the Japanese. This attitude will doubtless win its way in the west ; for western nations dislike to be placed in the position of having to refuse. They prefer to be given the privilege of showing grace and generosity by *giving*,

rather than suffering the humiliation of having to obey or acquiesce. The western method is to agitate and enlighten, trusting to reason and right to ensure justice. Japan, under the Okuma cabinet may be trusted to adhere to this policy in regard to her rights in foreign countries. But this does not relieve foreign countries from the duty of earnestly seeing to it that Japan is treated with fair play and no discrimination.

Moral Reform League

The organization of a league for the reform of national morals may be regarded as a sign of the times in Japan. The fact that a leading promoter of the new organization is Baron Shibusawa, indicates its necessity as well as the possibility of its work being efficiently carried out. Recent events have gone to show that there is a wide-spread need for improvement in social and moral ideals. Japan requires the assistance of newer spiritual forces. Materialism has weakened the national moral fibre and set *bushido* at naught. The nobler minds of the nation are conscious of a lack of moral determination and self-respect among the people, both high and low. Baron Shibusawa and his colleagues declare that they are furthering a movement to create a higher moral atmosphere among the masses. The Self Reliance League, as it is called, will make character building its central object. It will insist on strict morality in social life, in commerce, and every department of human activity. The promoters of the new league declare their determination to devote both their lives and their fortunes to reforming, purifying and reconstructing the character of the nation ; and their movement will be pushed forward with religious fervour and devotion. "Save the nation"

is our motto, say the fathers of the organization.

With the object of the Self Reliance League we cannot but have every sympathy. But we are convinced that a correct reading of the history of nations and of moral and religious movements will show that a nation cannot be saved by mere good intentions, however well organized. The Christian church is a vast organization, with millions of men and vaster millions of money, devoted to the reform and spiritualization of nations, yet now slow is the progress made. Though slow, the progress is to be seen, nevertheless, and the world is a better place to live in today than it would have been but for the earnest efforts of the teachers of morality and the spiritual life. Whether Japan can be saved in a manner different from what the saviours of nations have found necessary through the ages, remains to be seen. The leaders of thought in Japan appear to admit that so far the national method of salvation has not proved successful. Character cannot be created either by money or machinery. It is the result of spiritual atmosphere, and such atmosphere comes through the teaching and influence of great religious teachers. Think of what Christ, Paul, Augustine, Chrysostom, Savonarola, Luther, Wycliffe Wesley and Booth have done for Europe! These men have been links in a long line of causation that has produced the best to be found in the modern world. Not office, position or prestige but *manhood* will reform a nation. Encourage great teachers and preachers and the life of a nation naturally becomes wholesome. The vital factor is a spiritual influence which without true teachers no nation can have. Let the new league look well to the schools and the religious tenets of the Empire and there will be hope in its effectiveness.

Precepts of Gen. Nogi.

The late General Nogi, who enjoys the unreserved admiration of the Japanese, prior to his suicide on the night of the funeral of the late Emperor, issued a note of disciplinary instruction for the pupils of the grammar grade of the Peers' School. The note contains fourteen instructions, and truly reflects the

Spartan spirit with which the late General led the pupils of the School. It was reprinted and distributed among the graduating pupils of the grammar grade and the guests as well at the Commencement Exercises. The gist of the instructions is as follows:—

(1) Keep your mouth closed. He who has his mouth always open shows that his mind is blank.

(2) Watch where you are looking. One whose eye is always wandering tells that his mind is also wandering.

(3) When paying respect, watch the person whom you are saluting.

(4) Do not forget your coat-of-arms, family standing and ancestors. Due respect to your ancestors is important.

(5) A boy should act like a boy. Avoid becoming effeminate.

(6) Never indulge in luxury. There is nothing that makes a fool of a man like luxury.

(7) Ride in rikisha as little as possible. Even if a rikisha is sent for you, try to walk home.

(8) How many of you wash your face with cold water in the winter? You should not use warm water.

(9) When it is cold, think it is hot; and when it is hot, think it is cold.

(10) It is a shame to wear torn clothes without mending them. But to wear the torn part patched is nothing to be ashamed of.

(11) Know what is shame; he who does not know what is shame is inferior to dumb animals.

(12) While in good health, train yourself so as to stand physical endurance. When you are ill, however, obey your physician's instructions.

(13) Make your clothes and shoes bigger. Never mind the style or shape.

(14) Become a man useful to your country. Whoever cannot be so, is better dead.

Patience in Politics. "Don't try to shave in a minute. Take five. Lather well. Use warm water." Such is the advice on a little card accompanying a well known make of safety razor. And there is a world of wisdom in the admonition; it applies as aptly to

political shavers as to those who patronize the barber or shave themselves. There are those who blame Japan for going slowly ; they want modernization brought about in a hurry. Dazzled by the sheen of the manufactured article they desire everything in their country to look brand new. But what would be thought of a physician who, when called to consider a serious case of illness, should jump at some haphazard conclusion as to its nature and cause, and guess at the medicine appropriate to administer ? In proportion to the complexity of the case the wise physician would be most careful to study every symptom, and with due attention to the life and habits of the patient. Nothing would be too trifling to be ignored, If such care be so essential in treating the health of an individual, how much more careful should those be who have at their mercy the lives of millions, the morals and interests of the whole nation ?

Japan has already accomplished great things ; but they were not done in a hurry. She has still greater things to do ; and neither can these be achieved in haste. Credited with the unique capacity of being able to change at a more rapid rate than western nations the Japanese are expected always to work wonders. It is a difficult ideal to live up to, especially if a people are human, like the rest of mankind. Japan must not be led into the mistake of trifling with her future by guessing at her needs. In planning her future, more particularly in regard to education and international policy, she can cherish no greater virtue than patience. In all countries great achievements are reached only after profound thought and careful investigation. "Look before you leap," is a wise proverb, as applicable to nations as to their individual subjects. No problem in science was ever solved by the slapdash investigator. But no problems of science are deeper or more complicated than those bearing on the economic, social and financial conditions of a nation.

Principles that affect and form national ideals are particularly important for the leaders of a nation to create and help forward. If the blind lead the blind both

will fall into the ditch. Where there is no light the people perish. Moral and spiritual education is imperative. The future of a nation's soul can no more be entrusted to theorists and crude experimenters than its financial or its foreign policy. Political and official crudeness, born of incapacity and ignorance of history and human nature, may be guilty of undue haste on the one hand, or complete indifference on the other but wise and tempered statesmanship will ponder well and go ahead with certainty and due caution. Where there is incapacity there will be extravagance and graft ; the people's money and the people's prospects will be jeopardised. Under such circumstances the press will be yellow, indulging in irrelevancy and indecency, instead of leading the people and offering wise suggestion to the nation's leaders. How much time are our newspapers devoting to a careful study of the nation's perplexing problems ? It is as much the business of the press to help put out the fire as to ring the bell ; it is the duty of the editor to prevent crime as aggressively as it is to clap the criminal in jail. As much care should be devoted to the promotion of industry as to the accusing of captains of industry and securing their downfall. No good is gained by the press inflaming the masses against the classes, or the people against their leaders.

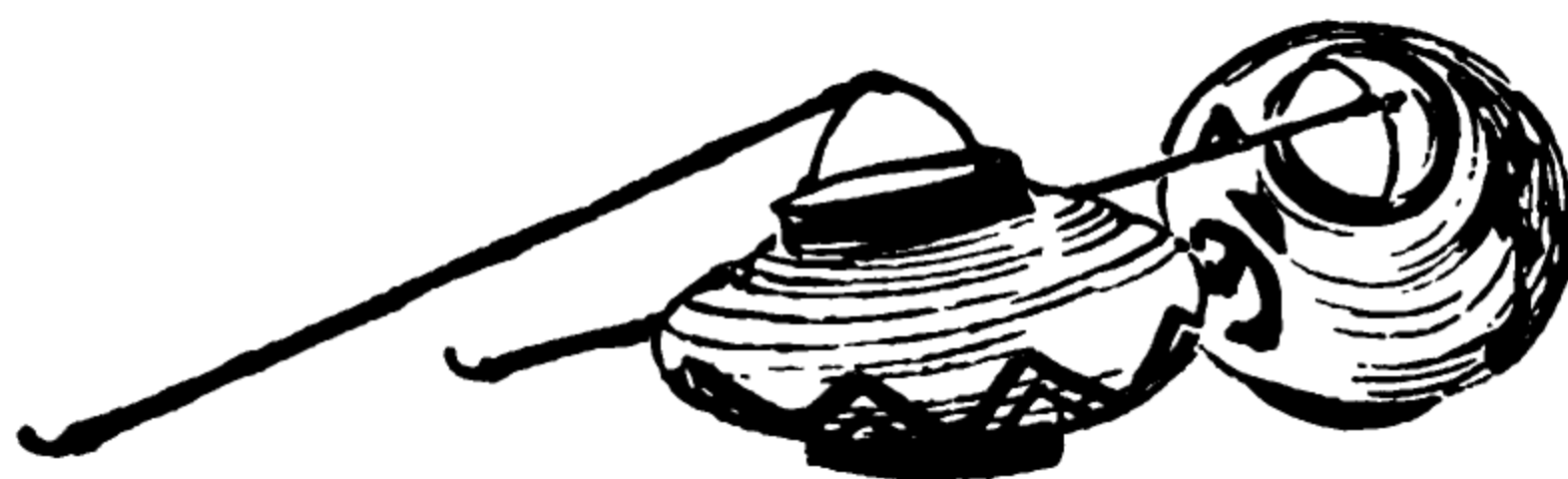
And this matter of wise and patient statesmanship is the people's affair as much as the concern of the government. Whatever mistakes are made and blunders perpetrated the people have to foot the bills. Taxpayers are often apparently too busy to give such subjects the necessary attention ; and consequently disaffection is left to the unrestraint of the mob who know nothing about it. If mistakes are made let the people and not the mob appoint leaders and let the wrong be made right with due thought and in peace. If only politicians are allowed to run things, and only demagogues given the floor, patience will be thrown to the winds and the nation's future will be endangered. The people have the matter in their own hands. If they support yellow journals and foster

rashness and haste in national affairs, theirs will be the injury and the loss. If the press and the self interested politicians do harm to the nation, the citizens who pay money to them are equally responsible. When one sees the names of firms in the advertizing pages of low class journals one learns that there are some who have not at heart the interests of nation. We must not be too hard on the yellow journals; they are not to be blamed so much as the people who thus uphold them and they will continue to find justification for their existence and go on feeling contempt for their betters. The habit of large numbers of people in supposing that because the press is sometimes punished by the government for Japanese Residents in China

overstepping the limit, therefore, the press is always right and authority in the wrong, is pernicious and inane. The Government represents the people and is taking action in their interest. It is all very well to advise Patience as a government virtue. Let the people be patient too! Let them have more confidence in those appointed to administer their national affairs!

Acknowledgments. We beg to state that the article on Japanese Chess, which appeared in our May number, was to a large extent indebted to one of the same subject contributed by Mr. W. B. Mason, of Yokohama, to "Things Japanese."

	Kwanto	South Manchuria	North Manchuria	Central China	Total
Government officials	6 15	2589	58	713	9675
Government employees	—	589	3	129	721
Railroad workers	—	8661	—	46	8707
Company or Firm workers... ..	—	2563	24	1638	4225
Store keepers	—	471	—	435	906
Merchants	8,315	1844	—	200	10359
Agriculturists.....	222	1082	55	—	1359
Manufacturers	8870	651	—	55	9576
Miners	—	8	402	13	423
Importers and Exporters	—	85	26	412	523
Ship brokers	—	80	—	558	638
Grocers	—	1480	159	1817	3,465
Druggists	—	483	77	496	1,056
Shoes and Foot wear	—	151	3	565	719
Carpenters	—	1325	27	237	1,589
Engineering of Contractors... ..	—	646	—	149	795
Operators	—	439	4	431	874
Bakers and Confectioners	—	371	18	275	664
Barbers	—	429	107	416	950
Foreigners' Employees	—	3	194	774	973
Labourers and Coolies.....	2272	416	172	2	2,862
Hotel keepers	—	520	27	411	958
Café or Restaurant keepers.....	—	1108	373	688	2,169
Entertainers	—	458	24	410	898
Barmaids	1261	1459	909	184	3,813
Miscellaneous	18900	12585	579	7722	39786
People of no occupation	1007	609	24	60	1700
Total	47161	41794	3256	18842	111063





Bird's-eye View of the Harbor from Hino-yama in the Town of Toba, Shima Province,

Hino-yama, about 4 miles from Futami-ga-ura in the province of Isé, is a few minutes' walk from Toba Station. It has an area of about 100,000 *tsulo* (over 82 acres.) including level spots here and there. The extensive view and the superb excellence of its beauty entitle it to rank as one of the fairest scenes in this country of scenic wonders. Tourists visiting Toba are strongly advised to make ascent of this hill, as they will be amply compensated for the time and exertion required. The roads have recently been much improved to make the ascent easier and cottages have been built on the hillside for the accommodation of travellers, who can there rest and have refreshments. Hino-yama is also known as *Kakehi-yama*, the name having been derived from the historical fact that Kuki Yeshitaka, a feudal lord who was a naval commander of Taiko Hideyoshi, designed to supply water to the castle of Toba from a spring on that hill by means of *kakehi* (bamboo pipes).

Toba, the "Town of Longevity," according to a recent report of the town headman, has 1,233 houses and 6,419 inhabitants, of which small population those more than seventy years old number 220. Thus it is not without reason that Toba is called the "Town of Longevity."

THREE NOTED SCENES OF AKITA-KEN



ONOE-NO-MATSU



EBISUJIMA

LAKE TOWADA



DISTANT VIEW OF KOMAGADAKE



SHIRINE OF GOZA

LAKE TAZAWA



DAISAN KYO



RYU-GA-SHIMA

PENINSULA OF OGA

LAKE TOWADA

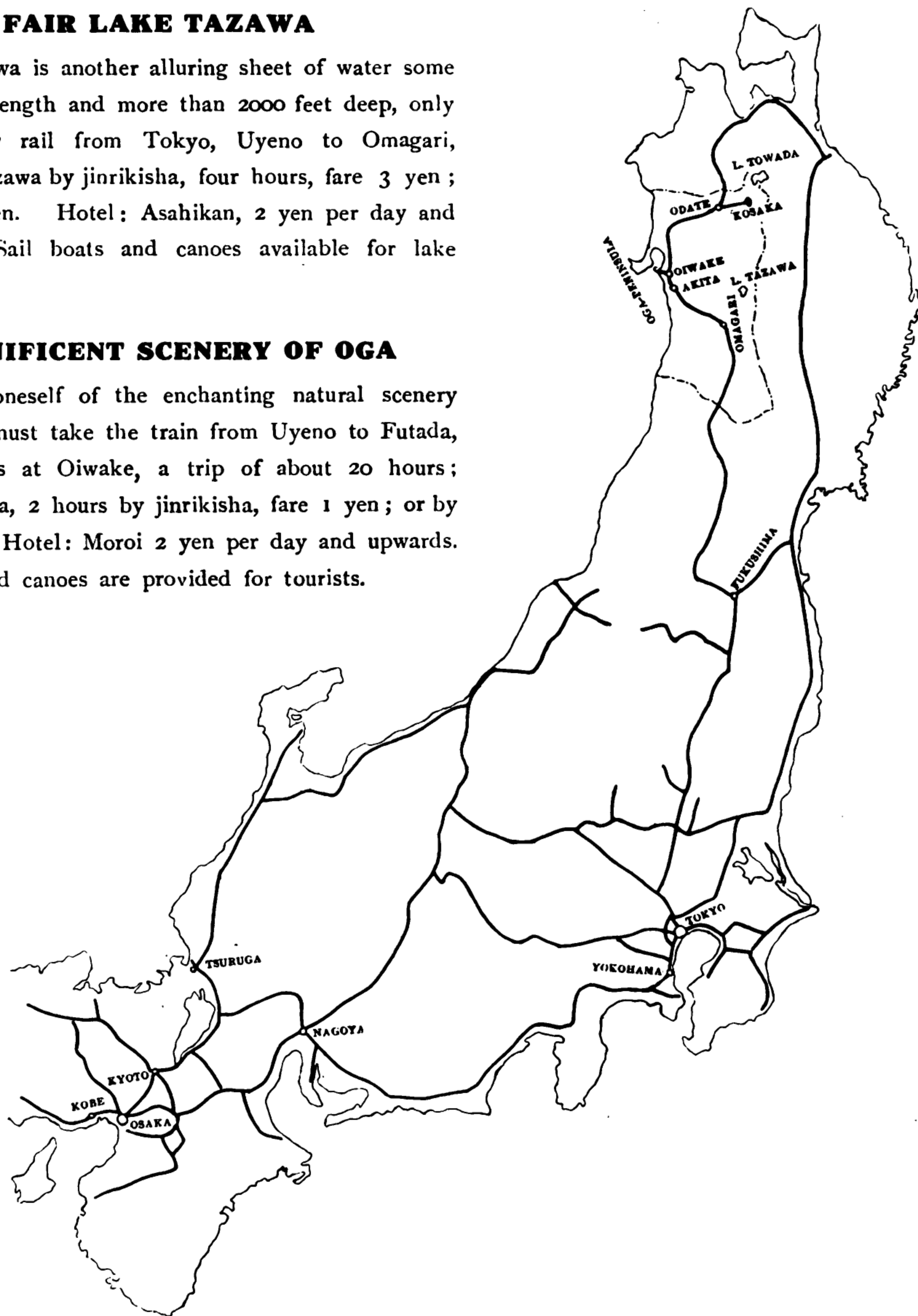
Towada is a beautiful sheet of water over 30 miles long with a depth of over 1300 feet, and only 21 hours from Tokyo by rail from Ueno to Kosaka, changing cars at Odate. From Kosaka to Towada is a ride of about 5 hours by jinrikisha, fare 5 yen; or by horse, 2 yen. Hotel: Juwankaku, 2 yen per day and upwards. Pleasant tours in motor boat or sail boat.

FAIR LAKE TAZAWA

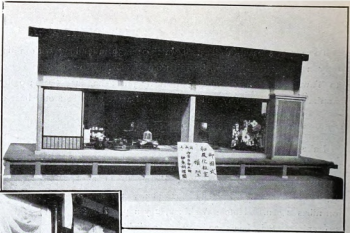
Lake Tazawa is another alluring sheet of water some 13 miles in length and more than 2000 feet deep, only 16 hours by rail from Tokyo, Ueno to Omagari, thence to Tazawa by jinrikisha, four hours, fare 3 yen; omnibus 2 yen. Hotel: Asahikan, 2 yen per day and upwards. Sail boats and canoes available for lake tours.

MAGNIFICENT SCENERY OF OGA

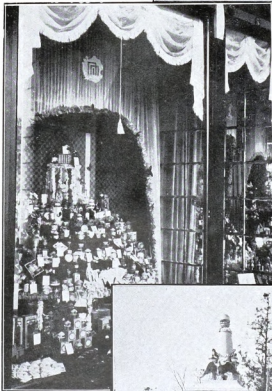
To avail oneself of the enchanting natural scenery of Oga one must take the train from Ueno to Futada, changing cars at Oiwake, a trip of about 20 hours; thence to Oga, 2 hours by jinrikisha, fare 1 yen; or by 'bus 50 sen. Hotel: Moroi 2 yen per day and upwards. Sail boats and canoes are provided for tourists.



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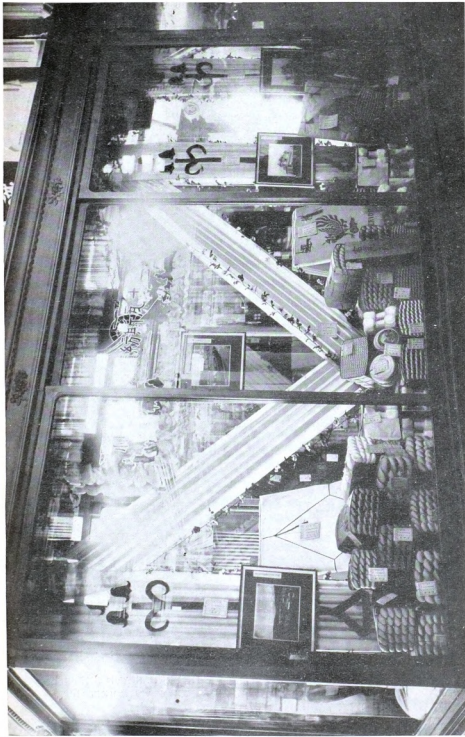
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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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MAGNIFICENT AVENUE OF BAMBOO TREES

THE JAPAN MAGAZINE

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AUGUST, 1914

NUMBER FOUR

THE BAMBOO

By TOKUTARO ITO, PH. D.

THE pine, the plum and the bamboo form a dendral triad in Japan, a poetic symbol of anything in triple combination that suggests unusual fitness and propriety; while the pine, the plum and the cherry, on the other hand, make up a floral triad consecrated to the god of letters. The pine suggests unchangeableness and loftiness of ideal, the plum elegance and purity and the bamboo chastity and the feminine virtues. In these three there is a suggestion of strength, beauty and grace that human character might well emulate.

The bamboo is everywhere and loved by everybody in Japan. The tree that bends but does not break ever speaks of moral constancy and manly integrity. Its feathery branches waving in the wind on many a hillside and down many a hollow, dazzling the eye with gleams of olive and silver, is a sight that ever charms. The bamboo groves of China appear to have been as well loved by the ancient sages of that country as such groves are in Japan. In the Chinese classics are various words showing the esteem in which the tree was held. We have such expressions in reference to the bamboo as *konoshi* (gentleman), *kono kimi* (this lord), *horetsu kun* (upright gentleman), *shoshi* (lord of virtue), all used

in allusion to the bamboo. The tree has also been admired for its uprightness and smoothness, characteristics the Japanese admire in a gentleman. Its deep-rooted unmovableness and its perennial freshness of colour appeal to the poetic-minded people of Japan.

No wonder then that from ancient times the bamboo has been a favourite tree for decorations, especially at the New Year. It is indeed a conspicuous feature of all happy occasions. In the oldest forms of Japanese literature it is mentioned, and fancy names have been bestowed on it, just as in China. The poets refer to the bamboo as the *chi-iro-gusa*, or plant of a thousand colours, the *ko-cda-gusa*, or infant-limbed plant, and the *tama-gusa*, or rivergem shrub. In the oldest Japanese literary document, the *Kojiki*, it is said that Sun Goddess, the ancestress of the nation, had a staff of bamboo. And the *Nihonshoki* avers that when the deity, Hiko-hohodemi, was born a bamboo blade was used to cut the navel string, and then became a great forest. The consort of the Emperor Kaika was called the Bamboo Lady. The place where the deity descended to see the sunrise island he had created is called Takeshima, or bamboo island, which is the first mention of the tree as associated with any parti-

cular locality It is probable that in ancient times a great part of Japan was overgrown with the bamboo.

It is well known that the bamboo does not flourish much in the temperate zones, being a child of the tropics. Some species however have found their way into the colder regions. The tree abounds more particularly in the territory affected by the monsoons of Asia, including south Japan, the Philippines and India, with some in America, Africa, Australia and the islands of the Pacific. Scientists classify the bamboo in 29 general with some 200 species, two genera predominating over all others both east and west, with 160 species in Asia and about 70 in North and South America and 5 in Africa. Japan alone has five distinct families with some 37 species of bamboo. In the island of Shikoku there grows a wrinkled bamboo that is somewhat striking. Another species is square in the stem, and when Europeans first saw it imported to the west they fancied it had been squared artificially by some means. In Formosa there is a species known as the prickly bamboo, used in making fences. Some giant species in Formosa grow to a great height and have a diameter at the base of two or three feet. There is another peculiar kind

which has a fish-like protuberance about six inches long, which shoots out from the roots of the branches, and is called the fish-tail bamboo. The peculiarity is said to be caused by parasites.

The bamboo is famous most of all for the manifold uses it finds in the daily life of the people. These are so many and varied that it would be impossible to enumerate them, but it is said that the tree serves more than 300 distinct purposes, all the way from boat poles to tooth picks. Among kitchen utensils many are made of bamboo; and it forms the whoops for tubs, buckets and barrels. Fences of all kinds are made of it. It is also fast coming into use as furniture material. The sweet-voiced flute of the nation, the *shakuhachi*, is made of bamboo, and also the best bows and arrows. On a well shaped beam of bamboo the daily vendor of vegetables, fish and small wares carries over his shoulder the needs of the home. Baskets of various kinds are made of bamboo. Window screens of bamboo keep off the sun and enable the householder to retain privacy from the passer-by. The bamboo is also used for piping, and in some of the hill villages a whole efficient system of water-works is laid with bamboo pipes.





BAMBOO GROVES OF JAPAN



JAPANESE TOBACCO FIELDS

JAPAN'S LADY NICOTINE

By Y. KEMURI

SMOKING is as universal in Japan to-day as in any other country of the world. Wherever one goes, even in the remotest section of the empire the pipe and tobacco are in evidence among all classes and both sexes, though, needless to say, it is much more common among men. The diminutive native pipe which obtained for so many centuries, is fast giving way before the western pipe, which is a furnace in comparison; but so far the more universal habit favours the cigarette. The Japanese may indeed be regarded as inveterate smokers, though as individuals they cannot compare with these western victims of the weed, who consume some six or seven cigars a day. The native pipe was comparatively harmless, since it held no more than a pinch of the light home-grown tobacco, three pipefuls of which were enough for the average smoker; but with the advent of western tobacco habits the consumption is much greater, so that the mind of the entire nation is now almost as much under the influence of nicotine as some western lands. How far this will militate against the development of the Japanese race it is for scientists to say. There is no doubt it is already making its evil effects felt in the arrest of mental and physical development among the young. In many schools if a boy is behind his comrades it may usually be attributed to the cigarette habit.

Tobacco came to Japan very shortly

after it was introduced into Europe. Somewhere about the year 1532, during the period of the Ashikaga ascendancy, the Portuguese merchants that came to Nagasaki, brought with them some tobacco, and the Japanese took up the habit with ease. Some fifty or sixty years later the smoking custom had grown to such a degree that it was determined to introduce the plant and grow tobacco in Japan. In the time of the early Tokugawa shoguns the habit was recognized as an evil that threatened the health of the nation; and the authorities, like the worthy King James of England, expressed the opinion that the turning of one's mouth into a smoke funnel was a filthy habit unbecoming a civilized people; and so the ban was placed on tobacco. From the year 1609 to 1615 the government prohibited the production and use of the weed. But the habit by this time had become so ingrained among the the people that the regulation against it was more honoured in the breach than the observance, and the authorities found its prohibition impossible. It was a vice as inveterate as the social evil, and could only be regulated in the same way.

The first devotees of the weed in Japan smoked a kind of cigar introduced by the Portuguese, but in time the pipe was introduced and preferred. The early vendors of tobacco did not sell it cut and ready for consumption, nor yet in figs,

but in the dry leaf, and the smoker had to take it home and cut it for himself. The business, however, so developed that the dealers began to adapt themselves to the demand of the times, and the buyer could then have his tobacco cut up for him in the shop. Soon in every town tobacco stores were to be found. At this time most of the consumption was of home-grown tobacco. With the opening of foreign trade, however, at the beginning of the Meiji era, large imports commenced in cigars, cigarettes and cut tobacco; and as time went on the government saw that the only way to control the business was to inaugurate a state monopoly, which was accordingly done in 1896 and revised in 1901. Since the coming into force of the government monopoly all the leaf grown in Japan is purchased by the government.

The centers most famous for the production of tobacco are Kokubu in the province of Satsuma, Nagasaki in the province of Hizen, Yoshino in Yamato and Hatano in Sagami. Devotees of the weed profess to find quite a different flavour in the leaf produced in each of these provinces. It is said that his Majesty the late Emperor always preferred the Satsuma leaf.

The origin of the tiny pipe used for smoking tobacco in Japan is uncertain, but its shape suggests that it may have come from China, where it probably was found suitable for smoking opium. It is likely that the first pipes in Japan were not metal, as at present, but made from bamboo, something after the fashion of the American corn-cob. The metal pipe, which subsequently came into use, is to some extent a development of the same idea. Through the various periods fashions changed in pipes as in other things.

From 1615 to 1623 long stems were in vogue. Some of these went to such extremes that when a nobleman wished to smoke when out for a stroll, his attendant carried one end of his pipe, while he puffed away at the other end. The custom, however, soon proved more fashionable than convenient and fell into disuse. At present the pipe does not exceed twelve inches in length, and most of them are less than this.

The metal of which pipe-bowls and stems in Japan are made is usually brass, or a kind of antimony or Britannia metal, though at first it was limited to iron and brass chiefly. Now-a-days one may see pipes of silver and gold as well. The bowl and stem is subject to every form of carving and decoration that has been used for the adornment of metal. Pipes of gun metal are also very popular.

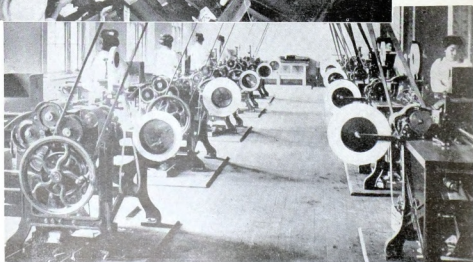
The smoker carries at his girdle a pipe-case and tobacco pouch something like a spectacle case and purse in appearance, those for women being somewhat more slender than those for men. The pipe case and tobacco pouch are connected by an appropriate cord, with a pretty bead on it, or a *netsuke*. The material for pipe cases is either bamboo, Chinese wood, horn or ivory, and the pouch is usually of leather, or silk brocade. There are various combinations of tobacco pipe and pouch, some for hanging in the girdle and some for carrying in the sleeve. Labourers usually prefer what is called the *sage* tobacco pouch, while the *samurai* class likes the *koshi-sashi*, and ladies choose the *tamoto-otoshi*. Very often therefore distinctions of class are shown by the kind of tobacco pouch carried.

The bowl and mouthpiece of the native tobacco pipe are connected by a bamboo



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1. IMPERIAL TOBACCO FACTORY AT YODOBASHI, TOKYO
2. DEPARTMENT WHERE TOBACCO FOR THE IMPERIAL HOUSEHOLD IS PREPARED
3. SORTING TOBACCO LEAF

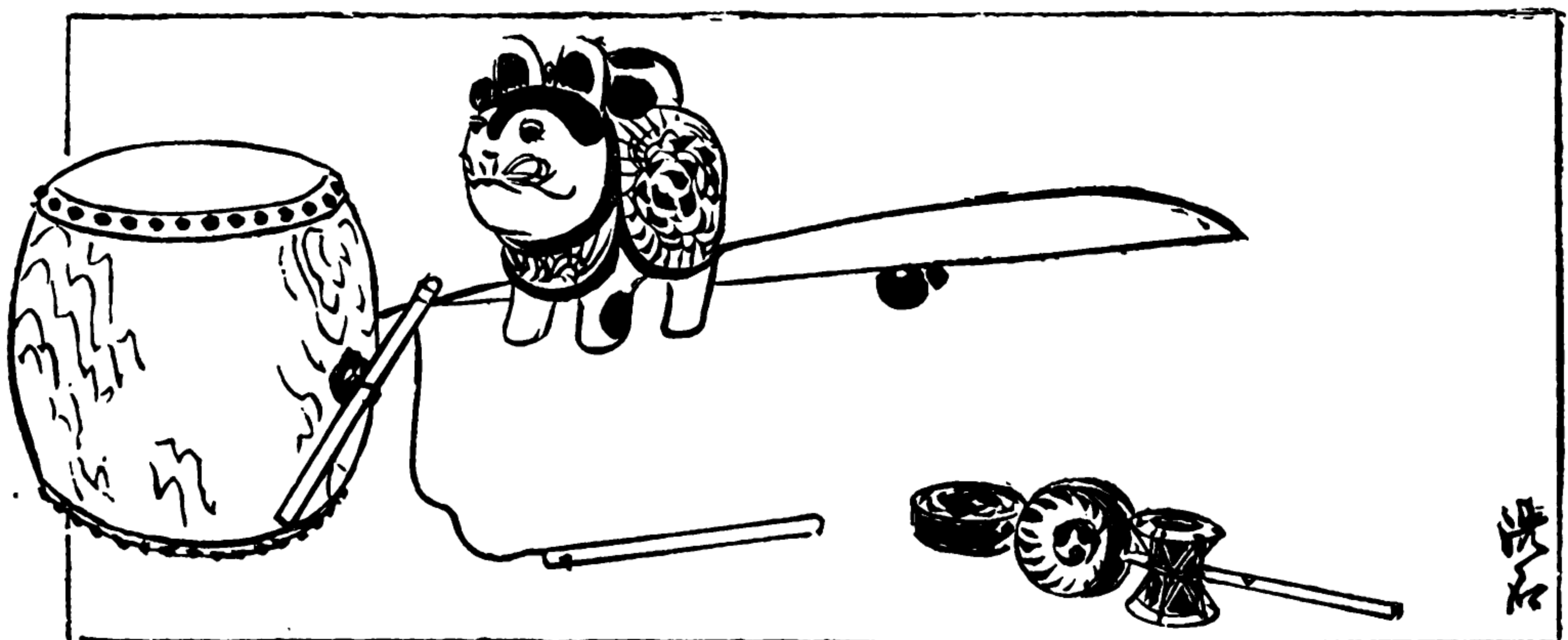


1. PREPARING THE WEED FOR CIGARETTES
2. CIGARETTE-MAKING BY HAND
3. THROSE CIGARETT-MAKING MACHINES

stem, which in time becomes saturated with nicotine and stale juice, and therefore has to be changed. This stem as known as the *randake*. On this account a profession has been created, and a man goes about the street wheeling a small cart or bearing his repair-shop on the ends of a bamboo pole over his shoulders, calling out "Pipe-stems Changed!" In recent years they have invented a new method of cleaning pipes by steam; and now the pipe-stem sellers carry on their cart a tiny steam boiler, the escaping steam from which whistles and advertises them as they go. The boiler is heated by a tiny charcoal furnace beneath, and furnishes hot water for washing and steam for thoroughly cleansing the pipe. When any one has pipes to be attended to he calls as the pipe-stem seller passes. The latter stops and the pipes are brought out. The bowl of the pipe at the neck is placed in a wooden vice, and the stem is drawn out by holding it with a pincers. Then the mouthpiece is inserted in the vice and

the stem drawn out completely. The bowl and mouthpiece are now thoroughly boiled and steam is blown through. The new stem is then prepared and inserted. The bamboo for pipe stems comes from the Hakone mountains, being a particular species, hard and tiny and hollow. To have one's pipe-stem changed costs from two to ten *sen*, according to the quality of the stem, and one *yen* if the stem is of Chinese bamboo.

The Japanese pipe and tobacco pouch are examples of things foreign that have been perfectly Japanized; and to any one at all observant they suggest what will happen in the case of all other importations from outside sources. At first the change appears to the foreigner to be a mere imitation; and in the beginning, perhaps, for the most part it is. But as time goes on the imitation evolves into an adaptation and later the adaptation becomes a something quite Japanese. And this principle applies still more to matters of philosophy and religion than to things concrete.



SPIRIT OF JAPAN

(YAMATO-DAMASHII)

Spirit of Japan !

Self-surrender, purpose high

Faith firm mark the man,

Loyal or to live or die ;

Unto such the Christ seems nigh.

In *waka* metre

By Edith A. Sawyer.

Wellesley, Mass. U.S.A.

A JAPANESE HUMORIST

“ B ”

SOME time ago we gave an account of Jippensha Ikku, the Japanese Mark Twain, in the pages of the JAPAN MAGAZINE. Another humorist of the Tokugawa era was Shikitei Sanba, who is regarded by his fellow-countrymen as in no way behind Jippensha for keenness of wit and droll richness of humor. As for the latter, all his characters are humorous. They wander about the world indifferent to the passing of time and the responsibilities of life, though put to much disadvantage for their neglect, and represent a type of the devil-may-care order; but the characters in the stories of Sanba are not all buffoons and clowns or elysian tramps. They are not all amusing by any means, and some of them have ideas on life. They are men of old Yedo, and the humor arises from episodes that appear to transpire naturally in the course of life. There are no situations artificially created to make opportunity for the ridiculous and absurd, as in the case of Ikku. Their source of humor lies in the mere incompatibilities of existence. Interest lies as often in their sarcastic wit as in events. True transcriptions they are of the life of old Yedo, most of them. Their satire is for the most part rich without being coarse. In fact Sanba is on the whole more of a satirist than a comic writer. Dialogues representing all sorts and conditions of people come into his narrative. It is regarded as a defect, however, that his

wit is represented more by words than episodes, for the Japanese are readers that prefer action to words.

Sanba was his literary name, but his real name was Kikuchi Taisuke. Sanba's grandfather was a priest of the Tametomo shrine on a small island some miles south of Tokyo. This shrine is dedicated to the famous warrior, Minamoto Tame-tomo. Sanba, however, was born in Yedo. Even from early youth he gave evidence of literary genius, and at the age of 18 produced his first novel. In order to make a living he studied drugs and opened a pharmacy where he sold more toilet articles than medicine. In this way he got enough to keep the wolf from the door while he devoted his own time to fiction. Once he commenced a new novel he devoted his entire attention to it till finished. He could work only during his periods of inspiration. He had a habit of coining his best hits in expression while in bed, and all that thus occurred to him he at once noted down. In later life he produced whole volumes with astonishing rapidity, often writing for three days and nights without ceasing. Sanba laboured to the end, and in January, 1822, he died where he lived, at Nihonbashi, Yedo. Unlike most of his literary contemporaries he left behind him a snug fortune.

Among the masterpieces of Sanba may be named his *Ukiyo-doko* and *Ukiyo-buro*, the former written in 1812 and consisting

of two volumes, which he took about a year to complete. Among his other volumes are the *Kokon Hyakubaka*, *Hayagawari Mune-no-karakuri* and the *Ningen banji uso-bakari*.

The *Ukiyo-doko*, as the name implies, represents the conversation heard in the typical barber shop of the day, and may be taken as a living picture of the men of that time. Another public place where one could hear all the gossip of the time was the public bath house, where people discussed all that in our time we read about in the newspapers. *Ukiyo-buro* depicts this aspect of Yedo society. The *Kokon Hyakubaka* represents various kinds of fools to be met with in life, among which are included a henpecked husband, and a champion glutton, proud of his distinction. The other volume mentioned above deals with the type of people of who change their ideas to suit the changing times. An amusing picture is drawn of a lazy apprentice who happened to be promoted to a position of supervision and suddenly changed to a strict master scolding all under him for their neglect and indolence, a picture, easily paralleled in all countries. And then in the *Ningen banji uso-bakari* we have a merciless depiction of the various types of hypocrites one meets with in life. One scene is that of two fashionable fellows who went together to view the snow at Mukojima, talking and drinking together, citing poems on snow-viewing and having what was regarded as a conventional good time. Then they return to the city, shivering and freezing over their fires at home, laughing at their folly in having gotten half frozen just to be up to the fashion in going to enjoy snow scenes.

Some of the episodes from the *Ukiyo-*

buro, or tales from the bath-house, are reminiscent of similar hypocritical tendencies :

A certain man named Tobihachi, noted for his big talk, went to a bath house, and in the dressing room indulges in loud revelations of his experiences. Once he went on a visit to the province of Echigo, which is noted for plenty of snow." It was at the end of October, "he began," and the snow was piled up to the roofs of the houses. The people of the villages got out from their dwellings through holes pierced through the snow before their doors. In order to go to the neighboring village the traveller had to carry a long pole and a lunch of rice-balls. After proceeding but a short way he usually got buried in the soft snow, and as he struggled he got deeper and deeper ; but he did not worry, for he had his rice-balls which he ate at meal times, and after two or three days of it, he managed to dig himself out."

"And did not the traveller freeze to death," interrupted Sanba who was listening to the yarn.

"No," replied Tobihachi, calmly. "Snow is only cold when frozen, but when soft it is not cold."

"But the victim would be smothered !" insisted Sanba.

"Ah," said Tobihachi, "that is why he carries a pole. When he feels himself getting buried and in danger of suffocation, he pushes the pole up through the snow to make a hole for the passage of air, and with this ventilation he can spend the night at the bottom of the hole warmly covered with snow, ready for renewed efforts in the morning. After a few days, if he does not succeed in returning home, a search party goes out to look for him and seeing a pole project-

ing from the snow they always know where to find the lost one."

"Found?" exclaims Sanba. "But the story seems unfounded!"

Just then another booster, named Tepposaku, emerged from the bath tub, and put in: "Yes, yes, it is quite true. Now Tobihachi, let me ask you if you ever saw a snow-woman (Yukionna) while you were in Echigo?"

(It may be explained that among the superstitious it has long been believed that the ghost of a woman appears in the snow.)

"No, no," replied Tobihachi, "I did not see it."

"Well, I did," asserted Tepposaku, triumphantly. "I met her one day as I was passing over the Sobui pass where bears and wolves abound."

Another patron of the public tub could not accept this story and said: "Now it is well known that in time of deep snow such beasts rarely come out."

"Ah," exclaimed Tepposaku, "that's why it's so terrible. When wild beats come out in the snow it is more awful and dangerous than when they don't!"

"And there was a bamboo jungle there too," continued Tepposaku, "and in it I fought desperately with the snow-woman. Finally I succeeded in strangling her and when I came to myself I was in a pine grove."

"But you said just now it was in a bamboo jungle," interrupted Jikkei who was standing by.

"Yes, I know, but I was mistaken," explained the booster.



HOW JAPAN TREATS HER RAILWAY EMPLOYEES

By TORU NAGAI

AS the treatment meted out to railway employees affects in an important way the efficiency of any railway system, the attitude of the management of the Japanese Government Railway toward the more than one hundred thousand workmen under their jurisdiction is of much interest as indicating the progress of the nation toward modern methods. During the period of private ownership of railways not so much was done for the amelioration of labour conditions; but since the nationalization of the system some important improvements have been made in this direction. Believing that regular relief works for the benefit of needy or distressed employees and a proper system of sanitation were essential to the efficiency of the national railways, the management at once set about inaugurating the necessary changes. One of the great leaders in this good work has been Mr. Tokonami, recently president of the Imperial Railway Board, who arranged a special department for seeing to the welfare of the sick and injured.

One of the most useful movements was the establishment of the Tokiwa hospital in Tokyo, where all who happen to get injured on the railway, whether passengers or employees, are given the most up-to-date attention and treatment. The hospital staff does not wait until railway

men become ill in order to treat them, but keeps up a constant inspection and examination of all railway hands so as to prevent illness and physical incapacity. In case of an accident on the line the hospital once sends out a staff of surgeons and nurses to assist the local medical men in the place where the accident occurs. The hospital at present has some sixty in-patients and is treating about two hundred out-patients.

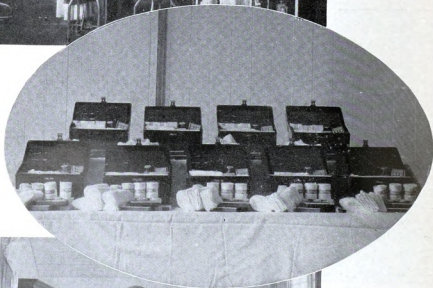
Surgeries have also been established in connection with the various railway works and repair shops, where first-aid can be efficiently rendered. Such surgeries have already been set up at Shibashi, Hamamatsu, Yokkaichi, Kobe, Ogura, Takatori, Omiya, Nagano and Tsuchisaki, and five more are under consideration. All railway workmen and officials in the neighbourhood have access to these surgeries and receive the efficient attention of properly qualified medical men. In addition, the Imperial Government Railway retains the services of some 360 physicians and surgeons all along the lines, who are charged with the proper treatment of workmen and passengers who may require medical attention at any time. There is one surgeon to every sixteen miles of track. Others are being constantly added to the number as funds allow.



1. TOKYO RAILWAY HOSPITAL
2. WARD IN THE TOKYO RAILWAY HOSPITAL.
3. X-RAY ROOM IN ABOVE HOSPITAL.



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1. SURGERY IN RAILWAY HOSPITAL.
2. EMERGENCY BOXES, IMPERIAL RAILWAYS
3. OPHTHALMIC ROOM

Moreover, on all trains of the Japanese government railways there are emergency kits provided, which offer first-aid measures for travellers and workmen; and every station along the route has similar provision for the relief of the injured. Plans are also under way for the establishment of relief bands with baggage equipment for despatch to accidents and places of emergency, especially for preventing epidemics and securing sanitation. All railway officials and train hands are being drilled in first-aid relief measures and other knowledge useful in such work.

Another precautionary measure undertaken by the Imperial Government railways is the establishment of emergency tents at certain places in times of congested traffic, such as happens during army manoeuvres and exhibitions, when accidents are more liable to happen than at other times. The railway also attends to securing good drinking water for passengers at all stations along the line, and provides food and beverages at all the principal stopping places for the convenience of passengers. These booths and drinking places are under constant inspection by railway officials, so that the travelling public may depend upon the quality of anything bought at them.

The regulations of the Imperial Railways preclude the employment of persons suffering from tubercular disease or affections of the eyes. The employees have to undergo a thorough physical examination and the regulations are carefully enforced, both for the efficiency of the system and the protection of the travelling public. In order to promote knowledge of hygiene special teachers and lecturers are employed by the Imperial Railway Board, who go from place to place holding classes for in-

struction among employees. Sanitation and hygienic associations are organized and pamphlets are distributed among those engaged in railroad service. In this way efficient information is circulated among the workmen in regard to both public and personal hygiene.

In the 24 railway workshops of the nation there are some 18,000 employees, about 2 per cent of the total hands employed in the service. But the regulations with regard to care of health and prevention of accidents are carefully enforced, with excellent results.

Among the hands employed on the Imperial Government railways there are various Relief Associations for the benefit of the men and their families. All who are connected with the service are members of some one of these associations. In case of sickness, accident or permanent disablement these associations look after the member affected, and see that prompt relief is obtained. For the aged and infirm this relief comes in the form of an insurance or pension. If a member withdraws from the association all he pays in is refunded. The rule is for each member to pay into the funds of the association 3 per cent of his wages or salary per month, while the railway pays some 2 per cent more, so that the total contribution is 5 per cent of a man's wage or salary. One per cent of the fund thus paid in is retained for accident relief, and the remaining 4 per cent is reserved for disablement, old age, or death. At present in the treasury of the associations there is a fund of over 2,000,000 *yen*, and the organization is quite prosperous. It acts as a sort of accident insurance and old age pension combined, and the railway men find it ample for their needs. There are some

defects in the arrangement that have to be remedied. At present the one per cent of salary paid in is often not sufficient, as accidents are quite numerous. The death and old age pensions are modeled too much after the form of insurance companies with the result that the younger men who have been members only a short time, often receive death relief funds for their families, while men who have been in the service a great many years, are not able to receive an amount equal to what they deserve. These defects will be obviated in time. The number of those receiving relief on account of injury amount to some 19,000 a year, 14,000 of whom are from workshops. Thus about 804 out of every 1,000 injuries are in workshops. The money expended on treatment of injuries amounts to some 96,000 *yen* annually, and the amount paid out from the relief funds comes to about 147,000 *yen*. The sum paid out for death insurance and old age pensions reaches only 14,000 *yen* a year, while refundment comes as much as 100,000 a year. Out of an average of 800 deaths annually among railway men, only 240 are due to accident, the rest being due to illness and disease. Thus about 31 per cent of deaths are due to unnatural causes, including an average of seven suicides. Of the remaining 69 per cent 40 per cent of the deaths were caused by tubercular or other troubles in respiratory organs, and this notwith-

standing all that has been done to preclude the employment of persons so affected. The average absence from work amounts to about 8 days per workman a year.

Special attention is now being devoted to the cause and prevention of injury. The men using machinery and otherwise employed in places of great responsibility and danger are being trained to greater carefulness and caution.

Railway men also have coöperative societies where they can make their regular purchases cheaper than at ordinary shops. They also in the same way provide evenings of entertainment for themselves and their families with wrestling matches and moving-picture shows. The management of the railway system pays close attention to the life and ways of the employees, encouraging them to habits of thrift, housing and lodging them decently and lending them the means of carrying them over crucial periods in their lives, and by a system of rewards strives to promote their moral and material welfare. Nor are such important questions as hours of labour and wages ignored. Everything that affects the moral, spiritual, intellectual and social improvement of the railway man receives the earnest consideration of the management; and no effort will be spared as time goes on to make the Japanese railway hand as efficient and happy as any other class of service.



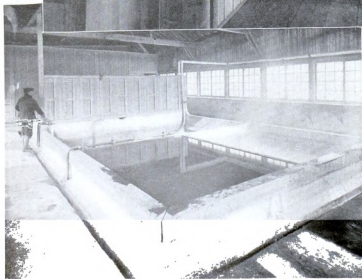
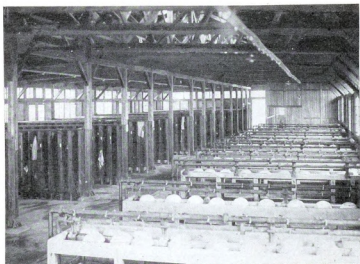


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1. LOCKERS FOR MEN AT IMPERIAL RAILWAY WORKS
2. ONE OF THE RAILWAY MACHINE SHOPS
3. MEN'S LUNCH ROOM, IMPERIAL RAILWAY SHOPS



1. WASH ROOM AT IMPERIAL RAILWAY WORKS
2. DORMITORY CORRIDOR, RAILWAY SHOPS
3. BATHS FOR RAILWAY EMPLOYEES AT WORKS

INDUSTRIAL PROGRESS OF JAPAN

SEIICHI TEJIMA

(TOKYO HIGHER TECHNICAL COLLEGE)

DURING the more than forty years that have elapsed since Japan introduced western methods of manufacture and industry the progress attained by the nation has been nothing short of wonderful in every way, especially in the direction of industrial development. Over all our larger centers of population today the sky is darkened with the volume of smoke rising from factories of various kinds, and even up among the mountains activity is in evidence with the rapid appearance of hydro-electric power plants for the supply of surrounding cities. The latest statistics show that Japan now has some 14,228 factories employing on an average of 793,385 workmen a day. These figures represent 6,879 more factories than were in operation ten years ago and 360,072 more employes, involving an immense development of industry.

Among the more remarkable evidences of progress is the rapidity with which hand-machinery and labour are giving way to motive power machinery. In weaving circles the hand-loom still prevails to great extent, but even here the tendency to adopt more modern methods is everywhere marked. This is especially so in cotton and silk weaving. In other branches of industry manual operation is

also fast giving way before the inevitable machine. The tendency is accelerated by the fact that wages are constantly increasing, and the machine is being found cheaper than hand labour. The electric motor, for instance, can do more work than the labourer, and in the long run at less outlay. And in a country like Japan, where water power is plentiful, the possibilities of facility for electric power are inexhaustible. When all our countless streams and waterfalls are turned to account in this way the future of industry in Japan will be immeasurable.

With the rise of machinery and big factories the necessity of government supervision becomes more and more pressing. In the days of small factories and hand labour the need was not so much felt, although conditions even then were not all that they should have been. The present looseness is as bad for the workman as for the employer, since neither is abounded by any law or regulation for the other's good. Everything is left dependent on free-will, and both capital and labour can do what seems right in their own eyes. But with the increasing expansion of industrial organization and the growth of international industry the antiquated hermit system of

Japan must reform and adopt the most modern way of controlling capital and labour.

The tendency toward centralization of industry in Japan is showing a marked development; and the result is an emphatic specialization and division of labour with unification of kind in output. The big cotton interests are amalgamating and that industry will soon be altogether in the hands of a few capitalists. Everything in connection with the industry is now carried out on a more extensive scale, so that competition from new and rising companies is almost impossible. This unification of capital together with instalment of the latest machinery has forced specialization among factory hands, every worker being obliged to know how to do one thing well. Under the old system a few hands did the whole thing. There was little or no emphasis on division of labour. The same hand that did the spinning, also did the weaving. But it is no longer so. The new factory system has done away with these primitive conditions. All factories now work in the same way, using the same machinery and turning out the same goods, and all hands employed in these big cotton and silk mills have to work accordingly.

The present tendency, therefore, gives every opportunity for the evolution of the expert. Such a man will always rise to the top and have the management of his less capable fellow-workmen. He should have not only a full knowledge of the conditions and the method required in Japan but of all that pertains to the same industry in Europe and America. He should therefore be able to read technical and trade magazines published in Europe and America as well as the useful books

published in those countries dealing with the intricacies of the industry in which he is most interested. This means that the Japanese expert has to have a much more thorough education than the occidental expert; he will have to learn European languages and have a western as well as a Japanese education. All of which shows the importance of the English language in our schools and colleges, since it is the chief key by which Japan can unlock the secrets of western knowledge.

The expert, moreover, must be able to manage his men. To have labourers do their task cheerfully and efficiently the expert must win them so that they can have full confidence in his wisdom, judgment and justice. He must above all things be a man of great common sense and sympathy, maintaining his proper authority and dignity and yet not being above his position and his duty.

It is also desirable that he should have every familiarity with the economics of the industry, especially as regards prices of materials and sales, as well as the conditions of markets at home and abroad.

It is for the production of such experts that the school over which I have the honour to preside, was established by the Imperial government. Opened in 1881 its first graduates went out about 33 years ago. Some of these men are now about fifty years of age. How much the men who passed through the Higher Technical College, have contributed to the industrial development of Japan would be hard to say, but undoubtedly their part in it has not been either small or insignificant. As experts in arts and crafts and industry they have always made their mark. Many of them are to-day directors of prosperous private companies, and almost every big factory includes them among

its experts, where they have control of many hundreds of employees.

Not least among the factors that have contributed to their success has been my policy of laying great emphasis on moral character. With me the expert must first of all be a man, and then a workman. If he cannot prove himself a man he will do little as a workman. Our nation is at present passing through a transition stage morally as well as industrially. Everything is changing, and revolution in thought and method is in the air. In the midst of this transformation there is often chaos, and a confusion of the good and bad. False values rise and some are deceived. We have the simple life side by side with parading luxury and extravagance. Narrow egotism and individualism are unblushingly face to face with the old Confucianism and Shintoism, with religion and philosophy striving to mediate between them. We have in fact all the theories and isms of the west with little of western experience, and are, therefore, passing through a period of

danger and difficulty socially as well as industrially. In politics the confusion is even worse. In the midst of this chaos I am striving to give my students a light that may guide them through the darkness. It is a light based on the wisdom of the ages; the best that I have learned from the wisest men of both east and west. The chief aim of civilization is the development of manhood: high and noble personality. The true man must live for the benefit of society, and he cannot do that unless he is a true man personally. This is the goal toward which I ever guide the men who come under me. It is as necessary for their success as experts in the industrial life of Japan as for their personal happiness in private life. The greatest weakness apparent among my pupils is their love of theory without regard to practice, but I presume *that* evil is as human as it is Japanese. However, I always point out to them the danger of theory without practice, which, like uninvested capital, is fatal in the end.



FISHING: OLD AND NEW

By Y. NANIGASHI

SURROUNDED as Japan is by extensive and immensely valuable fishing grounds, ready to supply cheap food to a vast and constantly increasing population, the fishing industry becomes one of the most important in the whole empire. It is safe to say that the Japanese are the most expert fishermen in the world, and with the exception of Great Britain there is no country reaps a greater harvest from the sea than Japan. Fishing must be ranked among the oldest callings of man; and though methods of taking the fish have changed greatly in other lands, the Japanese fisherman to a very large extent still retains his old ways. The government has done much to bring about improved methods by establishing fishery schools and teaching modern methods of catching and curing fish, yet the people for the most part cling to their old habits. While some of the native methods are extremely ingenious and successful so far as they go, there is no hope of their being able to compete with modern contrivances; and those who have been able to gather enough capital to command a modern fishing outfit have created no small commotion among their less fortunate fellows in the fishing industry. But the new methods must prevail if the ever increasing demand for fish is to be adequately supplied.

Since the difficulty is in finding sufficient capital to invest in modern apparatus one may well ask how it is that capitalists

cannot be found ready to take up so promising and profitable a business as fishing? There are various reasons for present conditions. The fisher's life is a vocation that has long pertained to a class. It has been followed by them for immemorial generations, and few outside those born to it have either the genius or the hardihood to face its difficulties. Fishing is regarded as the most dangerous of all vocations, and there is some ground for the conviction. Storms are specially frequent on the Japanese coasts. There is hardly a week that the newspapers are not made interesting by tales of disaster at sea, and in most cases the fisherman is the hero or the victim or both. There is a wholesome fear of the great deep in the minds of most people. Only those accustomed to it appear willing to face the dangers a fisherman's life involves. Consequently the business is left largely in the hands of those born to it. And they are as a rule too poor to afford the luxury of a modern fishing outfit.

Recently, however, the trawler has appeared in Japanese waters; the fishing communities have been aroused to the impossibility of competing with it and there is every indication of a revolution in the industry. The two kinds of trawling as yet in vogue are what is known as "beam trawling" and the "Ottar trawl," named after the inventor. The latter is somewhat on the principle of a kite. Two boards on either side of the net

cause it to spread as they meet the resistance of the water when the steamer is propelled; and thus the net is drawn along for four or five hours, after which the net is closed after the manner of a seine, enveloping the contents.

When the trawl ship first appeared in Japan it was not a success, as knowledge of how to operate it was so very imperfect that the catch was unequal to the labour and trouble involved. Not until foreign fishermen were imported to teach the proper use of the trawl did it prove as profitable as in western countries. The Japanese fisherman then began to realize to some extent the immense difference between the new method and the old. Another great advantage was its comparative safety. The steam trawler was not so vulnerable to sudden storms as the native fishing boat. The government also granted fishing bounties to encourage deep sea trawling, and this did much to extend the adoption of the more modern method. Yet of the innumerable fishing craft that daily colour the seascape around the long coast of Japan only 130 are trawlers. But even that many means much when one considers the brief space since there were none at all. However the interest in the new way of taking fish is now so intense and extensive that the government has thought it unnecessary longer to continue subsidizing the enterprise, and in time it is bound to become almost universal.

It is not all smooth sailing, however. The number who can afford trawlers compared with the thousands who cannot, is so small that there is much unpleasant feeling over the competition created, and in some ways there is indication of danger ahead. In fact the poorer fishermen are crying out for the suppression of the

trawler, which can sweep in among them and rake the sea leaving nothing for their insignificant tackle to take. This has led to the trawlers being banished to grounds not occupied by the old-method fishers. Yet the cry for the suppression of the trawler continues unabated. The fact that some of the trawlers have proved inimical to submarine cables is also exciting official wrath against them. This, together with the fact of its proving a sort of "Standard Oil octopus" to the smaller fishermen, is proving a serious difficulty to the capitalists investing in trawl fisheries. The authorities have established a boundry separating the trawlers from the coast fisheries, and owing to increasing complaint on the part of the coast fishermen the limit has been constantly undergoing contraction, until now the trawler has to keep at a great distance. As in the case of the seal fisheries of the north, the crews of the trawlers are tempted to encroach on the preserves of the small fishermen when prospects are good in that direction and no one is on guard. The trawlers on their part are now complaining loudly that the restrictions placed on them in respect to fishing grounds involve unnecessary hardship and constitute an injustice that amounts to serious damage, and should be removed. When accused of violating the imposed boundries the trawlers claim pardon on the ground of ignorance of the exact limit of such boundry: the violation was unconscious.

The capitalists naturally have small sympathy with the complaints of the smaller fishermen. They say the latter are only concerned with making a mere living, and do nothing for the development of the nation's fishing industries. They add nothing to the national wealth,

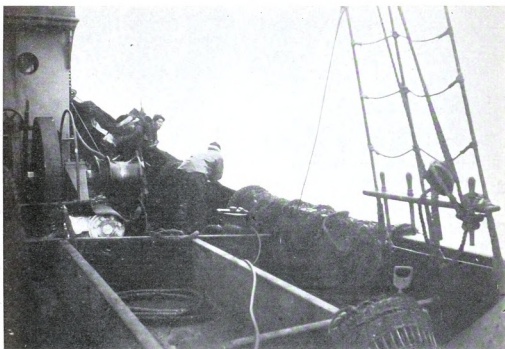
while the trawlers have immense catches of fish which not only supply the demand but bring in much money. It is a question, however, whether the mere making of one's living in a land of congested population, is not to be regarded as a valuable prevention of poverty if not a positive source of wealth. No amount of opposition will prevent the best method from ultimately prevailing. It is the same difficulty that has arisen in all lands where new and improved methods have appeared and inevitably driven out those antiquated and unprofitable. It is simply the old story of the machine invading the preserves of the hand-worker; and the result is always the same: the labour of the hand must give way to the more efficient and expeditious method of the machine. No doubt in a few more years fishing in Japanese waters will have attained the same modern development as in British and American waters; and the smaller fishermen will have to acquiesce or be driven into other occupations. Some of them will doubtless relieve the strain of the transition by taking up sidelines, such as gathering seaweed, sea shells and so on.

In some ways we shall be sorry to see the old methods of fishing disappear. They certainly show much more ingenuity and art than the more mechanical methods of the modern trawler. Fishery in Japan is characterized by greater

diversity of output than in almost any other country; for it comprises all the climatic conditions from the tropic to the arctic. On the other hand the country shows no great development of any particular fishery, such as the salmon fisheries of the west. Her herring fisheries are perhaps carried out on a greater scale than any other line of marine enterprise. But the more interesting phase of the business is the striking ingenuity and diversity in tools and implements as well as in modes of fishing, which will ever remain a monument to the ability of the Japanese fisherman in coping with the difficulties of the operation. Those not disposed to credit the Japanese with any great degree of inventive faculty would do well to study the inventions of the native toiler of the sea.

The ever increasing difficulties of the fishing industry are reducing the fishing population. A few years ago the number engaged in the harvest of the sea was over a million, whereas now is a little over 800,000. The hardships of the sea, too, are very discouraging, nearly a thousand boats a year being lost or destroyed with more than a thousand casualties. Though the annual value of the catch and of marine products secured is over a hundred millions, it amounts to an average of only 65 yen a boat, with an average crew of five.

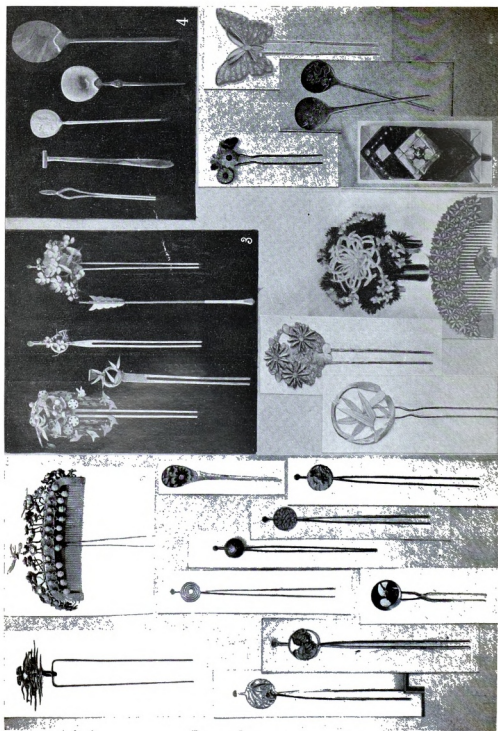




THE EASE OF THE NEW METHOD



TRAWL STEAMERS HARVESTING



UPPER LEFT CORNER: (4) A KANZASHI WORN BY THE EMPRESS KOKEN, NOW IN THE IMPERIAL MUSEUM. NEXT,
UPPER ROW: KANZASHI OF THE TOKUGAWA PERIOD, INCLUDING THOSE AT LOWER RIGHT HAND CORNER (2, 3, 4).
THE REST ARE TYPES OF KANZASHI USED IN THE MEIJI PERIOD

KANZASHI

(HAIR ORNAMENTS)

AT what date the women of Japan began to bind up the hair, and use pins to keep it in place, is not now known, but there are evidences of the custom for more than a thousand years. The comb and the hair-pin appear to have been in use from the time of the first mention of the custom ; and it is probable that the hair-pin soon became ornamental as well as useful. At the Horyuji temple at Nara there is preserved a silver *kanzashi* which belonged to the Empress Koken. This hair-pin is evidently designed more for use than for ornament, and was well adapted to fastening up the hair on the top of the head, a fashion still in vogue. It is in fact not very unlike the European hair-pin of modern times. It is perhaps more like a hat-pin than a hair-pin, from a modern point of view. During the Nara period, that is from the seventh to the twelfth century, it seems to have been a custom of the upper classes alone to dress the hair in top-knots. In this connection *kanzashi* of gold and silver were in common use. The middle and lower classes of society did not bind the hair on the crown of the head, and consequently had no use for *kanzashi*. But they were not below craving for hair ornaments, and for this purpose were wont to adorn their tresses with natural flowers and with leaves of the maple tree. In the *Manyōshū*, the oldest anthology of Japanese poetry, there are various references to the use of natural flowers as ornaments for the hair. Even after the Nara period it seems probable that the use of artificial

kanzashi was confined largely to the upper classes, chiefly to the ladies of the Imperial Court and the wives of the nobles. During the Heian era, from the eighth to the eleventh century, many or most of the ladies wore flowing hair, tied back from the face and ornamented with flowers or leaves. This use appears to have prevailed for several centuries. Not until the seventeenth century does the use of *kanzashi* again come into general vogue. At that time many Chinese customs were introduced ; and among them was the custom of having a little scoop for cleaning the ears attached to a hair-pin. Whether the new invention was originally an ear-cleaner and stuck in the hair merely for preservation, much as men stick a pencil now a days behind the ear for safe-keeping, or whether it was from the first a hair-pin to which the ear-scoop was added later, we have no means of knowing, but it introduced a habit of very questionable taste. There are certain facts which suggest that its use as an ear-scoop was of prime importance ; for the original instrument had but one stem with the tiny spoon on one end and the other like a single pin for sticking in the hair. Not until later did it assume a double stem like the modern hair-pin. Then in addition to the scoop at the upper extremity there came to be some sort of ornament inserted between the scoop and the crotch of the fork, such as a flower or leaf.

By this time the making of *kanzashi* was quite a trade ; and he who could

produce the best styles, tasteful and artistic, commanded, a good business, as the use of ornamental hair-pins became universal. It now served a triple purpose, namely holding the hair in place, cleaning the ear and scratching the head.

The material out of which *kanzashi* are made has not varied much from century to century. The best ones are made of gold, silver or tortoise-shell. The most popular styles have some sort of flower ornament at the upper end, and if something can depend from it so as to make a slight sound or music as the wearer walks, all the better. Sometimes the flowers, especially on the cheaper kinds, are in natural colour, made from celluloid or paper. The figure of the crescent is also used to ornament *kanzashi*. The plum blossom is a favourite flower for ornamenting these native hair-pins. At one time the use of *kanzashi* of flashy appearance became such a craze that the government had to put the ban on them. From that time the custom was gradually confined to *geisha* and the daughters and wives of the merchant class, the women of the upper and *samurai* classes despising the fashion. The Tokugawa government strictly forbade the use of golden or silver *kanzashi* for adorning the hair, as being signs of abandonment to needless luxury. In later times the government began to relax control over such personal matters and the habit revived rapidly. But the restriction had given rise to the use of new materials. Gold and silver having been tabooed, the makers developed the artistic use of bone, ivory and shell work with great proficiency. The effect of the government ban on showy head ornaments is seen even to-day; for such styles are still confined largely to the lower classes. The better bred people as a rule do not go in for flashy hair ornaments. A plain comb of tortoise-shell, gold or silver ornamented, is very popular, with pins that may or may not be slightly but tastefully ornamented. Conspicuous ornaments for the hair indicate questionable breeding. There is, however, a new custom now coming in for girls, especially school girls, to wear big bows of silk ribbon in the hair, and the fashion is

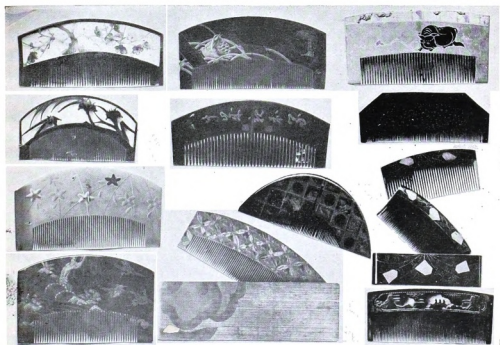
spreading among all classes; and some of these bows are big and conspicuous enough for anything.

Some of the *kanzashi* used in Tokyo are rather elaborate affairs. They are made often of a stem protruding into trees with branches made of silver, with tiny birds depending, as though flying among the branches. Others have hanging from them tiny bits of metal that collide and jingle with every movement of the head; and these are popular among *geisha*. The women in the service of *daimyo* families began to sport *kanzashi* with a round silver plate on the upper end, bearing the family coat of arms, a style yet in vogue to some extent.

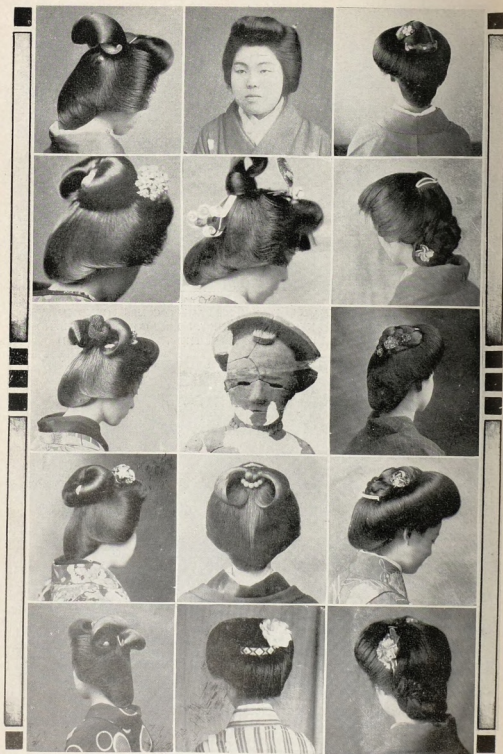
In ancient times the men as well as women wore long hair, and had to use instruments to keep it in place; it was such a simple affair that a single pin or a comb was sufficient. There is a poem in the *Manyoshu* which refers to the fishermen of Shika on the coast of Chikuzen being so busy that they had not time even to take out combs and dress the hair. Thus combs have been used by all classes and at all times from the earliest days. The materials for these were usually the same as for the hair-pins, wood, ivory, gold, silver and tortoise-shell. The wooden combs were often lacquered and very beautifully decorated. In modern times combs have been freely made of celluloid to resemble tortoise-shell. Combs are of various styles, some like those used in western countries, and others of a Japanese design. Often the combs are ornamented with diamonds and other precious stones set in. Foreign styles of hair-combs naturally came in with the adoption of western hair fashions. There is also a kind of device known as a *rat* made of spring wire which is set on the top of the head like a circular life-preserver, and the hair is turned up over it to puff out the hair after the western manner. This however does not do away with the use of combs and *kanzashi*. The hair of the Japanese woman is so beautifully dark and glossy that any sort of bright ornament well serves to relieve the monotony of the mass of hair and give the wearer a more cheerful appearance.



RIGHT, LOWER CORNER: REMAINS OF ANCIENT BAMBOO COMBS FOUND IN SUWO PROVINCE. UPPER RIGHT CORNER: REMAINS OF ANCIENT COMBS IN THE SHOSO-IN AT NARA. LEFT SIDE: COMBS OF GLASS FROM THE TOKUGAWA PERIOD



STYLES IN COMBS WORN DURING THE TOKUGAWA ERA



MODEST HAIR ORNAMENTS OF THE TOKYO MAIDEN
 CENTER: CLAY IMAGE FOUND IN DOLMEN, SHOWING COMB



HAIR ORNAMENTS OF THE KYOTO MAIDEN



COMBS AND FLOWER KANZASHI SOLD AT THE FAMOUS OGURAYA FANCY GOODS SHOP NEAR SHIMBASHI, TOKYO

AINU MYTHOLOGY

By GANJO YASUDA

FOR over two thousand years from the commencement of the Yamato occupation of the land of the sunrise the northern district now known as Hokkaido lay uncared for and abandoned to the savage tribes that inhabited it. It was only during the present generation, in fact, that any special attention began to be accorded to these northern regions of the Japanese inheritance. Owing to threats of Russian invasion during the latter part of the Tokugawa era some measures were taken for the defence of Yezo and the north, but practically nothing was done for the development of the country. Japanese were not wanting, however, who were interested in the cold, lone land and explorers from time to time ventured into the forest wilds of Yezo to spy out the country. To these brave and heroic adventurers Japan owes much of the interest subsequently shown in the opening up of the north. Even after forty years of exploration and development the knowledge of Hokkaido possessed by the average Japanese is somewhat vague and meager.

These northern regions furnished a refuge for the aboriginal tribes of the land of Yamato as they were gradually pushed further and further northward by the conquering invaders. At first existing in great numbers whom the Yamato found it no easy task to drive out, they have now dwindled to not more than 20,000 persons, whose struggle for existence in

the face of modern civilization is somewhat pathetic if not tragic. There is no doubt that there was a considerable comingling of the Yamato with the aboriginal tribes along the northern frontiers; and even today the Japanese and the Ainu have many customs and ideas in common. It is the conviction of many that in the beginning there were three races in occupation of the sunrise islands, races whose origin was Malayan, Mongolian and Ainu; and all Japanese today reveal the traits of either one of these races. A study of the Ainu customs, ideas and mythology is especially interesting as throwing some light on the mind of the Japanese in general.

For over 30 years I have lived among these primitive people of the north, observing carefully all their ways, learning their ideas, taking down promptly and accurately in my notebooks everything of interest in connection with their mental and social habits; and all that I have seen and heard through endless nights and days I wish now to speak of in the brief space at my disposal.

In spite of the advantages I have had, my knowledge of the Ainu must not be regarded as perfect. There is a vast amount of lore yet to be gleaned in this direction.

Among the more interesting aspects of Ainu mythology is their account of creation. In the beginning the earth was a vast morass of land and water, a chaos

of illimitable extent, the land drifting on the surface of a vaster ocean. Silence and darkness brooded on the face of the deep. Life nor living thing there was none. But in the dark clouds that loomed above there lived the thunder devil. In the heavens alone lived anything in the way of creatures. Among them was the creator with numberless attendants. The creator first made great monsters with vast moving tails, which were sent down to the chaotic earth to work it up into shape and reclaim it from the sea. The dragon monsters on first seeing the wretched earth were for a time at a loss what to do with it. So finally they resolved to dance on it; and forthwith began to stamp with their feet, beat with their wings and hammer with their giant tails, until at last it was beaten up into ridges and mountains and valleys and plains, higher than the sea, and thus the dry land was gradually separated from the water, and seas and oceans appeared, the water naturally running to its level. Thus was the world prepared for the living creatures that ultimately came to occupy it. It is for this reason that the Ainu even today hold these primeval monsters in great reverence.

The land occupied by the Ainu themselves was a special creation by the great Creator *Kota Karan Kamui*, who sent a god and goddess to the lower world for that purpose. All the western coast of Yezo was prepared by the goddess, while the land stretching toward the East is the handiwork of her husband. The labour was a contest between the god and goddess to see which could finish the quicker, the goddess losing the contest, for she happened to meet with a sister of hers, and they got into a spell gossiping, as any woman would do under the cir-

cumstances, and the time passed so quickly that the god had his job finished before the goddess. Thus it will be seen that among the Ainu at least woman did not take her failings from the ground. And the gossiping goddess was so astounded and mortified to find that the god had finished before her that she rather hurried too much to get through and scamped her task, so the western coast of Hokkaido is not at all well made, compared with the eastern coast.

The Ainu believe in the existence of three worlds: the Heaven-world, the earth-world and the under-world. The under-world, which they call *shu-bokua-shiri*, corresponds to what we call hell.

These ideas to any one familiar with Japanese mythology will seem quite suggestive of a common origin. The account of terrestrial origin given in the *Kojiki*, Japan's oldest record of ancient matters, gives a genesis not unlike that of the Ainu. There it is written that the parents of the world were the Goddess Izanami and the sun-goddess Amaterasu. The Ainu hold that rats were created by an evil spirit; and they have a sort of evolution theory that deer grew out of dogs, the bones of which, as seed, were thrown down from heaven. Squirrels are a kind of vermin that came out of the sandals thrown away by one of the spirits. Fish also evolved from the scales of the dragons; and flowers sprang from the illicit loves of a god and a mole. Frogs are the offspring of a woman who was faithless to her husband. There is an old poem by Motoori which says that the thunder and the trees, the fox and the tiger, dragon and his kind, all are fragments of the life of God. This appears also to be the conviction of the Ainu. All their beliefs savor of pan-

theism. To them everything is related to something divine. In one sense theirs is a sort of polytheism, for mountains, trees, rivers, plants, birds, beasts, fishes and insects, each has its own god. This is not unlike the Eight Hundred Myriads of deities of the Shinto pantheon. In almost every respect Ainu mythology seems to echo the ideas of the Yamato in their most primitive days. The habit of associating some sort of divinity with the fox finds its counterpart in the Japanese Inari worship. Our Bato Kwannon suggests the horse's head of the Ainu, and our Gozu Tenno the Ainu Ox's head, and our Benten the Ainu snake mythology. The Ainu also had their phallic worship which we have abandoned. Their association of something divine with the trees of the temple grounds is not unlike Japanese practice. They also call pigeons the messengers of the gods. Their general reverence for birds is similar to ours.

Among all races, primitive or otherwise, from time immemorial jewels have been in high estimation. The Japanese have so regarded them from the very

earliest times, as may be seen from their love of jewelled ornaments, such as bracelets, necklaces and hair-pins. Our ancient records speak of the sun goddess as wearing jewels, as in the *Kojiki*:

"When the Deity Susa-nô-O came to the place where the Sun Goddess resided, the mountains trembled, the waters were convulsed and the world shook; and the Sun Goddess fearing that his visit was not an act of good-will simply to rob her of the country, loosed her hair, letting it fall about her ears, while depended from her ears and also her hands both right and left, a string of jewels." And one of the most sacred treasurers of the Imperial Household of Japan is the *Yasakami-nomagatama*, or jewel. With the Ainu jewels are also prized most highly. Jewels of every kind and colour they value much, down to mere glass beads. On all festive occasions the Ainu appear in full regalia with all their jewels in place. Thus in many ways the Ainu and the people of Japan have the same ideas; and it seems probable that the one imbibed them from the other.



MIST AT UJI

Asaborake

Uji no kawagini

Taedae ni

Araware-wataru

Zeze no ajiro-gi!



Lo! at early dawn,

When the mists o'er Uji's stream

Slowly lift and clear,

Then the net-stakes on the shoals,

Near and far away, appear!

By Sadayori

Tran. by Dr. Clay MacCauley

NOTE.—Sadayori, a court counsellor, was the son of a high court official named Fujiwara Kinto who lived about the middle of the eleventh century. The poem pictures what all Japanese regard as one of the fairest scenes, the beautiful river Uji. The time is at daybreak when the mists, slowly rising, disclose, part by part stretching far away, the lines of stakes that cross the river's shallows and keep secure the baskets of fine bamboo work placed there to serve for netting small fish.

HUMANE CAPITALISM

By JOSAI KANJIN

IN these days when the strife between capital and labour seems to be waxing ever fiercer and more fierce in the west, it is interesting to note the general harmony prevailing between capital and labour in Japan; and the secret of this one may more easily get a glimpse of by briefly considering an individual case where a spirit of paternalism appears to keep many satisfied on small wages and yet happy and interested in their work.

In the north-western corner of the province of Musashi about two miles from Tokorozawa there is the little village of Toyo-oka, which is a model in social ethics and industry. To this village every visitor likes to come, for he is always treated with a consideration and courtesy not to be forgotten. In fact a dominant spirit appears to pervade the place, and this spirit is due to the influence of one man, Mr. Ikutaro Ishikawa, the prosperous silk manufacturer of the neighbourhood. Every Japanese regards Mr. Ishikawa a model of Japanese manhood.

The traveller, who cannot do better than make a pilgrimage to the village and see the working of the factory for himself, should leave the car at Irumazawa station and then take a tram that connects with Ome. After a pleasant journey through green hills and fertile fields covering about a mile he will come suddenly upon an array of tall white buildings among the mulberry trees.

This is the Ishikawa silk mill where some of the finest fabrics are turned out. There are two factories here and a third one in the town of Kawagoe, and still a fourth in Irumazuma. The more than five hundred dye pots one sees at these factories tell of the amount of colouring that is done; and all by the hands of 1500 girls and 100 men. More than 3200 bales of silk are turned out annually with a value of more than 2,000,000 *yen*.

There are, of course, other silk factories in Japan much more pretentious than this one, like the Katakura company which uses over 6,000 dye pots and turns out some 18,000 bales a year. But this factory is unique in its establishment and system, even though it ranks only sixth in output and extent. It is unique because it is a success in the best sense of the word. It is not a mere machine. It is more like a family all labouring happily and prosperously toward one end, the good of the whole.

The Ishikawa family has lived in the neighbourhood for many generations. Of agricultural extraction, they have advanced till they produced the highest that can be taken from the soil: fabrics fit to clothe kings and queens. The family has been interested in tea production as well as well as agriculture and sericulture. One of the family happened to go as an apprentice in a silk factory at Shizuoka; and having learned the trade came home

and set up for himself. The venture was by no means easy sailing. When the war with China broke out the silk industry was almost paralyzed by a resultant commercial depression. Then came the calamity of a fire which destroyed his factory. His relatives rallied to his rescue with the necessary capital and the business was soon resumed. At that time everything in the factory was carried out on a very small scale. There were only 30 silk girls, and the wife cooked for them. The above features of his career are sufficient to indicate that Mr. Ishikawa was made of the stuff to get on, the material that is migrating from Japan to America year by year, as America permits. It is safe to say that his success is due largely to the sympathy of the family, the whole eight brothers being intensely interested in the venture. While in many cases brothers like to separate and do for themselves independently, the Ishikawa brothers have stood by each other and made the family name honoured and respected far and wide. Of sane mind and sound body the family has displayed a faculty of industry and intelligent common sense that are worthy of emulation.

The head of the Ishikawa factory as man noted for his sincerity and unselfishness, qualities that naturally endear him to all who serve him. His business principles do not involve his profit at the expense of others. He does not believe that a man should try to make money in way that do not involve profit to those out of whom he makes the money, whether they be customers or servants. Strangest of all, the system appears to work well. The Ishikawa firm has always made a satisfactory profit on its invest-

ments and never has had and complaint among its mill hands. It has been an unvarying rule of the firm never to let any but first-class products leave the factory. The superior quality of the Ishikawa silks has been recognized both at home and abroad.

The Ishikawa brothers are ready to admit that they owe their high business principles to religion. One of the family became a Christian missionary, and through his influence all the others became and still are Christians of the most earnest type. A great many of the factory hands also adhere to the Christian religion. The head of the factor exercises a powerful and uplifting influence on the whole concern. An interest is taken in each individual, and exemplary conduct is insisted upon by the management. So high a moral atmosphere in silk mills is not common in this or any other country. Parents send their daughters to work in the Ishikawa silk factory with an easy mind, having a sense of their safety there. Sometimes girls from other factories find there way to the Ishikawa mill; and though at first they indulge in vulgar songs and behavior, they soon become amenable to the discipline and general conduct prevailing at the Toyooka mill. In sanitation and general hygiene the four Ishikawa factories are models of the best modern conditions.

Though all employers of labour in Japan are not so exemplary as the Ishikawa brothers yet this spirit of paternalism prevails to a large extent, and in some degree accounts for the harmony that obtains between capital and labour in Japan.

JAPANESE HAND VEHICLES

IN spite of the introduction of modern means of locomotion and transportation hand-drawn vehicles still find extensive use in Japan, chiefly on account of the cheapness of labour, which renders manual toil more economical than mechanical means of propulsion.

The most popular of these hand-drawn carriages is, of course, the world-famed *jinrikisha*, or man-power-vehicle, as the word literally means, sometime translated "pull-man-car" by those who would be facetious. The origin of the *jinrikisha* is shrouded in obscurity. Small carts drawn by men have prevailed in China from time immemorial, and doubtless the idea penetrated thence into Japan. At the time of the Nara régime hand-drawn vehicles were in use among the Japanese. It was probably a development of the sedan chair, which some aged persons found too rickety and fancied it better on wheels. Just as in Britain the first railway carriages were mere imitations of stage coaches on wheels, so the first hand-vehicles in Japan were the old palanquin on wheels. The new invention was not a success, however, and after some years went out of fashion.

It is said that the *jinrikisha* in its present form was invented by the combined ingenuity of three men named Takayama, Izumi and Suzuki, and that their first effort was a kind of cart with a canopy supported by four pillars at the corners. From the canopy bamboo blinds were suspended on all sides, so the occupant could be secluded from public gaze. This rather primitive conveyance was improved upon by Daisuke Akiha, a saddler of Yedo, who was patronized by various *daimyo* and became prosperous. He in time lost business with the decline of the *daimyo* in the Restoration period and took to doing a stage coach business with horse omnibuses introduced from Europe. He saw the possibilities of the *jinrikisha*, however; and having an eye to business, started a factory for building them.

By this time he had so far improved on the early vehicle as to have introduced a steel spring between the box and the axle, having probably taken a hint from the carriages imported from abroad, and a further evolution was the upholstering of the body inside. Akiha opened his factory on the Ginza, Tokyo in 1871, and by 1875 he had developed quite a

comfortable carriage. It may be said here that foreigners do not quite agree with this account of the origin of the modern *jinrikisha*. They contend that it began with the suggestion of man named Goble in Yokohama, who wanted a comfortable conveyance for having his invalid wife taken out for fresh air, and got a Japanese carpenter to devise a sort of modified perambulator, which became the germ of all subsequent forms of the *jinrikisha*. In any case the invention soon found wide-spread favour. Before the advent of electric cars there were nearly 50,000 in Tokyo alone, and there are still a great number, though constantly decreasing with the growing adoption of motor power. Japan has escaped the horse-age and jumped directly from manual to mechanical motive power.

No matter how the original *jinrikisha* came to appear, the firm of Akiha on the Ginza in Tokyo has gone on making the vehicle down to the present, and now it finds a ready export to all the ports of the Far East as well as to Europe and America. So long as cheapness of labour continues to characterize the dense populations of the East the *jinrikisha* will prove a fruitful source of employment to large numbers of people, especially the poorer and less capable classes. Europeans as a rule find it a more pleasant mode of street travel than the street car, which is nearly always crowded to suffocation and very badly ventilated. When the European or American

tourist first lands in Japan he at once demands a *jinrikisha*. Having read of it and heard so much of it all his life, he wants an immediate experience of it as soon as he finds himself in the land of its birth. Almost any day one may see a procession of men and women, ashore for a day or two from a steamer in port, making their way up the crowded thoroughfares of Tokyo, sitting rather awkwardly in their *jinrikishas*, trembling unbalanced over the axle, not knowing whether the thing is going to trip backwards or fall forwards, so loosely does the puller seem to hold the shafts. The first time one gets into a *jinrikisha* he always feels like a baby, and this gawkish sensation coupled with that of the uncertainty of one's position in balancing it, renders the experience not quite so pleasant as anticipated. But the only way for comfort is to sit back at one's ease and leave the responsibility to the man who pulls it.

Even princes and noblemen who visit Japan are not above preferring the *jinrikisha* to the ordinary carriage, at least for the sake of the experience. When the Crown Prince of Russia, now the Tzar, visited Japan the Akiha firm made him a present of a beautiful *jinrikisha*, which he accepted with pleasure and high praise. The Japanese prefer a plain finish in black lacquer, with no further ornamentation than the family crest on the back. But the vehicles made for export to Eastern ports have

much gayer decorations, such as large flowers like the peony painted on them. The old wooden tyres, too, have given way to pneumatic tyres and steel spokes. The cheapest *jinrikisha* to-day costs about 70 or 80 *yen*, while a first-class one will cost a hundred with prices running up to 300 and even 800, according to finish.

Many of the *jinrikisha* men do not purchase their vehicles outright, but rent them and are assigned a station where they must wait for fares. There are also stands where the manager receives all the income and pays his men so much a month. Many of the wealthier classes, of course, keep their own private *jinrikishas* with men to pull them. If the man lives with his employer he gets about 20 *yen* a month, and if at home he gets some 30 *yen* a month. The men who hire *jinrikishas* by the day and then go out to find fares pay only from 8 to 15 *sen* a day, according to the quality of the carriage. If he makes 50 *sen* a day he considers himself lucky. He plies chiefly in out-of-the-way districts of the city, which have not been reached by the street car system. It will be a long time yet before even a small part of the dense population of Japanese cities can afford to use motor cars or motor omnibuses; and yet the *jinrikisha* fare is much higher than the electric car. The latter is five *sen* a trip any distance, while one cannot enter a *jinrikisha* for less than ten *sen*.

Other hand-power vehicles of Japan

are those used for freight, and correspond with the carts and trucks of the west. The *niguruma*, or two-wheeled truck, is to be seen everywhere; and it is a constant source of marvel to foreigners to see what loads one man can negotiate along the street with one of those small trucks. Sometimes one meets a man with telephone pole forty or fifty feet long, balanced on a *niguruma*, proceeding along the street at snail's pace, his single strength being sufficient to move it. At a crossing he sometimes gets stuck on the rails, however, as well as on hills; and out of pity one would fain lend a hand, to the amused astonishment of passers-by too proud to stoop to such menial assistance. More often one of his own kind will seize the opportunity to make a human being eternally grateful. Without such assistance he may take hours trying to move his big load over the elevation, and finally be compelled to hire some one to help him. But when one desires one's baggage taken to the station or some such small freight service rendered, it is certainly very convenient to be able to call in the *niguruma* and get done for a *yen* what would cost more than double in any foreign country. The vast majority of the vehicles seen in a Japanese street consist of these *niguruma* laden with goods of all sorts, being thus transported from wholesale to retail houses or to the railway station. So slowly do they get across the electric car tracks that often there is

collision and disaster. There is of course a good deal of horse traffic in freight but nothing to the extent that one sees in *niguruma*, or hand-cart traffic.

How soon this form of manual labour will give way to more mechanical means of transportation it is not easy to say. No doubt it would be much more humane and progressive to have the man who wears himself out pulling a *niguruma* from day to day, spend hours running a motor-van or driving a horse, and eventually it must come to this in Japan as well as elsewhere; but just when, is the question. Poverty holds the key. Yet

if the motor-van service could be so developed as to displace the hand-cart service the latter would be forced to change and find a less killing means of livelihood. Doubtless people who use all their strength in physical toil are more easily governed than those who have strength to spare, but probably they can not in the long run do so much for the development of their country. And yet it is clear to most Japanese that in western industrial life the machine is effacing the man and making him more of a chattel than he was in the days of serfdom.

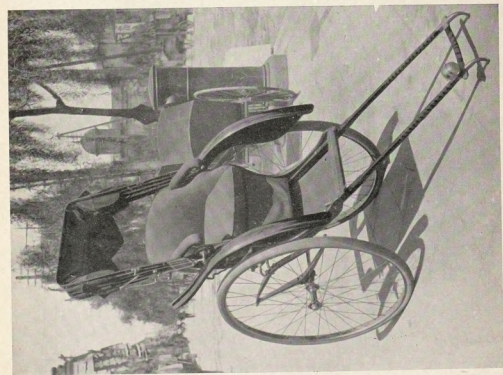
NO SECRET

Koi su cho
Waga na wa madaki
Tachi ni keru
Hito shirezu koso
Omoi-someshiga.



Our courtship, that we tried to hide,
Misleading is to none;
And yet how could the neighbours guess,
That I had yet begun
To fancy any one?

Mibu-no Jadami
(Tenth Century)



HIGH GRADE JINRIKISHAS **MANUFACTURED BY DAISUKE AKIHA**, MAKERS AND EXPORTER OF ALL KINDS OF
JINRIKISHAS AND RUBBER TYRES; NO. 6 SHICHOME, GINZA, TOKYO



TAIRA-NO-SHIGEMORI

TAIRA-NO-SHIGEMORI

SHIGEMORI was one of the most celebrated members of the famous Taira family. He excelled not only in arms and strategy but in literature. Surrounded as he was by the arrogant effeminacy of the Taira clan he yet maintained nobility of character and most of the virtues that make a man. While his relatives were content to boast of their blood and indulge in arbitrary conduct, Shigemori was faithful to justice and loved loyalty. While Shigemori lived, his father, Kiyomori, was restrained from recourse to mere selfish conduct and the glory of the Heike was maintained inviolate. Shigemori in the midst of a corrupt age was noted for his scrupulousness of conduct and abiding faithfulness to the Imperial House. He was indeed a man whom even the wicked were forced to honour and admire. In the various wars that occurred in his day, involving his family, he led the van and subjugated the enemy, maintaining the family cause. For this reason the Emperor promoted Kiyomori, the father of Shigemori, to the position of *Dajo-daijin* and Shigemori himself to that of *Gon-daijin*, and estates were conferred on various members of the great family. So high did the family rise in national esteem it was said that any who had not the honour of being associated with the Taira clan could hardly expect to be called human beings.

One day as Sukemori second son of Shigemori, was out driving in an ox

car he met Fujiwara Motofusa, an officer of the Emperor, who was also in an ox car. Court etiquette demanded that Sukemori should descend and salute the officer of the Sovereign. But Sukemori was still a youth, and borne up by all the pride of his great family, he was slow in conceding precedence to those personally below him. The Heike had never bowed the knee to anything less than a member of the Imperial House. The attendants of Motofusa were enraged at the uncerecermonious manner in which their master was treated, and going up to the car of Shigemori, the father of the proud youth, they cut open the blind that screened him from public gaze and informed him of his son's conduct toward the Court official. Shigemori, instead of being offended at their boldness, at once rebuked his son, saying that there are things fitting for even the greatest to do as well as things not fitting; and to salute the officer of the Emperor was a proper thing for his son to do, and therefore he must do it. In this world some heed should be paid to rank as well as to personal quality. But Motofusa, when he saw what had happened, knowing the powerful influence of the Taira clan, was filled with great fear as to the outcome of such an episode and sharply reprimanded his followers for their officiousness, arrested them and had them brought before Shigemori in abject apology. But Shigemori set their minds at peace and ordered them to be set free. This incident reveals the modesty as well

as the greatness of Shigemori.

His father, Kiyomori, however, was not so easily appeased. As soon as he heard of the event he flew into a great rage at what he deemed an insult to the Taira family, and was determined to have revenge on Motofusa. Shigemori pleaded with him to show patience and good sense; but he would not be persuaded and despatched some *samurai* to Motofusa to tell him what the head of the Taira family thought of him. Shigemori was so humiliated at this conduct on the part of his parent that he banished his son, Sukemori, to the province of Ise and dismissed from his service the attendants who were responsible for causing the episode.

In the year 1177 Shigemori reached the height of fame in Imperial eyes and was appointed Lord Keeper of the Privy Seal and Commander of the Imperial Body Guard. Notwithstanding that certain officials of the Imperial Court conspired against the Heike family and were determined to humiliate the house, yet Shigemori, out of his loyalty for the Emperor, decided to overlook the offence, advising his father in the same direction. He told his father that the episode was probably due to proud and arbitrary conduct on the part of some representatives of the Taira family, saying that there was a law of compensation, and that whatsoever men sowed, that they must also reap. Despotism always gives rise to despotism to meet it. If he assassinated his enemies it was only natural to expect he in turn would be assassinated himself. The father at first appeared to acquiesce in the attitude of his son, but he was secretly preparing to destroy his opponents at Court.

On a certain day the leading members of the Taira clan were summoned to meet at the house of Kiyomori to take action; and when Shigemori appeared amongst them he was clad in civil dress with no sign of warfare about him. Asked why he dared to appear unarmed and unprepared for the fray, Shigemori replied: "I am the Commander of the Imperial Body Guard. It is only on very extraordinary occasions, such as when the fate of the empire is at stake, that the Commander of the Imperial Guard puts on armour and girds himself for war. If rebels rise up against the Imperial House then I must assume the defensive and prepare for action. Nor can I quite understand why all of you are thus with your armour buckled on. Where is the enemy? Whom do you intend to attack? Surely you are not going to indulge in a private feud when you are sworn only to defend the State! Have you so far forgotten your responsibility as to try to turn a paltry private squabble into an affair of state concern?"

Those who listened to these wise words were deeply impressed. Even Kiyomori was ashamed of his hasty conduct. As people were coming he hurriedly covered his armour with a priest's *kimono*, but the collar of the armour showed above the *kimono* and he had some difficulty in hiding it from Shigemori. He approached his son and informed him that he had found out that there was a great conspiracy against the Taira family and that certain members of the Imperial Court were at the bottom of it. But Shigemori only answered that the Taira family was too great to notice such things. He reminded his father of the teachings of religion which showed man above the animals only in that he was capable of

bestowing forgiveness and benefaction. The Taira, he said, was the greatest name in the empire, and should behave accordingly. Already, the members of the family held the highest positions at Court, and their estates ran far over the land of the rising sun. They had received immeasurable favours from the Imperial House and their duty was to show gratitude for these. It may perhaps be well to punish the individual ringlers of the conspiracy, but give the Emperor not rouble nor in any way disturb the Imperial House. At any rate bear in mind that I have more than 200 guards at my immediate command and I will guard the Imperial House at all costs, and am ready to share the fate of the defenders.

Kiyomori was again deeply impressed by his son's words and his fine spirit of loyalty. He admitted that Shigemori's attitude was reasonable. He said that he himself was now an old man with but a few years more to live, and there could be little satisfaction to him in attacking a cause supported by his son, and perhaps sending him to death before his father. If was not on his own account but for the honour of his posterity that he was going to take the steps contemplated, but as Shigemori was the greatest representative of the family next to him, he could scarcely do less than take his advice. The old father then withdrew to another room. Shigemori turned to his brother and berated him for advising his father so foolishly and disloyally. When the Emperor heard of Shigemori's loyalty

he was greatly moved and pleased, and at once pardoned the thoughtlessness of Kiyomori, saying the beauty of the pine tree is its strength in the time of stress and cold: its superiority to emergency.

In later years the great Shigemori became much dissatisfied with the world, and the vanity of human desire. He made a pilgrimage to the *Kumano Gongen* in the province of Kii, and there besought Heaven to remove him from the things of time and men. As a matter of fact he was very ill and nigh unto death. His father Kiyomori heard of a famous physician then visiting Japan from China, but Shigemori refused to consult him, saying that death was the lot of all men, and when the door of the unseen opened he was ready to enter. That is a door, said he, which no physician can close. Kiyomori then visited him; and in the presence of his father he passed away at the age of forty-two. After the death of the most brilliant member of the Taira family the remaining members returned to their folly, and in time were defeated by the Genji. Down to this day Shigemori is honoured as a man symbolical of the virtue that saves the state, the vanishing of which ever leads to ruin. This is why the people of Japan have as a rule shown themselves much disposed to heed the wisdom of the cautious and the mature, especially if the fruit of honoured old age. Japan has always shown herself ready to hear the Elder Statesmen, though she does not necessarily insist on their being old.

A FAMOUS WATERFALL

Taki no oto wa

Taete hisashiku

Narinuredo

Na koso nagarete

Nao kikoe kere !



Though the waterfall

In its flow ceased long ago,

And its sound is stilled ;

Yet in name it ever flows,

And in fame may yet be heard !

By Dainagon Kinto (1041 A.D.)

Tran. by Dr. Clay MacCauley

NOTE.—The poet Kinto was Chief State Adviser, and one of the four great men who gave lustre to the Imperial Administration at the beginning of the eleventh century, the period of the culmination of classical Japanese literature. In this poem he celebrates the fame of a waterfall which two centuries before was at its height, but now had run dry. At its deserted site the poet lingers and sings of it as famous in story, though its sound and beauty, as parts of nature, had long ceased to exist. Perhaps some poet of the far future will some day likewise sit and sing the glory of a bygone Niagara.



SOME YEDO GIRLS

(JORURI TALES)

I

A FLORA MACDONALD

IN one of the old lighter ballad dramas, known as *yoruri*, there is a female character, O-Fune, who has become a heroine of the nation. The play covers the warlike period of old Japan. O-Fune was the daughter of a ferryman named Tombei in the village of Yaguchi. One day there came to the ferry a fugitive warrior, Yoshimine, younger brother of the celebrated Nitta Yoshioki, together with his lady love Utena. Yoshimine came to the cottage of O-Fune to quiet the nerves of his lady, as she was seized with a fit of hysetrics over the episodes of the flight. O-Fune kindly received the couple, and the innocent country maiden soon contracted a warm attachment for Yoshimine, who passed his companion off as a sister of his.

Rokuzo, a servant of the house, knew that Yoshimine was the man much sought after at that time, and he resolved to gain

something by giving him away, for the Ashikaga shogun was ready to pay a high price for his head. Rokuzo was in love with O-Fune, and when the fellow tried to get at Yoshimine, the girl took advantage of his affection for her to deceive him and put him on the wrong scent, sending him to her father who was then at the house of the village headman. In his absence O-Fune contrived to spirit Yoshimine away to a place of safety.

The night was bleak and dark as Erebus. Soon the moon arose and shone above all with a mild sweet splendor. The silver silence was broken only by the sob and moan of distant temple bells. Tombei and Rokuzo were on their way homeward in search of Yoshimine, their hearts filled with deadly intent. This same Tombei it was who had done away with Nitta Yoshioki the year before by sending him adrift in a boat with a hole bored in its bottom. He now had his mind set on the capture of one more prize in the person of Yoshimine. Thinking that

the fugitive was still in Tombei's house the latter stole in and conceived a method of despatch he fancied would be successful. The fugitive would be in the room upstairs. He would despatch him by thrusting his sword through the *tatami* from beneath. He did so; and there was a scream, followed by silence. Tombei went up to find his victim, and lo, it was his own daughter.

The wounded O-Fune expostulated with her cruel father, trying to turn him from his evil intention, but he would not heed her, and ran down looking for the fugitive. O-Fune in her agony began to beat a drum, which was a pre-arranged sign that the fugitive had been captured. Rokuzo ran back and took away the drum stick from O-Fune; and as he did so she drew his dagger and attacked him. In his attempt to escape he jumped over the balcony and fell into the river. Whereupon O-Fune continued to beat the drum with the dagger sheath. As the blood oozed from her wound the taps grew fainter and fainter, till at last she ceased to breathe. And then her spirit fled to dwell in the body of the Lady Hatsuna, daughter of the lord of Omi, as the next tale will show.

II

ORIKU

Yoshimine, who had escaped from his assassins through the love of the faithful O-Fune, now lies in concealment in a small cottage in the village of Omori. On a snowy day a solitary girl called at the cottage and requested of him a poem on the subject of her love for one she had never seen. The name of the maid was Oriku. Yoshimine suspected himself to be the subject, and returned the passion. Into their scene of bliss broke a ruffian named Mampachi, claiming that the girl was his wife. He demanded of Yoshimine the sum of fifteen gold pieces as damages. The fellow was only her brother, however; and had hit on this device to get money.

Oriku gave him away, saying she was not his wife but his sister, at which Yoshimine took courage and confronted him boldly. As they came into close combat Yoshimine struck him on the head with the back of his sword, and Mampachi slunk away in terror. Just then there appeared upon the scene Sagoromo, the mother of Oriku, a nurse in the Sasaki family of Omi, who was attendant to the beautiful lady Hatsuna of that family. The lady Hatsuna who was also in love with Yoshimine, was now roaming about in search of her lover. She had conceived a passion for him because into her had passed the spirit of the faithful O-Fune.

Now ensued a severe dispute between Oriku and her mother, the one insisting on keeping Yoshimine as her husband, and the other demanding that he be given to her mistress the lady Hatsuna of Omi. The daughter is worsted and departs in tears. She is of course loath to leave, and feels the hand of love pulling her back by the hair, so to speak. She finally takes her departure, but finds a pine tree at the end of the village, from a branch of which she hangs herself. And so away over the white snow that day her spirit fled, and the body, being discovered by a hermit, was brought before the door of the cottage. Just then there came up a boisterous gang of fellows who had been sent out by a lover of the lady Hatsuna to bring her back to him. The scoundrel Mampachi now appeared and assures the messengers that he will deliver to them the lady, gagged and bound, and they must carry her away swiftly. They consent; and he ties up the body of his dead sister who had hanged herself, and so delivers to them the body of Oriku, covered with the clothes of the lady Hatsuna. He body is hustled into a palanquin and shut up there, secured by a big rope. Everybody is overjoyed at the success of the expedition and the palanquin is carried off in triumph. Thus Oriku did not die in vain.

CURRENT JAPANESE THOUGHT

By THE EDITOR

Japan-America Relations

The rumor that the Washington and Tokyo governments are now engaged in fresh negotiations with regard to the settlement of the vexed land-ownership question respecting Japanese in the United States again brings up the question of mutual rights between oriental and occidental peoples. America no doubt realizes that whatever concessions are made to Japan will eventually, if not at once, have to be extended to all oriental peoples; and this entails a reserve that, so far as Japan is concerned, few Americans would otherwise seriously entertain. That the United States will in any near future open her doors to the millions of China and India is the remotest of possibilities. As regards Japan the argument is now advanced that the law respecting landownership does not contravene any international treaty, since denial of the right of ownership applies to all aliens alike without respect to race or nationality. It becomes a discrimination against the Japanese only because they as yet do not possess the right to naturalization. But Chinese and Indians are in the same box. For this reason it is hardly fair to say that the law is specially intended as a blow at Japan. At the same time there is no doubt in the minds of a good many of the best type of

Americans that Japanese and Americans should enjoy exactly reciprocal privileges in their respective countries. By this we mean that Japanese in the United States should be entitled to the same rights and privileges that Americans are entitled to in Japan. Citizens of the two countries should be placed on a perfect level of equality in both countries. So far the question seems to have been avoided, and the consequence is the public is deceived into thinking that one country is in some way trying to hoodwink or take advantage of the other. Why should not America make her declaration as to what rights are wanted in Japan and let Japan claim the same rights in America, or vice versa: let Japan say just what rights she wants in the United States and then grant the same to Americans in Japan. The objection to this will no doubt be urged that should Japan require free immigration America could not concede it without at once becoming overcrowded by millions from Asia. We do not see that there is a danger here, since immigration is something that has to be regulated in all countries, even in Japan itself; and there could be no international objection to restricting it if deemed essential to a nation's interests. Japan herself would be the first to concede as much. Indeed she now restricts her immigration to the

United States on this basis. We contend that Japan, therefore, should enjoy the same rights to land-ownership in America that other aliens enjoy or that Americans enjoy in Japan, and that in order to preclude all discrimination Japanese subjects should have the same rights of naturalization as European nationals.

Methods of Diplomacy

In settling the question or questions at issue between Japan and the United States we hold it imprudent for the diplomatic authorities on either side to enter into any kind of argument. When it comes to argument the matter should be thrashed out in public before some tribunal like the Hague, where the world can see who is in the wrong. The experience of history goes to show that diplomats are seldom disposed to give way in argument. Consequently neither side should propose a question that admits of dispute; or if they do it should be open to public discussion. At present this is not the case, and the press is merely talking through its hat, to use a slang expression, since it does not know just what the question at issue is. It seems to us that the quickest and most honorable manner of adjusting the difficulty is for the two nations to make a proposition of undoubted justice and fairplay and have the proposition accepted; for no nation can afford to reject a fair proposition without incurring the odium of mankind. We must confess that after persuing the press of Japan and the United States for the past two years we feel quite as confused as, as the public in regard to what Japan and America are really trying to do in the way of getting at the root of their differences. Perhaps the most hopeless aspect of the matter is that the press appears unwilling to admit this inability to

grasp the significance of the situation. Each nation should state fairly and openly just what it considers its rights as regards the other, taking due care not to have its rights conflict with the rights of others. America should not undertake to dictate to Japan as to her duties to herself and her people, any more than Japan should undertake to dictate to America as to what is good for her or whether she is or is not violating the American constitution. A nation should know whether it is violating its own laws without being informed of such breach of civilization. At any rate the attitude we deplore causes irritation and in no way furthers a solution of the difficulty. Progress is possible only as each nation presents a claim for justice and honorable treatment, a claim that no civilized country can deny. The declaration of some papers in Japan that the United States must not set at naught the treaty between the two countries is not calculated to impress Americans with the reasonableness of the view taken by the people of Japan. If Americans thought that they had violated their treaty with Japan they would be the first to make the matter right. In the case of the Panama canal tolls they granted a concession even when they did not believe there was any real violation of treaty. But they gave the question the benefit of the doubt. They will undoubtedly act in the same manner as to the question with Japan; but the question must be treated in the same enlightened and above-board manner that the Panama tolls question was treated in the discussion between England and the United States. Indeed we point out to our vernacular contemporaries the wisdom of taking example from the manner in which American and British newspapers discussed the vexed

question of the Panama tolls. When America and Japan deal with their difficulties in the same manner, the questions at issue will be settled in the same satisfactory manner and with equal expedition. Those newspapers which talk of the possibility of bringing the alien land-ownership question before the Supreme Court of the United States, while confessing that they do not admit the jurisdiction of the court so far as Japanese rights are concerned, show a discourteous attitude to say the least. The Japanese press claims that the new proposals between Japan and America should eliminate all ideas of racial incapacity on the part of Japanese nationals. We agree; but the idea of such incapacity is suggested only by the inability of Japanese nationals to become naturalized in the United States, a right which many important Japanese deem undesirable.

Confusing the Issue The issue is further confused by the contention of some papers on this side of the Pacific that prohibition of immigration between Japan and the United States should be mutual. The fact seems to be ignored that there is no absolute prohibition of immigration on the part of America. Japanese merchants, teachers students and people of education are perfectly free to go and come in the United States as they please. The restrictions apply only to the labour class and to those who try to enter on other claims while actually labourers. Indeed it is quite true to say that the question of immigration affects the labour class and that class only. Then why try to draw a red herring across the trail by the loose statement that if America prohibits immigration Japan must do the same? Such a question has never been raised

before; and to mention it is only to consign it to the limbo of folly to which it rightly belongs. We quite concur in the conviction of the Japanese press that as the question with the United States affects similar questions with the British colonies it ought to be settled once and for all on the strictest basis of justice and fairplay, so as to preclude any further issue. We reiterate our contention however that no illuminating discussion of the question has yet been given the public by the press: only a throwing of dust and an indulgence in sarcasm and befogged suggestion, making confusion worse confounded, which renders the work of diplomacy very slow and difficult. It is the duty of the press to throw light on difficult problems rather than to incite irritation which will only further muddle the situation. But even this attitude is to be preferred to that of other sections of the press which deem this vital matter so insignificant as to dispose of it with a few meaningless generalities that not only blur the issue but deaden interest in the public mind. The Ulster question in Ireland should be a warning to the people of Japan and America, of how easy it is to let prejudice and narrowminded self-interest blind an otherwise intelligent people to their duty to moral conviction and the real interests of humanity.

Count Okuma on Morals Count Okuma's assumption of the onerous duties of the premiership has done nothing to lessen the celerity and sureness of his pen. In the *Shin Nippon* he writes a timely article on the present moral dangers of the nation. Glancing back over the past sixty years, during which he has been actively associated with the public life of Japan, the veteran statesman, sees many and violent changes that have

taken place, all of which have not been for the better. He remembers a time when the stern *samurai* spirit prevailed to keep public life pure, and laments that the influx of foreign money and the prosperity of the commercial classes have weakened that old spirit and left people open to easy temptations. The Premier deplors all policies that tend to create idle classes, as this leads to debauchery and corruption. He describes the results a life on old Kyoto and Bikan and shows the evil its invasion of Tokyo has brought about. But he does not believe the spirit of *Bushido* is yet dead, and appeals to his countrymen to rise to the demands of the situation, and refuse to tolerate evil men in public and private life. The higher classes should be a worthy example to the humbler ranks of life, and the people should be encouraged in their passion for reform. Administrative and financial errors can be readily amended, says Count Okuma, but morals are a different matter. Improvement in that respect depends on the heart and conscience of the nation.

An Appeal to Britons

The *Osaka Mainichi*, one of the most influential journals in Japan, makes an appeal to the colonies and dominions of Great Britain to join the Anglo-Japanese Alliance. The journal is convinced that it is a matter of utmost importance that the Britons beyond the seas should make a better attempt at fraternizing with Japan, as better relations between the English-speaking races and Japan have a vital bearing on the destiny of the empire. There is no reason, thinks the *Osaka* paper, why the British colonies fronting on the Pacific should not actively participate in the benefits of the Alliance. Britain needs population for her surplus

land and Japan needs land for her surplus population. This fact alone should draw the two races closer together. Moreover, the British people have ample capital but deficiency of labour, while it is the reverse with Japan. Great Britain already has close relations with the races of Asia, and as Japan is among the foremost of those races, Britain's surest way of peaceful advance would be by the aid of Japan. It is to Japan that the west must look for a complete harmonization of oriental and occidental ideals. Britain's world-wide territory requires a world-wide police, which is impossible for Britain without the aid and sympathy of Japan. In case of a rebellion in India or South Africa Great Britain would be greatly handicapped should a second enemy descend through Persia, unless Japan were on hand to check such ambition. The harmonious cooperation of Britain, and her colonies, with Japan ensures safety to British and Japanese interests alike. Without such cooperation Japan and Great Britain are both unsafe. There is nothing that would do so much to bind east and west firmly together as the opening of the British colonies to Japanese immigration. Then indeed Britain would be a lion endowed with wings. Large numbers of Japanese in the British colonies would mean that Britain would have the assistance of Japan in the protection of her colonies. But if an anti-Japanese agitation is permitted both countries will be making the worst instead of the best of the Anglo-Japanese Alliance. Thus it would be allowed to make Japan an enemy instead of a friend. The policy suggested would also tend to make the colonies permanent parts of the British empire, whereas now they may some time be tempted to in-

dependence. If such a situation can arise in a small place like Ulster, it is just as likely to arise in any of Britain's outlying possessions. It seems to the *Mainichi* that the British people both at home and in the colonies are not yet alive to the importance of the policy suggested, and it is therefore pointed out and emphasized before it is too late.

Australian-American Relations

Australia is a British colony, but its geographical position, and the temper of its people hold the colony in closer touch with the United States than with its fatherland, says the *Kokumin*, and a federation of ideas and of communications between Australia and the United States seem to have been effected. Whatever is proposed in America is copied by Australia, and in following the steps of America, Australia totally disregards the sentiment at home. So the people of Australia passed a law barring Asiatic labour from their shores, after the United States had effected it. Our diplomats deal with any problem that occurs in Australia, through the Foreign Affairs Department in England; this is proper, indeed but they should not forget the fact that all questions affecting Japanese in Australia can be traced to the United States, and unless a fundamental solution is made with America, no satisfactory result may be expected by direct negotiations with Australia, through the British Foreign Office.

Japan Moving: Whither?

With the rapid pace at which Japan is moving expressions of misgiving find place in the press and among her publicists from time to time as to the direction toward which she is advancing. To those who are in doubt all that can be done is to urge confidence. Confidence is a good part of every successful man's capital: not only in himself but in his fellow man. And the same may be said of nations. Just as in commercial life, when confidence ceases, business suffers, capital withdraws and labour distrusts the future, so is it in the life of a nation. A homely adage we used to hear in youth was: "Be sure you are right: then go ahead!" Once a nation has carefully considered her course and taken her bearings there

is nothing for it but to keep on her selected route. Of course she must beware of the rocks ahead, and pursue her course with due caution. But progress she is bound to make at all hazards.

Japan can therefore look ahead with confidence in herself and in the powers with whom she is friendly. She need cherish ill-will toward none; and if any should so far deny the comity of nations as to wish Japan ill, she can afford to heap coals of fire on the offender's head. The ever growing spirit of internationalism, now beginning to pervade the consensus of world-thought and opinion, demands that nations have confidence not only in themselves but in one another.

Thus speeding on her voyage, the ship of state in Japan must necessarily sail warily; for we are living in an age of experimentation, and this applies to politics, to social and economic interests as much as to machinery and lines of trade. The constant cry is to try new things. And after the new things are tried and have failed, something still newer and more radical is suggested, till we get tired of the failure of the new and are tempted get back to the old. In Japan, however, there is among the ruling class, at least, a sane old spirit of conservatism that hesitates to try the new before it has proven its claims. In the higher realm of government and finance there is little danger of undue experiment, though undoubtedly mistakes have at times been made. But the biggest mistake of all is to avoid mistakes by doing nothing. This is more apt to be the error of those responsible for the nation's moral and educational system and ideals than of those accountable for Japan's financial or foreign policy.

Confidence is especially necessary to national stability amid the increasing rise of social unrest, and the flood of criticisms to which authority will be more and more exposed. Every nation has its malcontents to whom nothing is right or satisfactory. Though the crops are good and plenty of food for the nation be in sight; though the factories are busy and industry not only thriving but enjoying wide expansion; though disease is stamped out and the physique of the

nation becoming ever more sound; though there be peace within and without, and the government be sincere and efficient, yet the unrest will go on; for no progressive people can ever be satisfied and content.

Life in Japan, as elsewhere, used to be very different. There are vast numbers still living who can well remember the so called good old times of stagnancy and ease, when everything was very different from to-day, and the simple life was sufficient. But those days are gone, and gone forever. The nation is now awake and permeated with a new life and ambition; it has come in touch with the world and has entered the race with the great powers. Truth must become universal; and Japan no less than other nations can never rest till she reaches the heart of truth. The Taisho Era, the period of Great Righteousness, is bound to justify its name. The voice of the critic is sure to be loud in the land; and every sentiment and movement not in accord with the ideals implied in the name of the new era will be mercilessly assailed; for the nation will not be trifled with. Nor will the public be content with moral criticism. The dismal theme of distress and hard times will be proclaimed, and some one will be held responsible for dear money and the high cost of living. With the noisy crowd pessimism and distrust will be popular. Happiness will be discounted and suspicion put at a premium; and, worst of all, the thoughtful and the wise will remain silent!

But a time like the present demands that the wisest of the land shall speak out and make themselves heard. The ignorant and the disaffected multitudes want teachers and leaders; and the want is most legitimate. There is in Japan the same unfortunate tendency that prevails too much in America, for the ablest and best fitted to fight shy of politics and public life. Against this temptation the

wise men of Japan must take their stand, and let their opinions and their mature experience be brought to bear on every situation and in every crisis. Above all, let them be the trusted exponents of national confidence, and belief in the country's future. The educated and the enlightened classes of Japan form a vast army today, which, if once aroused to duty, would shake the foundations of distrust and evil, and lead the people in the way of right and faith. Such was their policy in the early days of the Meiji era, and such must be their policy again. In those early times they had to labour, as a class alone; for public opinion there was none. But all is changed to-day. The new *Genro* has for its support an educated constituency of many millions, alert and thoughtful, ever ready to do and die for their country. What I mean is that the salvation of Japan to-day does not, as of old, depend on the aristocracy and the army alone, but on its most enlightened and courageous leaders supported by the scarcely less intelligent constituency that summons them to lead. The popular cry seems to suggest that the government is expected to do everything and to be responsible for everything. This attitude is futile and childish. The government may well take the position of parent to the nation, but it must be to a nation of grown-up sons and daughters and not to a nation of babies. This cry for the government to do everything and be responsible for the prevailing conditions is not only infantile: it is socialistic end pernicious! Any tendency to make the citizen a dependent weakling and the state an asylum for incompetents and incorrigibles is a menace to the future of the Empire. Therefore let the thoughtful and enlightened lead and rule! If they thus respond to the duty laid on them, the confidence of the nation will be assured and its high destiny well be certain.

THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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GODAI-DO



OSHIMA



PARK HOTEL



FURO-SAN

BEAUTIFUL MATSUSHIMA

THE JAPAN MAGAZINE

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MATSUSHIMA

MATSUSHIMA is regarded as one of the *sankai*, or three most beautiful places in Japan. And it well deserves this reputation; for there are indeed few fairer natural scenes on earth. It reminds the traveler of the Thousand Isles of Canada and the English lakes all in one. Here innumerable pine-clad islands lift their fronded faces through the purple haze over a sea of silver-green; and when the sun sets, throwing the myriad islands into a golden glow, the mind is charmed to ecstasy.

Many visitors to Matsushima make the mistake of going by boat from Shiogama taking but a coast view of the islands, and thus get only a vague and unsatisfying impression of the beauty. This is to visit fairyland without seeing the abode of the fairies. It must be remembered that Matsushima bay is more than six miles long and five wide, and that to visit all the hundreds of islands that adorn the surface of the sea in this place would take years. Yet one may see the best part of Matsushima in two or three days if one knows how.

To make a tour of the beautiful region one should observe the following particulars. Matsushima is about two and a half miles from the station of the same name. One can go there easily by boat

or by train from Shiogama. At the latter place there are many well appointed hotels, as well as along the coast of Matsushima, and the tourist can comfortably remain there and take in the beauty of the landscape and the fairyland generally. But to see the real beauty of the place one should go among the islands. To accomplish this in a reasonably brief time there are two ways.

1. The first is to go to Matsushima from Shiogama by way of Ogi-ga-ya, Sokwan-zan along the coast of Matsushima to Shiogama and to Shintomiyama, or vice versa. If one wishes to do the trip in one day it is better to go direct from Shiogama to Tamonyama, Umahanashijima, Katsurajima, Ogi-ga-ya, Matsushima and Shintomiyama. The trip may just as conveniently be made in the reverse direction. For a two days' trip it is preferable on the first day to go from Shiogama to Tamonyama, Umahanashijima, Katsurajima and Ogi-ga-ya, passing the night at Matsushima. Then on the second day one can proceed to Tomiyama, Tonamaruyama and Otakamori to Shiogama again. The route in the opposite direction is equally enjoyable. For a three days' trip it is recommended that the tourist go the first day from Shiogama to Teizan canal, Matsu-ga-

hama, Shobuta, Takayama, Hanabuchi, Kimigaoka, Sawajiri, Tamonyama and return to Shiogama. The second day may be occupied in going from Shiogama to Umahanashijima, Katsurajima, Nonoshima, Samukazezawa, Otakamori, Tonamaruyama, passing the night on the coasts of Matsushima. On the third day the traveler goes from Matsushima to Tomiyama, Shintomiyama, Ogi-ga-yama, Sakiyama, Shishizaki, returning to Shiogama.

2. Another way to take in the beauties of Matsushima is to go the first day from Matsushima to Umahanashijima, Nonojima, Katsurajima, Samukazezawa, Otakamori, Tonamaruyama, passing the night at Shiogama. Then on the third day one can go from Shiogama to the Teizan canal, Matsushima, Shobuda, Takayama, Hanabuchi, Kimigaoka, Togu, Sawajiri, Tamonyama and return to Shiogama.

For anyone who wishes to do the region thoroughly it is best to go the first day from Shiogama to the Teizan canal, Matsugahama, Shobuta, Takayama, Hanabuchi, Kimigaoka, Togu, Sawajiri, Tamonyama and pass the night at Yogsaki. Then on the second day proceed to Umahanashijima, Katsurajima, Nonojima, Samukazezawa, Otakamori, staying the night at Miyatomura. The third day takes one to Tonamaruyama, Tomiyama, Shintomiyama, stopping over night at Matsushima. On the fourth day, setting out from Matsushima, one goes to Ogi-ga-ya, Sugi-iri-mura, Sugiirionote, Sakiyama, Shishizaki and return to Shiogama. One may also make the trip in the opposite direction.

The various ports and towns mentioned in the above itineraries have each a special interest of their own. Shiogama was formerly called Kozumura. It is

beautifully environed by mountains on three sides, the fourth opening on the sea. Shiogama is noted for its marine products, and it has many fine shops. There is a triple shrine at the top of a hill, dedicated to Take-mikatsuchi-no-mikoto, Futsunushi-no-mikoto and Shiotsuchi-no-mikami, respectively. It is said that the foundation of the shrines dates from the beginning of the seventeenth century under Date Masamune, and they were repaired in 1662 by Date Tsunamune. The compound of the shrine is spacious and the building somewhat imposing. From this eminence a fine prospect may be had of the pine islands scattered over the bay. In the same compound are ruins of the Horenji Matana-no-oka. Cranes also are there and the clucking of the young ones may be heard in season. In the middle of the town one sees four iron cauldrons which, it is said, were used by Shiotsuchi-no-okina in teaching the people how to make salt. In the neighbourhood is a stone monument to Taga at the ruins of the castle of the same name, the latter erected in 757; and also a monument to Moko at Iwakirimura, which is said to have been set up by a Chinese Buddhist priest in the thirteenth or fourteenth century. Noda-no-tamagawa, another place of historic interest, is not far from there.

Ogigaya, one of the four grandest of the Matsushima landscapes, is a ravine like a fan, as its name indicates, between the coast hills, facing Matsushima bay. From the top of the ravine one gets a magnificent view of the whole of Shiogama and Matsushima. In the village lies the ruins of a teahouse once owned by Date Tsunamune. The island lying in the foreground is called Kanamejima, or "rivet island." The portion known

as Kigan Matsushima, "coasts of Matsushima," is the most interesting section of this fairyland, and should be visited by all tourists. There are many hotels in the vicinity, such as the Park Hotel under the control of Miyagi prefecture, with many other smaller establishments. The Zuiganji temple near by was founded in 828 and is worth a visit. Date Masamune repaired the edifice at the end of the sixteenth century, making a special entrance for the Emperor, should an imperial visit ever take place. In the temple is a statue of Masamune. Meiji Tenno visited the temple in 1876, and the present Emperor when he was Crown Prince paid a visit in 1908.

Godaïdo is a small island connected with the coast by a bridge. The temple there was built by Sakanoe-no-Tamuramaro in 806, and since restored by Date Masamune. Another pretty spot is Taikwanzan before the gate of Zuiganji temple. From the top of the hill there is a matchless view of the islands. The hotels are known as the Hakuo-ro and the Geikaku-kan. The spot was visited by the present Emperor when he was Prince Imperial.

Kwanrantei is a wall on the cliff at Mangetsuzaki. It was formerly part of the palace of the Taiko Hideyoshi at Momoyama. Date Masamune obtained it and had it removed to Shinagawa, and his son Tadamune brought it to Matsushima. Meiji Tenno went to see it in 1876.

Oshima is another interesting place, consisting of a tiny island on the southwest side of Matsushima bay. The great rocks are clothed in old pines. There are some old caves and old stone monuments of antiquarian interest. There is bridge from it to the mainland.

Shintomiyama is the top of the mountain pass which leads from Takaki to Matsushima. From there one can gaze at the magnificent view overlooking Tomiyama on the left, while on the right the eye soars over Fukura and Tokura, with the endless isles of green in the offing.

Matsugahama forms a cluster of seven coast villages. It was a favorite resort of the famous Date family in feudal times. Fishermen's huts abound here and there, and there is ample scope for pleasant walks and charming views.

Shobuta is about two and a half miles from Shiogama, facing the Pacific. From there one gazes over the blue distance to Somazaki on the right and Kinkwazan on the left. The beautiful white beaches and the green pine cliffs are very attractive. This is an excellent place for sea bathing.

Kimigaoka is a hill at Yoshidahama, Shichi-ga-hamamura, noted for its picturesque scenery, including the district. Date Masamune reserved this place as a special park for Imperial use, naming it accordingly, "Lord's Hill."

Tamonyama, another of the four finest views in Matsushima, is a hill at the end of cape Yoga. The base is reached by boat, and the ascent is made through the fishing village to a height overlooking the islands of Matsushima. The summit is a mass of beautiful pines.

Umahanashijima is a big island in the bay, where tradition has it that the gods enshrined in the temple aforementioned subjugated the eastern provinces in ancient times, liberating horses on the island to indicate the freedom of the empire.

Katsurajima is the fourth large island in the bay, being about four miles from Shiogama. There is a fine sea bathing

place, much frequented by summer visitors.

Samuzawa is an island belonging to Uratomura; and at a point on the north-west peak, called Hiyoriyama, one has a fine glimpse of the islands dotted over the bay. Sea bathing is much enjoyed on the southeast coast of the island.

Tonamaruyama is a great salt producing place. The peninsula projects well into the sea and the scenery is entrancing. It ranks next to the four famous beauty spots of Matsushima.

Otakamori is one of the four famous places of the vicinity, noted for exquisite views of the islands. The place rises to a lofty peak from the summit of which you can gaze over the provinces of Uzen, Ugo and Iwaki as well as over the matchless bay of Matsushima, and Ishinomaki and Kinkwazan.

Tomiyama, another of the four famous beauty spots, is a hill at Tedaru some five miles distant from the coast. Visitors generally go by boat to Shirahama and from there make the ascent. On the peak is a temple called Taigyōji, and the expansive view from there is incomparable. Meiji Tenno ascended this height on horseback in 1876.

In recent years human hands have combined with nature to make Matsushima one of the most attractive places of resort for travelers and summer visitors generally. It has been the idea of Miyagi prefecture to develop Matsushima into a fine park. The work was begun in 1911. The policy of the promoters has been to preserve all beautiful natural scenes in

tact, adding artificial embellishments where deemed advisable. The management have also aimed at showing the outside world the beauty of the region, especially the historical sites between Sendai and Ishinomaki. To restore and keep in good condition all the landscape beauty of the neighbourhood has been the plan of the promoters, especially the islands between Matsushima and Kinkwazan. In accordance with this plan new routes are to be opened by motor boat for the convenience of tourists and all wishing to make excursions in the neighbourhood. All hill paths, roads and passes are to be put into a thorough state of repair also. Pleasure places are to be improved and increased where visitors can indulge in fishing by line or net; and botanical gardens are to be established, as well as skating facilities for the cold season. The new Park Hotel forms an agreeable place for visitors to stay for longer or shorter periods.

The island mountain, known as Kinkwazan, is a picturesque place to visit. It is about fifteen miles long and has beautiful hill scenery. There are five hills with some 68 peaks and 48 ravines. The view from the summit is the grandest possible. One looks eastward over the broad Pacific limitless and lone, and to the west the eye dwells on the majesty of the mountains of the mainland. The island has strangely figured rocks innumerable, and caves washed out by the ceaseless dashing of the waves. The trip to Kinkwazan is made from Shiogama by boat, or from Ishinomaki and Ayukawa.



JAPANESE EDUCATION

By the Hon. EIKICHI KAMADA, M. H. P.

(PRESIDENT, THE KEIOGIJUKU UNIVERSITY)

SO far as form goes Japan's system of education at present is one of the most perfect in existence. But it is purely an artificial form; and so vital a factor in human development as education cannot afford to be artificial. Education deals with living beings and must be itself a living process. The people who prefer such a system of education may be likened to those who, while they live in imposing residences and cut a great swell, yet have the same food served to them three times a day the year round. Delicious it may be at first and perhaps for a time, but it soon palls on the palate, and disgust at last forces rebellion at the monotony. The crisis is hastened if the food prove rather fat and a natural incentive to indigestion. Bad as any such system of feeding may be, it is a still worse policy for education. Just as food should be selected with reference to those that are to eat it, so should education be adapted to the needs of those in need of it. Everything cannot agree with everybody everywhere. If human beings have their tastes and preferences in regard to food, so also have they their special requirements in respect to education. We all enjoy a dinner party when it comes, simply because it is something that does not occur every day; but if it occurred not only every day but three times a day, we should soon tire of it and loathe it. In our educational system we are exercising scant intelligence. Our youth, intellectually hungry, are being fed meat, fish, vegetables and everything in the realm

of edibles altogether, whether they agree with them or not, and independently of whether they want it. Tastes and preferences are not permitted, or are treated as non-existent. Our *menu* never changes; and everyone must take the *menu* or starve.

It is not so much the national system of education, as the application of the system, that is at fault. A national system of education is inevitable and necessary in all lands; but it can be rendered flexible enough to adapt itself to the needs of living men in regard to their natural differences mentally, physically and otherwise. Variety and adaptability are much more possible and desirable than the manipulators of our educational system appear to be aware of. The educational system of the country was made for man and not man for the system. Education should be adaptive; it should correspond to the needs of the town or district or city. At present our system is like a machine into which we feed our rising generation and have them all come out as inane and alike as grains of hulled rice. The machine is a splendid one; it does just what it was designed to do; it makes automats rather than men. Everyone must learn everything or nothing. Common sense is at a discount. The same principle prevails all through the system from the primary and secondary schools up to the high school and the university. The whole system must be swallowed whether it can be digested or not.

As a matter of fact very few of these that pass through our schools, digest much of what they are supposed to learn. The system has forced them in self-defence simply to devote their whole time to preparing to pass certain examinations rather than to gaining an education. Their training does not fit them for anything except to pass the required examinations. As to drawing out the natural potentialities of the child and developing his natural faculties along the lines nature, in his case, intended there is no attempt made at all. The child is treated as so much raw material to be manufactured, rather than as a living entity to be educated. The system is inevitably slavish. The greater part of the pupil's time is spent in committing to memory what the text-book or the teacher prescribes. Their brains are made mere depositories of facts; they are not taught to apply these facts or to digest their significance. No opportunity is given for originality or invention. Consequently there is no real mental growth, nor even any stimulus in that direction. So long as this cut-and-dried system continues there can be little hope for much scientific and political progress in Japan.

Sometimes one wonders whether indeed any such progress is either expected or would be welcomed should it appear. Perhaps the system is designed specially to turn out automatons without will and independence. If bureaucracy had tried to devise something to perpetuate it, nothing more calculated to do so could have been found than the present educational system of the country. If the nation wants mere tools yielding blind obedience, rather than intelligent citizens acting according to intelligence and

reason, it is going just the right way for obtaining them. Such a policy may build up a despotism, moribund and incapable of facing the modern world, but it will not produce a great nation. Men cannot be great without freedom to develop the best that is in them and act according to reason.

Education is the most fundamental of national institutions. If that is wrong the nation will be wrong. Our schools and colleges are to-day making the men and women that will form the Japan of tomorrow. How tremendous is the responsibility! What if the men and women from our schools are inadequately or mistakenly developed! How perilous for the future of the nation! All our present troubles in social, political and commercial life are the fruits of our defective methods and ideals in education. The department of education is the most neglected of all the departments of State. We are thus indifferent to the very sources of our intellectual and moral life. Only those who think can wisely act. Our education does not teach us to think, and consequently we do not act, or else act foolishly. For the proper growth of a nation its people should be educated and developed according to their natural and several capacities; for it is only the combined activity and wisdom of all the people that can develop the state. We must face the question honestly, and recognize the difference between living and dead things. A teacup is a dead thing: it is composed of inorganic matter and therefore it breaks when it falls. My hand is a living thing; it is composed of organic living cells, and therefore it does not break no matter how I strike or strain it. The State too is an organic body; but if those who compose it, or

are to compose it, are treated as inorganic atoms, what will happen? I tremble to contemplate the consequences. We must, as a nation, rise to our duties and responsibilities in this vital matter of education. We must realize that the children of the nation are the atoms that go to make up the living body of the nation, and educate them in a rational and vital manner, and not in a formal and artificial manner. In other words Japan must aim to make men and women who can think and know what to be and do ; men and women who have the capacity to coöperate intelligently for great things. When our system of education is reformed to the extent of this aim, then Japan will come unto her own, and we shall behold everywhere, in politics, commerce, industry and national character, the same development that

education has wrought in the individual units of the population. A finger is a weak thing, but many fingers and many hands are mighty. The development of the individual faculty and its coöperation with the faculties of others should be our aim. Until our national system of education adopts this aim our progress will be slow and our position in the world unsatisfactory. It is not too much to say that the entire hope of Japan for the future must depend on education. That our authorities do not appear yet to have realized this truth suggests rather a dismal outlook. But we are trusting that they will wake up to their responsibilities and inform themselves of the meaning of true education. Until that is done nothing else will avail.



FOREWARNED: FOREARMED

Oto ni kiku

Takashi no hama no

Adanami wa

Kakeshi ya sode no

Nure mo koso sure!



Well I know the fame

Of the fickle waves that beat

On Takashi's strand!

Should I e'er go near that shore

I should only wet my sleeves!

By Lady Kii

Tran. By Dr. Clay MacCauley

Note.—Lady Kii of the House of the Princess Yushi, lived towards the end of the eleventh century in the Court of the Emperor Horikawa (1087—1109). Her poem, as above, has for its motive lack of confidence in her lover, a being, however, probably only of her own poetic fancy. The lover's unfaithfulness is as notorious as the waves of Takashi are famous. Should she go near him she would have to wet her sleeves with bitter tears, just as she would get them wet with salt spray did she venture near the waves of Takashi beach. The sleeve is an emblem of love.

BOATS OF PAPER

By REAR-ADMIRAL YOKOYAMA

OF all varieties of ships the one most liable to fatal injury is the submarine. Once it receives any serious damage there is no hope for either boat or crew. Whilst I was still in active service in the Navy I devoted much attention to the problem of devising some means of saving those caught in submarine boat accidents. Such disasters appeared then to be of increasingly frequent occurrence, especially in Europe, and I felt that no doubt our Imperial Navy would in time have its share of them. Space in a submarine is so very limited that little or no provision can be made for life-saving ; certainly there is no room for such devices as lifeboats, unless indeed one could be invented that might be packed into very small space. The ideal, it seemed to me, would be to have a boat that could be stowed away like an air-pillow : folded up, and blown up with air in time of emergency. Rubber might prove an efficient material in such a case, but the expense would be considerable. For this purpose I discovered that nothing could be more economic and servicable than Japanese paper properly treated.

The paper known as *hashikirasu*, made from the fibre of the mulberry tree, is wonderfully tough and durable, serving admirably the purpose contemplated. It is a paper used for manufacturing cord for tying up parcels and fastening up women's hair, and other purposes requiring strength of fibre. In the best quality of this paper the fibre is arranged longitudinally without any cross fibre, which renders the paper very difficult to break across the fibre. By taking two sheets of this paper and pasting them together so that the fibres cross each other at right angles a thin paper is obtained that

will endure rough usage.

The difficulty was to make the paper waterproof. For this purpose I resorted to a chemical process, which rendered the paper not only proof against water but still stronger in the fibre. By this means two sheets of the paper pasted together were so strong that two men pulling against each other with main force could not break or tear the paper. This waterproof paper can be kept for hours under water without detrimental result. Of course waterproof paper made by application of oil is quite common in Japan, and is used for umbrellas, raincoats and tarpaulin work generally ; but it is not very durable. The paper I invented is quite different, and able to withstand a great strain, as well as weather and water.

Having thus obtained the proper material for my purpose the next problem was to produce the boat. My first attempts were rather awkward but encouraging. I constructed a big pillow with a depression in the center, the whole being blown up with air. I feared, however, that such a bag-like structure in case of puncture would become a death trap. My next step in the evolution of my boat was to make several pipe-like air-bags and place them side by side like a raft. This resulted in a life-saving device quite immune to wreck ; for even if one or two of the air-pipes were punctured or burst the craft was still seaworthy. I tested the raft by many experiments in the water and found the results most satisfactory. The whole thing can be packed into the space of a cubic foot, which is just what the submarine ship wants.

No sooner had I perfected my air-raft than I saw that the material I had devised

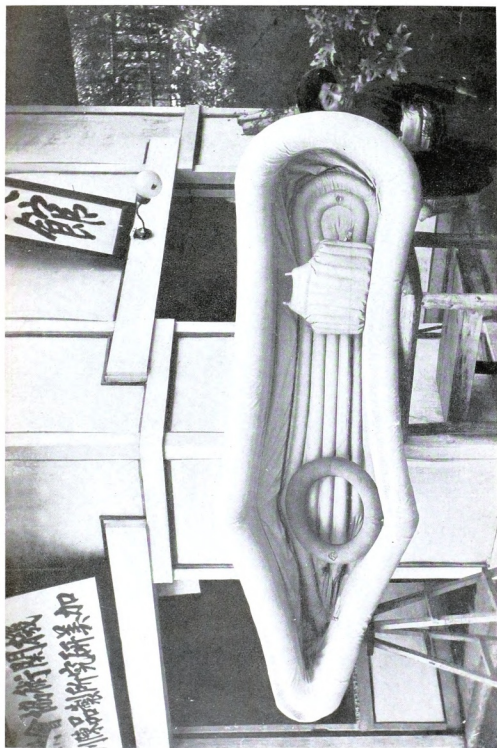
was capable of unlimited use. It would be excellent material for providing against accidents in the case of airships; and also for the covering of aeroplane wings, materials for which have now to be imported at no small expense. The cost of constructing the envelope for a big airship is enormous, reaching as much as 300,000 *yen*, by using my airproof paper for this purpose the cost need not be more than 70,000 *yen*. In regard to aeroplanes the expense would be similarly reduced. The same material could be used to clothe the airmen, and would prove warmer than the cloth now used for this purpose. The material is very light, and would be excellent for rain-coats for the general public. It would also do very well for umbrellas.

In the construction of houses the new paper would come in very well for covering the sliding panels separating the various rooms, and the surface easily lends itself to artistic decoration by painting or otherwise. That such doors would be waterproof must be regarded as a special advantage, since they could be washed and always kept looking new. As a wall-paper the new material is also excellent, and it could be used, moreover, as a carpet instead of the more costly linoleum. For roofing paper it is just the thing. Again in the manufacture of submarine cables this paper might be used for inner binding.

The new waterproof paper has attracted much attention among men of understanding in Europe. Messrs. Winkel Company of Germany are now using it for experimental purposes, and some 26,000 metres have already been shipped. Samples have also been ordered from France. What purpose the Germans intended to utilize it for we have not yet learned, but the French are intending to make of it coffins for the poor. This report from France has caused the inventor no little astonishment; for the very last thing he had thought of was that his invention would be associated with honours to the dead. It was as a life-saving apparatus that he had first thought, and then when the new material proved available for other uses he was all the more gratified; but that it should

have been selected for coffins is matter of surprise to him.

Some time ago we had a festive occasion in celebration of our new factory for the making of the waterproof paper; and pleasantly surprised our guests by feasting them from a whole dinner service made from the wonderful paper, including even the wine bottles and drinking goblets. One of the guests feeling a bit more than happy accidentally threw his empty wine bottle into the fire and was astonished to find that the material displayed a still further quality: it was fire-proof. Thus the event proved of great value to us; for now we know that since the paper is not combustible we can use it for army supplies, such as water bottles, lunch boxes, and it would in every way be better than the metallic boxes now carried by the soldiers. Its admirable lightness would greatly effect the weight men must carry in making long marches. For such articles as ice-bags, life-buoys, life-jackets, mail-bags, cocoon-bags, tents, air-cushions and so on, the new paper is an admirable material. In fact its possibilities are limitless. Already the myriads of cords used for fastening the Japanese wooden *geta* between the toes, are made of this paper, which has all the appearance of beautiful leather without the expense. As the material has also proved a good insulator electric men are beginning to make use of it. In short it promises to have all the uses that hitherto iron has been selected for. Paper has been used in western countries for domestic and other purposes for some time, especially in the form of *papiermache*, but it is made from western pulp and is not at all so durable or so practicable as Japanese paper made from the strong fibre of the mulberry tree. The increasing use of mulberry for the production of the new waterproof paper is causing many to take up mulberry growing, and nurseries are springing up in many places. The new paper will doubtless find its greatest use in western countries where such durable raw material is not easily available. We are now devoting much attention to increasing the mulberry crop for the making of our new paper, and intend to push its sale in Europe and America.



A PAPER LIFE-BOAT



UPPER: THE KAMIKAN, A BUILDING OF PAPER, TAISHO EXHIBITION
 LOWER: VARIOUS ARTICLES MADE OF THE NEW PAPER MATERIAL.

SENRYU

"ARIEL"

A SORT of epigram, highly satirical or humorous or both, cast in *haiku* or seventeen-syllable form, forms a species of Japanese poetry known as *senryu*. It is, of course, a development from the *haiku*, as the form is just the same, though the import is different. The *senryu* was a lance to point a moral or puncture a foible, and was often incisive and severe. The men of Yedo were from of old noted for wit, and it is not surprising that this form of verse had its origin among them. The Yedo character was as noted for its simplicity and unpretentiousness as for its sharpness of wit and appreciation of humour. Gossip and scandal they were wont to treat with good-humoured railery and unaffected witticism. Where other people would argue and dispute over the events of the day the *Edokko*, or natives of Yedo, had their fun out of what happened. The men of Yedo were never distinguished for vindictiveness nor known to be much given to anger and indignation. They were accustomed to take life as they found it and to make the best of it. But nothing escaped the vitrol of their irony or the stiletto of their satire. They were keen to perceive all things and people that deflected from established custom as well as the humorous aspect of all social phenomena. In fact they rather overstrained after remarks that were laconic and were too apt to treat nothing very seriously.

The reason why Yedo had thus a character all its own was that the population was made up chiefly of townspeople; they were essentially villagers with little of the *samurai* blood or customs. These

plebians numbered more than a million even in the later Tokugawa days, and were apt to despise all kinds of pretence. The *samurai* in the service of the Shogun and the government were prone to look down upon the townspeople, and this incited the latter all the more to regard the humour of the situation and to detect all foibles resulting from social distinctions. Class bias was very marked in those days, and the lesser and more rustic *samurai* from the country were liable to be dispised by those of the city. It is true that some of those rural *samurai* were raw looking and easily open to the ridicule of the more refined *Edokko*, who though educated and of cultivated tastes, yet found themselves placed in a class inferior to even the awkward *samurai* from the country. This dissatisfaction over social divergences could not very well be emphasised publicly, but it could be expressed in such satirical verse as the *senryu*. If the *Edokko* could not tell his haughty socalled superior what he thought of him, to his face, he could do so through his favourite poet in an epigarm calculated to put his dispisers on the grill.

It will thus be seen that the man of Yedo had one conspicuous fault, namely his want of capacity to regard any matter very seriously, which was somewhat compensated for by his extreme friendliness and sociability. His affability and estimable common sense made him a pleasant companion and a good neighbour. Of all that went to make the manners of a gentleman, the *Edokko* was a master, and the social distinctions insisted upon by the military class he made the aim of his most

merciless wit. This marks the *senryu* verse out strongly from the *haiku*, as the latter was taken up with references to nature and the beauty of things, while the *senryu* restricted itself to current thought and concrete things. It was indeed often more correct than modest or graceful, in its eagerness to be true to the subject of its treatment. It was a mode of verse too often more noted for force and literalness of expression than for refined conception and choice of words. The poet might argue that it was difficult to be more aesthetic or cultured than the theme, but it not infrequently deprived the product of its title to poetry.

The *senryu* epigram first began to appear somewhere about the middle of the 18th century, from 1764 onwards, and was at the height of its popularity about the year 1780. It is more or less popular even to the present day. The first writer of this kind of epigram was a poet named Senryu, from whom the mode has taken its name. The volume containing his collected poems is known as the *Yanagi-daru*, or Willow-barrels. His book appeared in the year 1765 and was quite popular.

The following is an example of a pungent epigram:

Sensei to yonde
Haifuki
Sute sasaru.

(We address him, "Sir!" but only ask him to clean the spittoon!) It may be explained that the word *sensei* in Japanese is a title of high respect, used when one wishes to give special honour to one addressed; so when it is used for those not entitled to it, they usually expect to be asked to do something special. When thus addressed, the hearer at once responds in respect to the honour thus bestowed

upon him, only to be asked to do a dirty job. Any one familiar with Japanese society will see the satire of such an epigram, where special respect is shown often only when one is wanted to do something unpleasant. But it is no less a hit at the whole world; for in what country does it not happen that men are given special respect and have unusual honours conferred upon them, only that they may do, if they have not already done, some unworthy deed, either to help another out of disgrace or to bring him filthy lucre. In this way man's pride is continually preyed upon until he is flattered into doing what he should be ashamed of; all of which is wittily suggested in the above seventeen syllables.

The next epigram is also a hit at human nature, which is the same in all lands:

Arajotai
Nani wo yatte mo
Ureshi gari!

(In a new household almost any gift is welcome!)

How much of youthful inexperience is suggested in those brief lines!

The ensuing verse also shows that the Japanese heart is the same as the occidental heart, and that in all countries one touch of nature makes the world akin:

Kuni no haha
Umarete fumi wo
Daki aruki!

(Mother in the country, having a letter announcing an increase in her son's family, goes about embracing the missive.)

In Japan the mother is so overjoyed on hearing that her son has an heir born to him, that should she be in the country and thus unable to seize the new-born child and carry it about for exhibition to

the neighbours, she seizes the letter bearing the news and, embracing it, goes about to tell her friends the good tidings. This gives an insight into the Japanese affection for children, that may prove interesting to western minds.

The next poem also indicates the mother's heart:

Nete ite mo
Uchiwa no
Ugoku oyagokoro!

(Even while sleeping the mother's heart keeps the fan moving!) The Japanese mother usually lies down beside her baby while lulling it to sleep, keeping off the gants with a fan; and though she sometimes dozes off herself, the fan still keeps moving.—the action of her motherly heart, suggests the poet.

The following epigram is reminiscent of a tale of love in old Japan, when it was the custom for a betrothed couple to have each other's names tattooed on their arms. They marry at last and bring up a family. The mother dies eventually and the old father lives with his son. The son one day finds printed on the withered arm of his aged father, his mother's name!

Haha-no-na wa
Oyaji no
Ude ni shinabite-i!

(On father's withered arm mother's name though faded, still remains!)

Who can see the point of the next *senryu* verse?

Ushikata no
Akirame te yuku
Niwaka ame!

(Ox and driver resignedly plod on, despite the rain!)

One may fancy the picture. The ox and his driver plod along the dusty

highway. A shower comes on, and the driver urges the ox onward to escape from the rain, but the beast hastens not its gait, despite the driver's anxiety. Finding his efforts in vain the driver soon resigns himself to fate, and falls in again with the dumb brute's footsteps. How much of life is this way! We labour for progress but nature will not be hastened, and we give up and follow nature. The question of the poet is: Which way lies the mistake?

In the cemetery at the famous Sengakuji temple in Tokyo the noted forty-seven *ronin* lie buried. Their graves are in rows side by side, and everyone knows that the number is forty-seven. Yet the visitors count them just the same, which suggests an aspect of human nature to which the poet calls attention:

Shirete iru
Mono wo kazoeru
Sengakuji!

(Though very well known, the number at Sengakuji is counted.) The poet inquires whether or not it is a frailty of human nature that each must thus assure himself as to the correctness of the report as to the number of *ronin*. In this struggle to prevent himself being fooled the hope of man and the world lies.

There is something pathetic in the next epigram which sees in the fact that the younger daughter of the family must sometimes marry first, a matter for human sympathy. In Japan the older daughter is always expected to find a husband first. But should she happen to be more homely than her more fortunate sister, the latter is almost sure to go first; and then the world knows the reason without comment. In such a case the lonely elder sister deserves the commiseration of mankind:

Imôto no

Saki ni katazuku

Kino-doku sa!

(Younger sister marry first! Ah! poor thing left.)

In the next poem we have a contrast drawn between the countryman and the city man:

Budo dana

Natta to

Danna

Ôsawagi!

(The master's grapery has brought forth and he's all in a bustle.)

When the man from the farm, who is surrounded by vineyards and all manner of fruit trees, comes into the city and sees the town gent wrought up to excitement over his tiny garden vine having produced a few grapes, going about and boasting of it to his neighbours, the farmer is amazed

as well as amused. Thus, what is a matter of course in the country is wondered at in the city, and *vice versa*. Neither has any cause to laugh at the other; or one has just as much reason as the other to enjoy a bit of sarcasm at the other's expense.

It will be seen from the above examples of *senryu* that the blade is often so fine as to be hardly felt but none the less cutting, with seldom a mistake in the operation. Nor is the surgery anything but humane and beneficent. All the strength and weakness of humanity are at once reflected in these tiny epigrams, which like diamonds show a light all their own, though reflected. They reveal an interesting insight into the Japanese mind, to which no one who would understand the Japanese people, can afford to be indifferent.



A JAPANESE INVENTION

By SANYA KANJIN

AMONG the various new and important industries now receiving attention throughout the world none command more interest than electro-chemical enterprise. The reason is obvious; for electricity is the only force that can generate a heat above 3,000 degrees and impart it to any given material, with a minimum of cost. As electro-chemical industries are of but very recent appearance research in relation thereto is as yet quite in its infancy; nevertheless the scientists of the world are keeping up untiring investigation and the results are expected to be even more wonderful and useful than have been so far attained. At any rate many industries formerly undreamed of are now already possible. In fact it is difficult to say what electro-chemical processes may not lead to in the near future.

Of course the progress of electro-chemical enterprise in Japan is yet naturally in an elementary stage. In spite of the easy access to water-power for electric uses no adequate advantage has at all been taken. The one electro-chemical industry of which we may to some extent be proud is the manufacture of calcium cyanamide from the nitrogen of the air. The industry has not yet made very great headway, but it is a paying business nevertheless. What makes Japan still more proud is the fact that not only is the process one of inestimable advantage to the nation, but the new process, which represents the latest scientific achievement in this direction, is purely a Japanese invention.

As is well known, nitrogenous matter

is one of the most important elements in both animal and plant bodies, the one element without which life cannot be sustained even a day. In nature the supply comes in a round-about manner. Animals derive nitrogen from plants as protein, and plants absorb nitrogen from fertilizer, especially animal manure. Thus nature keeps up a marvellous system of circulation balancing the process of life. The demand for nitrogenous matter for plant life is now so increasingly great that the supply cannot be had from animal manure alone. In Japan the demand has trebled in the last ten years. Chili saltpetre, Sulphate of ammonia, oil cake, bean-cake, blood-meal and other sources of nitrogen have all been used in abundance, and yet the demand is not fully met. Hence there has been a marked rise in the cost of fertilizer in Japan.

This led Japanese scientists to consider the possibility of meeting the demand from the inexhaustible supply of nitrogen in the boundless air, in every hundred cubic feet of which there is at least 78 cubic feet of nitrogen. Once one could be in a position to utilize freely this immeasurable gift of nature the question of fertilizer would be definitely settled. Unfortunately nitrogen is one of the most inert of elements: its chemical affinity is so extremely inactive that it does not readily combine with any other element or elements. This great difficulty had to be overcome. Many investigations were carried on by scientists, especially in Germany, and much progress was made. Finally these patient researches began to show hopeful possibilities, electricity

proving the magic medium by which the great result could be achieved.

There are now in use a great many methods for fixing nitrogen, some of which are patented; but the number which have been successfully applied to manufacturing industries and bid fair to survive, are very few. Of these, two predominate over all others: the nitric acid method in which the nitrogen of the air is oxidized by means of electric sparks, making nitric acid; and the calcium cyanamide process. The nitric acid method is almost prohibitive on account of the expense in supplying electricity, as it requires about ten horse-power a year to fix one ton of nitrogen. Such a process is impracticable, except perhaps in a country like Norway where electric power is abnormally cheap. In the calcium cyanamide process carbide of lime is pulverized and made to absorb nitrogen, thus forming a calcium nitrate that is not only efficient as a nitrogenous fertilizer, but from it ammonia can be generated by the action of steam, and also sulphate of ammonia, or nitric acid, by the Ostwald method. By this method the electric power necessary to fix a ton is reduced to about 3 horse-power a year. This is the method now most widely adopted in western countries.

In Japan the use of atmospheric nitrogen is now most widely utilized. In a land like ours, where most of the food to feed our millions, is of a vegetable nature, the question of fertilizer is paramount. In recent years, as has already been suggested, the cost of properly manuring the fields had become extremely oppressive. This naturally led to an immense importation of artificial fertilizer, the amount increasing from year to year. The value of last year's import of

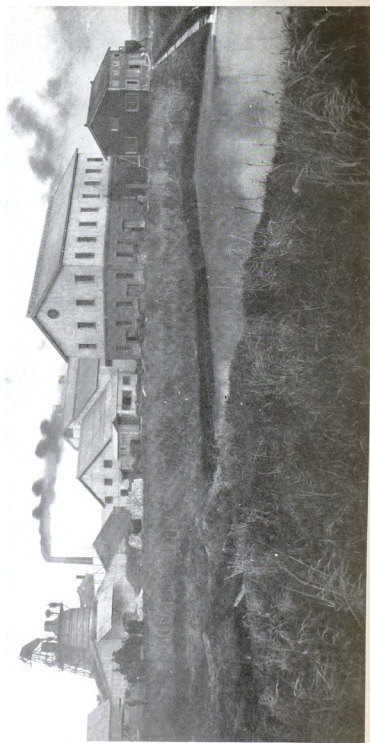
fertilizer was over ¥60,000,000; and yet our expert agriculturists assure us that the amount annually supplied to the land would not be sufficient even if trebled. Consequently it is easy to see how pressing has become the question of how to meet the demand for replenishing our fields.

The chief difficulty in Japan has been to bring the cost of obtaining electric power within the practical possibilities of utilizing the nitrogen from the atmosphere as a fertilizer. The water-power resources of Japan are extensive, but the expense of constructing hydro-electric plants and the taxes one has to pay on such enterprises, all go to discourage the capitalist. In time however a company was organized under the name of the Japan Nitrogenous Fertilizer Company, with headquarters at Osaka and works at Minamata, Kumamoto; and this company is now turning out fertilizer by the calcium cyanamide process. The company commenced manufacturing in September, 1908, under the supervision of two expert engineers, Mr. Jyun Noguchi and Mr. Tsuncichi Fujiyama. Mr. Fujiyama has been associated with the making of carbide ever since his graduation from the Imperial University, and is a recognized electro-chemical authority of high standing. On learning of the encouraging progress of investigation as to the making of carbide to absorb nitrogen in Germany he at once proceeded thither and entered upon an exhaustive study of the problem, with similar researches in Italy. Before returning to Japan he acquired the patent rights for this country; and on his reaching home, he organized the company already named.

The manufacturing process followed at that time was to make carbide by passing



MR. T. FUJIYAMA, INVENTOR OF NEW PROCESS OF EXTRACTING NITROGEN FROM
THE ATMOSPHERE WITHOUT ELECTRICITY



HOKKAI CARBIDE WORKS

an electric current through a mixture of lime and charcoal. The carbide was then pulverized to powder like cement, placed in a receptacle and heated by electricity to a very high degree, nitrogen being blown through the heated mass, absorbed by the carbide and the whole changed into calcium cyanamide. The defect of this process was that it was intermittent. The manufactured calcium nitrate had to be left in the vessel to cool for about 24 hours before it could be removed and the process recommenced, and the disadvantage of thus having to wait was very great. This inconvenience and loss has been successfully obviated by an invention of Mr. Fujiyama. The inventor of the manufacturing process in Germany, Mr. Frank, had noticed the inconvenience of the delay and had tried various expedients to overcome it, but in vain. Mr. Fujiyama at once commenced experiments on his own account; and after the lapse of a year and a half he hit upon a method by which the manufacture of calcium nitrate from the atmosphere could be made a continuous process. The result was of course most beneficial to the company. The organization started with a capital of ¥1,000,000 and it soon increased to ¥4,000,000 with a paid up capital of ¥3,000,000 paying a dividend of ten per cent.

In time Mr. Fujiyama severed connection with the company, and with the support of the famous Mitsui family, established a new manufacturing plant at Tomakomai, Hokkaido, known as the Hokkai Carbide Works. The site was selected on account of the fine possibilities for cheap hydro-electric power, in connection with the plant of the Oji Paper Manufacturing Company. Since the establishment of the new works Mr.

Fujiyama has been engaged in the study of improvements in the process of making both calcium carbide and calcium nitrate, and has already taken out patents in relation to these processes. The methods thus patented are quite an advance on those hitherto used in such manufactures.

The Fujiyama method not only permits a continuous process, but also enables the manufacture to take place without the use of electricity at all, an incalculable advantage. The new process simply utilizes the chemical heat of the elements themselves. The process can go on intermittently or continuously, just as desired. Being able to dispense with electrical power reduces the cost immensely. By the Fujiyama process an amount of calcium can be produced for 5 *yen* that would cost 20 *yen* by the European process. This fact alone is sufficient to establish the permanent superiority of the Japanese invention. And the quality of the product is excellent. There is an average of 19 per cent of nitrogen in the calcium cyanamide, which compares very favorably with the western product. Another favorable factor in the new process is that the nitrogen is set free by burning sulphur and making the acid that is necessary, sulphur being very cheap in that district. And the sulphurous acid thus made is further supplied to the Oji paper mill, thus killing two birds with the one stone, so to speak. Consequently the paper mill obtains its bleaching material almost free of cost.

Mr. Fujiyama's improvements in the manufacture of carbide are also quite important. According to the ordinary process in the manufacture of this chemical about 13 pounds of carbide are produced by one kilowatt a day, but the

Fujiyama method produces 15 pounds. And the proportion of manufactured product to raw material is very satisfactory. Ordinarily it takes 180 pounds of raw material to produce 100 pounds of carbide. The Fujiyama method can produce the same quantity from 160 pounds of raw material. It will be seen therefore that on the whole the new process greatly reduces the cost of producing both calcium carbide and calcium cyanamide and the consequence is a revolution in this line of chemical industry throughout the world.

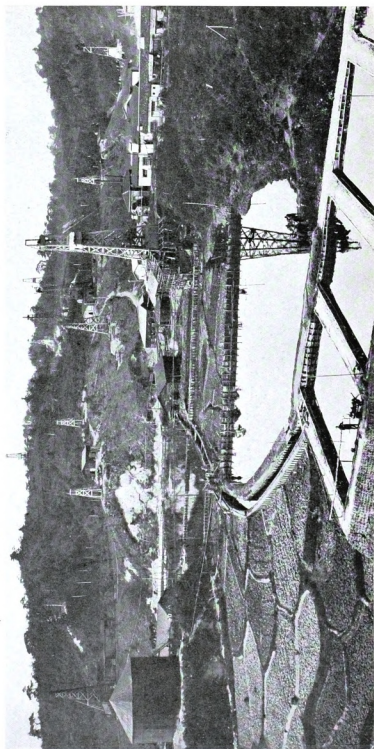
No doubt there will be a keen competition between the two calcium nitrate companies in Japan, and the competition will profit the consumer. The price of carbide has already gone down from ¥4 to ¥3.30 per hundred pounds; while the price of calcium cyanamide has been reduced from ¥150 a ton to ¥135 a ton. The capacity of the works at Tomakomai in Hokkaido is about 12,000,000 pounds of carbide and 6,660 tons of calcium

cyanamide a year. Owing to successful operation the works are to be extended, and by next spring the output will be some three times over what it is at present.

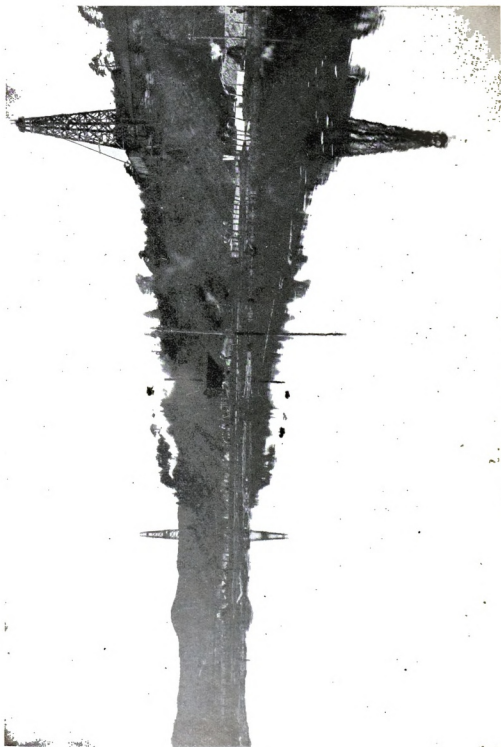
The Japan Nitrogenous Fertilizer Company is also extending its operations in preparation for the anticipated competition. It has disposed of its old electric plant to the Imperial Railway department and is now constructing a new powerhouse and works. The company has the honour and prestige of having been a pioneer in the production of nitrogenous fertilizer in Japan, and no doubt it will go on prospering if it can meet the cheaper cost of output enjoyed by the Hokkaido works. As the supply is not yet equal to the demand the competition with imports has to be considered. But the benefit of the two companies to the agriculture of the nation is of vast importance, while the inventions of Mr. Fujiyama have gone far to remove the old misconception as to the Japanese having no genius for invention.



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KUROKAWA OIL WELLS WITH LAKE OF OIL



A VAST LAKE OF OIL FROM NUMBER 5 WELL

JAPAN STRIKES OIL

A SENSATION was created in Japanese petroleum circles some time ago by the report that the Japan Petroleum Company had struck an exhaustless deposit of oil in one of its Akita oil fields. The strike was made at the village of Kurokawa in the province of Akita, where the company had been drilling an eight inch boring. The Company has some eighteen other wells in the district, but the outflow had not been more than about 50,000 gallons a day. However, one day as they were drilling with an eight-inch rotary machine in number 5 boring there was a sudden drop and then a tremendous gush of oil to the surface, the outflow averaging about 400,000 gallons a day. At the same time six other wells, which had hitherto been more or less quiescent, requiring suction pumps to work them, showed a marvellous revival and began to overflow at a great rate. The big gush in number 5 boring was struck at a depth of 1,680 feet. The upper section of the boring had an eight-inch pipe, but in the nether depths, through the hardest rock, the pipe is only five inches in diameter. The gush did not confine itself to the pipe, but burst up around it making a spurting column about fifteen feet in height.

The Company was put to its wit's end to know how to deal with the enormous outflow of oil. By capping the pipe the gush was reduced to about 150 thousand gallons a day, with a pressure of some 65 pounds to the square inch, but even this quantity could not be handled, and the flow was still further reduced to fifteen thousand gallons a day with an increase of pressure to the square inch of over seventy pounds. From the other wells there has been an average outflow of about 35,000 gallons a day. The overflow from the new strike ran everywhere, filling up the valleys and forming huge lakes of oil. Dams were quickly con-

structed to prevent the oil running away, the paddy fields being turned into oil lakes. No one was allowed to approach the vicinity, so as to avoid accidents by fire. The company got busy building a large dam to impound the overflow, so as to render it unnecessary to have it pour into the fields.

The most recent reports say that the protracted restriction on the outflow at the big Kurokawa well has had an unfavorable effect on the gush, reducing the daily yield now to about 250,000 gallons, whereas at first it was over 450,000 gallons. A monster tank having been completed to receive the crude oil the cap was temporarily removed from the pipe. The first gush amounted to about 15,000 gallons an hour, and after two hours it increased to over 20,000 gallons, the pressure remaining at about 68 pounds. At a later period on the same day the outflow amounted to nearly 25,000 gallons in two hours. This represents a decrease by almost one half since the first big gush of oil.

It is of course uncertain how long the pressure will continue. An American expert employed by the Japan Petroleum Company is reported as expressing the opinion that the flow may be expected to continue for two or three years. This would mean an addition of at least 50 per cent to Japan's annual output of oil, which would have a serious effect on the market. Moreover there is unusual activity among all the other Japanese companies and a great many new borings will be made in the next year, with prospects of further glutting the market. Already the Akita gush threatens to demoralize the oil market in Japan. Of course much depends on the quality of the oil from the great well at Kurokawa. At present the quality is reported as very heavy and fit only for fuel, as it contains not more than 15 per cent of illuminating oil. Even so, the present outflow of about 400,000 gallons

a day represents so large an augmentation of the illuminating oil supply that it is bound to excite considerable competition in the market.

If the present average from the big well of over 30,000 gallons a day is maintained, and there is no reason to suppose otherwise, judging from the general practice of such wells, it will mean an addition of at least 190,000 cases of oil annually to the nation's supply: that is on the supposition that the Kurokawa oil will yield at least ten per cent illuminating oil. Japan's yearly consumption of lamp oil is now about 90,000,000 gallons, of which more than two-thirds have in the past been imported. Of the remaining one third the Echigo oil wells have supplied more than 95 per cent. At present there are 1,406 machine-made wells in Echigo and 236 hand-made wells, producing about 4,640 gallons a month. It is generally felt that the most active stage in the Echigo fields has passed, and that hope lies chiefly in the fields of Hokkaido, Formosa and Akita. There is a general opinion among experts that ten per cent of illuminating oil from the Akita well is too low an estimate, as the present crude oil is said to equal at least 35 per cent of thin oil. Taking all the oil wells of the empire the output of crude oil annually will now amount to about 8,320,000 gallons, while the annual consumption of such oil does not amount to more than 1,280,000 gallons. This means that in future crude oil will take the place of coal as fuel to a large extent and the effect on the coal market will also be considerable.

Petroleum veins in Japan are generally found to prevail in Tertiary terrains in the direction of the Japan Sea. The presence of petroleum was known even in ancient times but it was not until the year 1900 that the industry began to show any decided activity, when drilling began in various fields. Besides the eight fields of Echigo, wells were discovered in Hokkaido, Formosa and Akita, as already mentioned. A duty of some 60 per cent *ad valorem* on imported petroleum has given the home industry a decided impetus; and although big foreign companies, like the Standard Oil Company of New York and the International Oil

Company as well as the Vacuum Oil Company, have been entering a strong competition, the Japanese companies are well holding their own.

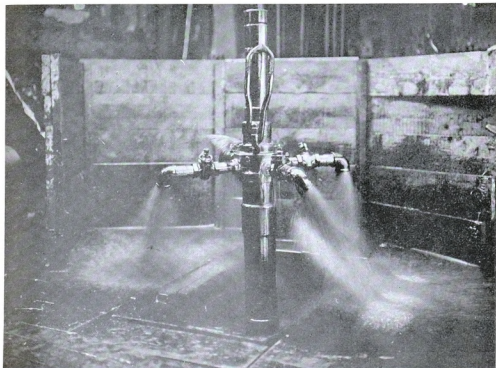
Of course the development of electric lighting enterprise in Japan is having a considerable effect on the consumption of lamp oil. Electric lighting is now used in nearly all towns of any size, and the cost is so trivial as to be within the reach of almost the poorest. Outside of the larger cities, however, the cost is still beyond the very poor, and for them the kerosene lamp is the only means of illumination. Naturally in the rural districts too, with their millions of population, the oil lamp has largely taken the place of the candle and the native *andon*, or wick floating in vegetable oil. Lamp factories abound and the lamps are very cheap. The tendency, however, is to install electricity wherever possible, owing to its greater safety against fire. At first electricity caused almost as many fires as lamp accidents, owing to imperfect insulation, but the management of the subtle fluid is now better understood, and fires from bad insulation are comparatively rare. The rural districts, however, must remain the chief centers of oil consumption. A case of illuminating oil now sells for about ¥3.50; that is about \$1.75 or 7 shillings. In a case there are ten gallons, so the cost to the consumer can easily be reckoned. The poor, making their purchases, as they do, in gills and pints, have to pay a little higher than the rate per case. In some towns the oil companies have a tank waggon go the rounds, selling on draft to all who wish to buy. In many cases the poor housewife runs out and hails the oil waggon just to have her little lamp filled, which no doubt is the least economical way of buying for the householder. But in most countries, we suppose, the poor pay proportionately more than the rich for the necessities of life. If the big gush at Akita has the effect of lowering the price of oil, the poor of Japan will be the first to rejoice; but the oil companies will probably interfere by holding conference to arrange a scale of prices, so that the poor may not profit so much after all from the fact that Japan has struck oil.



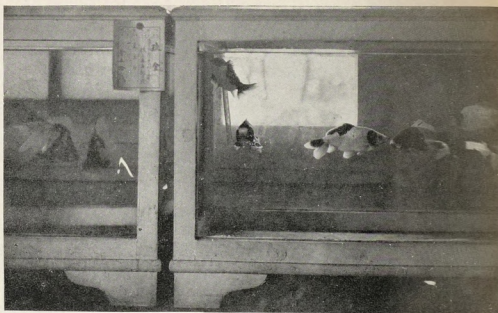
A RIVER OF OIL



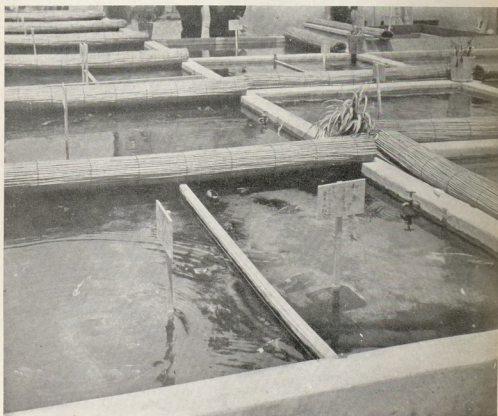
SECTION OF OIL LAKE



THE FAMOUS NUMBER 5 BORING



GOLDFISH IN ACQUARIUM



GOLDFISH PONDS AT THE TAISHO EXHIBITION

GOLDFISH

THE Japanese are a people intensely fond of pets, among which goldfish must be given a prominent place. Every Japanese who can command a plot of garden large enough for even the tiniest of ponds, will have his goldfish therein, always on view as the notion takes him; and if he be so poor as to have no garden, he will have his fish pets in wide-bellied bottles in the living room with him. To supply the demand there are vendors who constantly go about the streets with a bamboo pole over the shoulders, and wide, low tubs of goldfish suspended from the ends. They call out their goods and the frequency with which they stop at open doors bears evidence to the trade they do. As the vendor puts down his precious burden, the children of the neighbourhood flock around to see the young fish wiggling in the tubs, just as though they had not seen the same beautiful sight a thousand times before.

The *kingyo*, or golden carp, is not a native of Japan. It is said to have been an emigrant from China some centuries ago. At present there are three or four species of them, each of which has a distinct appreciation and value. That of highest esteem is called the *ranchu*, which is admired for its elaborate tail, the appendage consisting of three fan-like fins which open out and close like an umbrella. Looking down at it when it is *in situ* the shape reminds one of nothing more than one of the old Japanese gold coins known as the *koban*. Its lion-like countenance, mane and all, is regarded as particularly striking in native eyes. The thoroughbred *ranchu*, lacking none of the features thus admired, commands a high figure

among goldfish fanciers. Each individual specimen is viewed and examined with utmost scrutiny, just as if buying a valuable horse, and the price is paid according to the number of favourable points. The next most valued species, the *ryukin*, also has a trefoil tail, but the body of the fish is much more long and slender, giving the impression of quite a distinct species. The *wakin*, another important type of goldfish, has an undivided tail, and save for its colour, is not very different in appearance from the ordinary carp. The longevity of these specimens does not correspond to their value, for the most highly prized is the most delicate and least likely to live long. The temperature and quality of the water in which it is kept have to be under constant supervision; for any sudden change would be fatal. There is another species regarded as Chinese *kingyo*, which is distinguished by its protruding eyes, and is valued at the same price as the *ranchu*.

Some of the goldfish fanciers of old Japan exceeded in reputation those of to-day. In the early part of the 18th century there lived a *kingyo* breeder named Shinchuya, at the Shinobazu pond near Ueno, who had a wonderful variety of golden carp, and commanded the interest of wealthy fish fanciers from all parts of the empire. Not infrequently he used to sell a *ranchu* no more than a foot long for over 200 *yen*; but when a *daimyo* saw a goldfish he admired he would have it at any price. In those old days it was customary for the goldfish breeders to hold an exhibition of their brood every September, which attracted people from even distant places. Judges

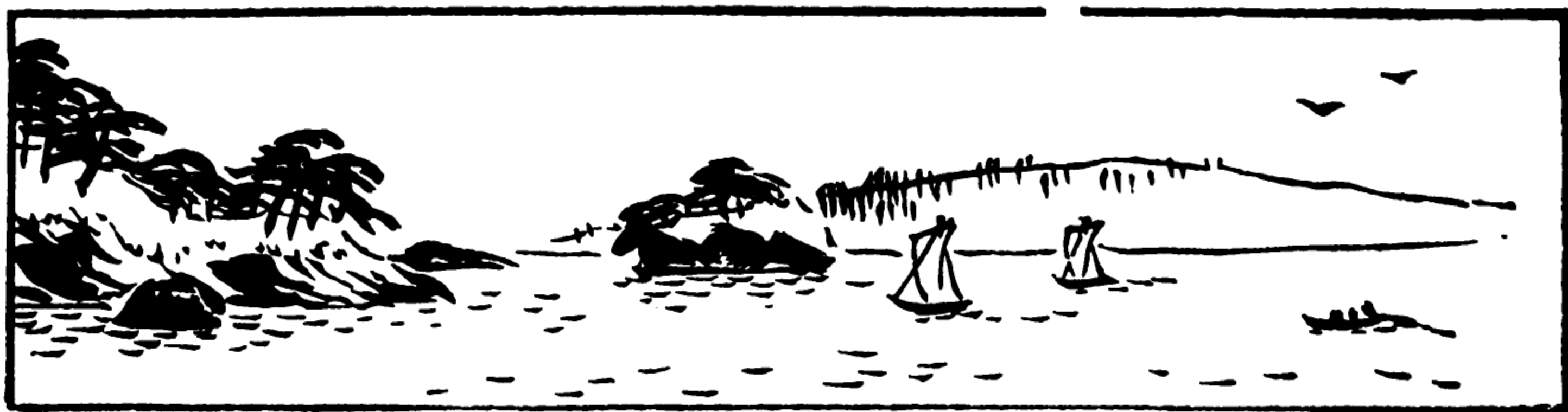
were appointed and the fish were classed like wrestlers and given similar names, such as "Yokozuna" for the champion, "Ozeki" for the next best one, "Seki-waki" for the next, and so on. These exhibitions still continue to some extent and enthusiasm among certain people is well maintained.

About ten years ago the champion goldfish was one which was asserted to have a wonderfully perfect development of the characteristic bump on the lion-like head, while, best of all, on either side of the head were two round red spots, resembling the Japanese flag. The breeders are fond of giving very fancy names to their favourite fish, such as *kochonomai*, dancing butterfly, and *yaesakura*, double cherryblossom. Sometimes the fish take their names from appearance and sometimes from habits. Not infrequently a fish is named *shishi*, lion. With most people the more lion-like a goldfish looks, the more highly is it admired.

The goldfish must always be bred in a wooden cistern, any other material being injurious to the tender noses of the young fish. Old cisterns are better than new ones, as from new wood comes an odour and an astringent affect that is not good for the fish. The cistern is usually about

3 by 7 feet in size and not more than 6 or 7 inches deep. When breeding there should not be more than four or five fish in one cistern, though at other times very many more may be put in. The cistern should be put in a warm place, with plenty of ventilation. It should be covered half way over with a screen of reeds, as the fish always rest in the shade. Goldfish spawn between April and July; and fish of from 3 to 6 years produce the best young. The spawn is deposited on soft seaweed, which is then removed to another cistern, and the eggs will hatch in a week or ten days. At first the young fish look like hairs clinging to the seaweed, but after a few days they begin to swim about and look after themselves. At first the tiny, hairlike creatures are black but change in due time. The yolk of eggs is filtered through cloth and given them for food, and after they are older small earth worms are fed to them. Many Japanese breed goldfish as a hobby or pastime, and great pleasure is thereby afforded.

Of course goldfish are never eaten, being purely for ornament and loved as pets. There is a song popular among the *geisha*, which says a certain person is like the goldfish beautiful and likable, but not to the extent of eating.





WAKIN



RYUKIN



RANCHU



SUISHIGASHIRA



DEMEKIN

VARIETIES OF GOLDFISH



WATONAI



SHUBUNKIN



SHUKIN



DEME RANCHU



KINRANSHU

MODERN RIP VAN WINKLES

By ITO TOMITA

NOW and then in Japan one comes across a village or settlement long secluded in some mountain fastness, where the inhabitants do not appear to have changed for centuries. Such is the village of Gokanosho in the province of Higo in Kyushu. It is said that this rural community represents the descendants of retainers of the Heike, which ran away from Kyoto after the defeat on the clan in the 12th, century. It is commonly accepted in Japanese history that the remnant of the Heike escaped after the battle only to be drowned in the sea in their flight; but some now hold that they disappeared into the wilds of Kyushu and other places where none could find, them and there perpetuated the name as best they could. Gokanosho really represents five villages, the inhabitants of which are now reputed to be the posterity of the Heike clan.

In the more northern part of Japan another such village has recently come to light, the inhabitants of which are also said to be descendants of the Heike fugitives. It is the village of Shirakawa in the province of Iida. Shut in by steep hills and precipitous mountain ranges, behind the *hakusan* or white mountains of Kaga, these villagers live an old-world life, apparently unchanged for centuries. There is of course no reliable historical evidence as to the origin of these secluded villagers. The inference that they may be children of the Heike clan is drawn from the fact that the style of clothing in vogue amongst them is that which prevail-

ed in Kyoto in the time of the Heike, while their dialect is quite removed from the language of the people of the surrounding villages. It is indeed more like the dialect of Kyoto in the olden time. There is a song often sung among them which might be reminiscent of their history. It runs :

Eboshi kariginu
Nugi-sute te
Koshi no miyama no
Soma ga yoi.

which may be roughly translated :
"Putting off our headgear of nobles and our hunting dress, we proceed into the forest and the recesses of the mountains as woodcutters to fell trees." The verse is certainly suggestive of what may have been an experience. At any rate the people like to think that they are the descendants of the old Heike nobles, who had been driven far from home into the mountain wilds and became woodmen. One of the villagers, a man Oto Taro-zaemon by name, declares himself to be the descendant of a retainer of the great Heike family. Oto is in possession of a sword and red banner that have come down to him from his ancestors, and the banner is that of the Heike.

However these remarkable people came to be what they are, they are undoubtedly quite different from the ordinary Japanese of to-day. Not only their language but their customs separate them from those who have been following the trend of the modern world. One of their chief marks of distinction is the enormous families

they have. As many as 20 or 30 persons of the same blood all live under the same roof. Most of them are poor; and they find it cheaper to live together than in separate households. It is the same principle as people are now advocating in the big cities of Europe and America, but many centuries older. It is a sort of family flat in which all have separate apartments but a common table. In the village of Shirakawa there are nine families of more than ten persons; sixteen families of more than twenty members; four families of more than thirty persons, and two families of more than forty members.

The management of the family is vested in the head, who exercises due authority. His rule is absolute, and he usually receives unquestioned obedience. His consolation is that he is exempted from manual labour of any kind. At all feasts the headman is placed in the seat of honour and is accorded becoming deference. On such occasions he invariably wears a ceremonial skirt, known as the "monkey skirt." Most of his time is spent in receiving visitors and attending to social matters. He also sees to the family finances and keeps the workers at their tasks. Every member of the family is in his hand, and nothing can be done without his permission. In his arduous responsibilities the headman is assisted by his worthy wife. Her main duties, however, consist in bringing up the children in the way they should go.

The ideas of the Shirakawa people as to the way children should be brought up are not strictly orthodox from a Japanese point of view. The heir is the all in all, and the rest of the children but servants. The heir has numerous privileges not open to the others; he

alone can take a legitimate wife and in turn have heirs, the others being left to shift for themselves. At the age of 14 the heir receives the title of *ansa* and is advanced to further privilege. If there be no heir one is adopted from another family. The other members of the family find mates as best they can. Needless to say the result is not highly eugenic. Inter-marriage is for the most part too close, and the clan likely to degenerate physically as well as mentally.

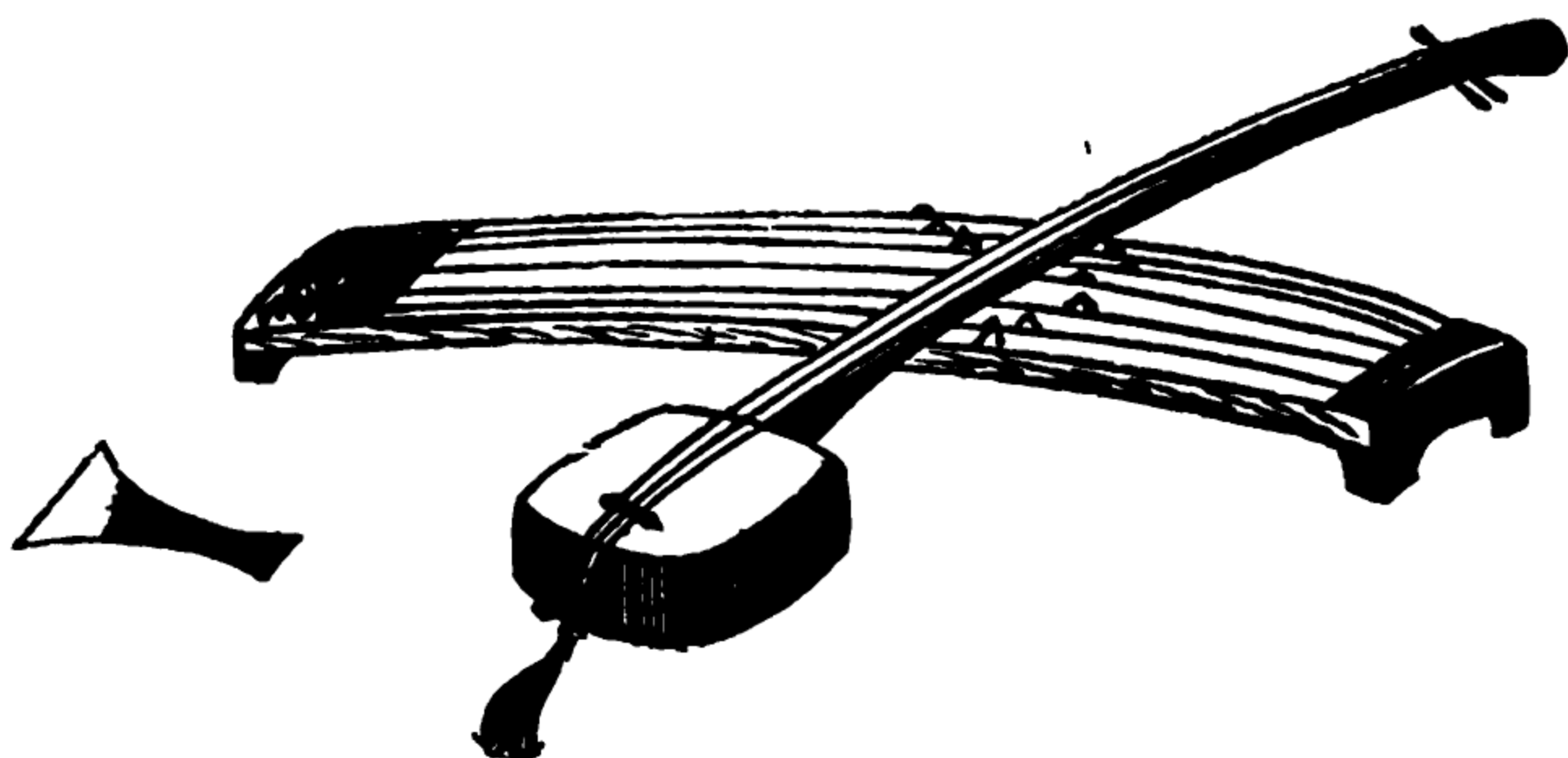
Yet the standard of morality among these remnants of ancient times is not so low as one might expect. Their community life is on the whole exemplary. Looseness of habit is not tolerated, and discipline is strictly enforced. Husbands and wives are especially faithful; and any breach in this respect is severely censured by the community. Anything in the way of actual crime entails banishment from the village. These people are the children of nature, but of nature unspoiled.

Some of the orders and ranks of society in this unique settlement are interesting. Next to the headman and his mistress comes the *kuwa-gashira*, or head of the hoe; and *nobe-gashira*, or head of the pot. The head-of-the-hoe is the oldest man superintending field work, a sort of deputy of the headman of the family; while the head-of-the-pot is the oldest woman assisting the mistress of the family in the management of the household.

The people of this strange community build their family flats big and broad and high, usually of two or three stories. Some of them are five stories high. The house is some 90 feet long and about 50 wide. The roof is covered with heavy thatch, sharply inclined and with high ridge. It is so designed to shed the heavy winter snow. The family hotel is

divided into numerous rooms ; and one is always a shrine where the ancestors are are given due homage. The shrine room is matted with *tatami*, but all the other rooms are covered with mats of sedge, as no rice straw is to be had in the mountains. In the middle of the guest-room there is always a hearth, as large as 4 by 6 feet ; and the same kind of heating apparatus serves in other rooms for cooking and other purposes. The people are very affable and welcome visitors with enthusiasm. They use no lamps, the wood burning in the middle of the floor at night furnishing all the light they need. The headman and his wife have special rooms of their own ; and the heir and his wife likewise ; and these are specially furnished too ; but the other members of the big family are not entitled to such privacy.

For food these rip ran winkles subsist chiefly on the grain of a sort of panic grass. The headman sometimes has rice brought in from the outside world for his own use, but for the most part even he has to live on communal food. Pumpkins, eggplant, yams and other vegetables they grow in plenty. And they eat five times a day ; so that they are quite in the fashion of Europe. Their dress is a curiosity, but quite appropriate to hardy mountaineers. Like the Scotch highlanders the men carry a piece of bearskin or wild boar at the loin ; but it is much more useful than ornamental, since it is intended to put under them when they sit down by the way. Every man carries a hatchet in his belt. The villagers are said to be very honest, always agreeable among themselves, and to receive strangers with warmest hospitality.



EVENING AUTUMN BREEZE

Yūzareba

Kado-da no inaba

Otozurete

Ashi no maro-ya ni

Aki kaze zo fuku



When the evening comes,

From the rice leaves at my gate

Gentle knocks are heard,

And into my round rush hut

Autumn's roaming breeze makes way!

By Tsunenobu

Tran. By Dr. Clay MacCauley

TOKYO PAUPERS

By COLONEL YAMAMURO

(SALVATION ARMY)

THE Salvation Army people may well lay claim to superior knowledge of the poorer classes in Japan's great capital, for none come into closer relation with them and take a greater interest in their improvement. Personally I have been a careful observer of their conditions for years. I feel so familiar with all that concerns the poor that I am at a loss how systematically to state my convictions.

The exact number of those who may legitimately be termed paupers in Tokyo is not easy to determine. There appears to be no accurate standard by which the line between paupers and those bordering on that condition can be safely drawn. We cannot, of course, judge by the various callings and avocations followed. I am inclined to think that even a government official who has to support a family often on a wage of 30 *yen* a month, should be reckoned among the pauper class. Even the jinrikisha man, who is a bachelor, on a salary of ten *yen* a month, may be classed above him, and outside the paupers.

The very poor of Tokyo may be divided into two kinds: those who need help in order to survive and those who can manage without relief. Most of my investigations have been concerned naturally with those in most need of help. In order to make a just distribution of the *mochi* cake given by the Salvation Army I made a thorough examination of pauper conditions in the city. The following lists may prove of interest:

		families
Fukagawa	Tomikawa-cho ...	166
	Saruyeyura-machi ...	178
	Senda-machi ...	12
	Honmura-cho ...	78
Asakusa	Asakusa-machi ...	38
	Tamahime-cho ...	64
	Hashiba-machi ...	30
	Senzoku-machi ...	124
	Shintani-machi ...	67
	Matsuba-cho ...	13
Shitaya	Kitakiyoshima-cho ...	28
	Ryusenji-machi ...	196
	Mannen-cho ...	118
	Yamabushi-cho ...	128
	Iriya-machi ...	86
Shiba	Kanasugi-Shimo-cho ...	281
	Shin-ami-cho ...	205
Honjo	Kikugawa-cho ...	15
	Nagaoka-cho ...	85
	Yokokawa-cho ...	146
	Matsukura-cho ...	73
	Naka-no-go Yokokawa-cho... ...	39
	Yanagishima Yokokawa-cho ...	36
	Yanagishima Umemori-cho... ...	120
Yotsuya	Motomachi ...	30
	Tanimachi ...	505
Azabu	Hiroomachi ...	13
Koishikawa	Sugamo Nishimaracho	164
	Otsuka Sakashitacho...	51
	Hakusan, Goten-machi	86
	Hikawa Shita-machi ...	70
	Hisakata-cho ...	12
Suburbs	Minowa ...	210
	Minami Senju ...	146
	Sugamo ...	268
	Shinjuku ...	306
	Motokanasugi ...	81
	Nippori ...	90

The above figures do not represent all the paupers of Tokyo; they represent

only those whom the Salvation Army has been able to assist in one way or another; but even those stand for some 2,740 families of about 13,700 individuals. It will be seen that there are practically no pauper families in the districts where the standard of living is comparatively high, such a Kyobashi, Kanda, Kojimachi, Hongo and Akasaka.

How these people come to poverty is an interesting question to all concerned with social betterment. The causes and conditions that brought them to their present miserable plight are for the most part complicated and obscure. I am more familiar with the underlying causes than many, and yet I hesitate to be very definite. Nevertheless I have made an earnest study of the matter for the purpose of promoting preventive measures, if possible. According to the statistics of the Poor Asylum compiled by Mr. Ichiba of that institution, the cause of destitution among 3,224 cause of poverty investigated were as follows, and I am inclined to agree that they conform with my own investigations:

Intemperance	324
Gambling... ..	117
Immorality	201
Pessimism	179
Idleness	125
Dissipation	277
Mental weakness	109
Laziness	237
Extravagance	198
Crime	46
Tramps	392
Speculation	79
Ill-health	461
Accidents... ..	73
Misfortune	31
Business failure	106
Obsolete trades	179

An examination of other causes not easily included in the above leads to the conclusion that among causes inimical to success in life are to be reckoned unhappy marriages, slavery to fashion, susceptibility to the undesirable tendencies of the age, bad environment, vicious passions, pernicious appetites, ignorance of the laws of economy, conceit of ability; and vanity as to artistic capacity, failure to realize the spirit of the times, superstition and too much dependence on others. Thus we see that the causes are either personal, arising from individual deficiency; or social, due to the influence of civilization.

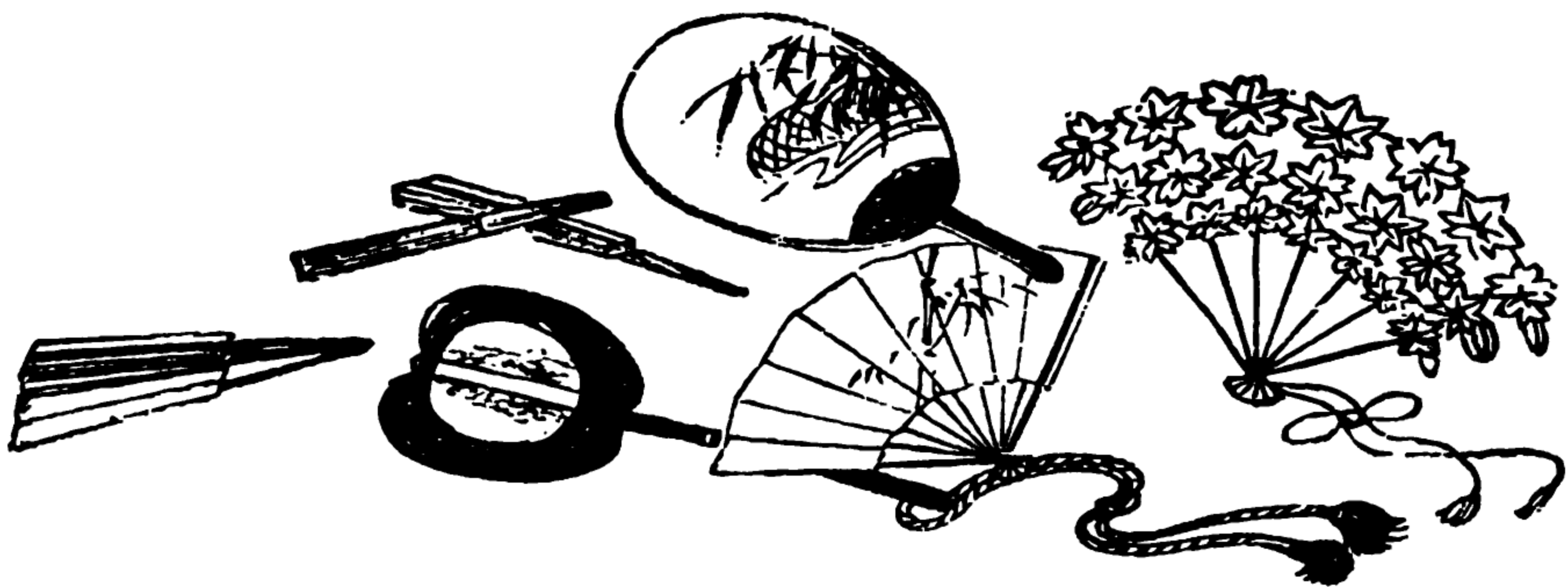
My experience among the poor leads me to the conviction that the above classification is far from satisfactory, although I agree for the most part. In some respects though it is far from the truth. For example, not enough stress is laid on the fact that much poverty has been caused among those who have lost their occupations on account of the development in facilities of communication in late years; and a host of others whose handicrafts have been displaced by the rise of machine looms and factories generally.

The life of the pauper is not calculated to improve him either morally or socially. It renders his sentiment anti-social and inclines him to be against his fellows. It incites him to undue egotism. The majority of these paupers exist huddled together in tiny rooms of two mats (36 sq. ft.) at ¥1.50 or ¥1.80 a month. Among the more miserable of the paupers is the coolie class: those who pick up a living by assisting gardeners and well-diggers, or are engaged in dredging operations and so on. They seldom get more than from 35 to 40 *sen* a day, and with a family, this cannot keep body and soul together. Sometimes members of the

family are able to assist a little; and this lightens the burden considerably. But when the head of the house is taken down with illness, the plight of the family is most pitiable. They are practically threatened with starvation. An unmarried labourer of the coolie class has to pay about 8 *sen* for a bed, and his meals cost him an average of 18 *sen* with five *sen* for his two pairs of straw sandals required every day. He must also keep himself supplied with socks and under-clothing, and if he uses tobacco or saké his expenses increase. At any rate he can hardly make ends meet on 35 or 40 *sen* a day, while for a married man the case seems hopeless. The old song sung among the poor well sets forth their sad state: "You need no sword to kill a coolie: ten days' rain and he is dead."

Of course we are engaged in assisting the pauper class chiefly for moral and spiritual reasons; but the municipal authorities are also doing something for the poor of the city. There is the Tokyo Almshouse with schools for the children

of the poor; and there are about 20 other charitable institutions as well as the Municipal Employment Bureau, and also Salvation Army lodging houses for the poor. The Army has also a Home for the care of released convicts. The city also has various charity hospitals for the treatment of the sick poor. Notwithstanding all that is being done by the various institutions there is no danger of the poor being spoiled, nor the unfortunate pauperized by the amount of help accorded. Yet my own conviction is that material help without adequate religious influence will eventually be for the most part wasted. The poor should be saved not only physically but morally and spiritually. I am convinced that the results of our work among the poor, carried on with religion as the main influence, is more satisfactory in the end, than indiscriminate charity without moral and spiritual instruction and influence. Nor is my experience alone: it is the experience of social workers all over the world.



AUTUMN ON TATSUTA RIVER

Arashi Fuku

Mimuro no yama no

Momijiba wa

Tatsuta no kawa no

Nishiki narikeri !



By the wind-storm's blast

From Mimuro's mountain slopes

Maple leaves are torn,

And rich brocades are wrought

On blue Tatsuta's quiet stream !

By Nôin

Tran. By Dr. Clay MacCauley

JAPANESE CONFECTIONS

HOW long the Japanese have been making and eating sweets is a difficult question to answer. During the Heian period, that is from the 8th to the 12th century, there is no doubt that the eating of nuts, fruits and so on, took the place of confections. Peaches, pears, persimmons, loquats, pomegranates and plums were common, as well as walnuts, chestnuts and berries. The first confection doubtless was a compound of chestnuts and persimmons, not unlike what is still called *yôkan*. The chestnuts were boiled, dried and powdered in a mortar, and afterwards mixed with paste made from dried persimmon. Dried persimmons are still everywhere in use. Another ancient form of confection was a compound of mushroom and shellfish. There were others too. Among the more interesting was *fusuku* made from rice boiled, dried in the sun, with dried and parched bean and dried persimmon, adding powdered chestnut. The mixture was kneaded with the juice of a plant, called *ama-kusu*; and from this a flat cake was made, toasted in oil. Another confection was *magari*, made from the flour of glutinous rice, the pastry being shaped in rings and fried in gingelly-oil. Cakes of wheaten flour were common, and also of rice flour, while the juice of the *ama-kusu* was used for sugar. Such were the confections that prevailed in the Heian era.

With the development of civilization taste in, and methods of making, confections changed considerably. The confections of Japan may now be roughly divided into two classes: *mushi-gwashi*, or steamed cake, sometimes called *mochi-gwashi*, and *hi-gwashi*, or dried cake. The former is made by boiling or steaming some kind of dough or paste, and is

usually stuffed with *an*, a paste made from boiled red bean, mixed with sugar. *Hi-gwashi* is made from flour or rice dough, sweetened with sugar, baked and then dried. Nearly all Japanese cakes contain vegetable in some form, and flour of some form. *Manjû*, a modern confection, was introduced from China as early as the 14th century. It is made from wheaten flour dough stuffed with bean paste, sweetened. It is flavoured with *amasake*, a liquor made from yeast and water. The cake is usually shaped like a foreign bun, and is typical of all Japanese steamed cakes.

Among the more popular cakes is a kind of biscuit called *sembei*, made from parching sweetened dough or by baking the batter in a kind of mould. To make *yôkan*, another favourite sweetmeat, one must filter boiled red bean through a cloth, thus removing the outer skin, mix with wheat flour, sugar and water, and then steam, the result being *mushi-yôkan*. If the bean be mixed with Bengal gelatin instead of flour it is known as *neri yôkan*. Japanese sponge cake, called *casterra*, or *kasuteira*, derived from the Spanish, Castile, is one of the best cakes made in the land. It was introduced into Japan by the Spanish at Nagasaki in the early days of the Tokugawa era, and considerably improved upon. The Nagasaki cake is still said to be the best, though it is to be seen in every corner of the empire. It is made just the same as the occidental sponge cake only the proportion of sugar and eggs is greater and the cake is steamed.

Another widely used cake is *dango*, a kind of dumpling really, made from rice flour moulded into balls, coated with bean paste or soaked in soy, and then spitted on skewers and boiled. *Guyhi* is made

by kneading dough of glutinous rice with *kusuko*, a starch from the root *pueraria thunbergiana* or with *warabiko* of *peteris aquilina*, sweetened with sugar, heated till it fuses and then cooled to congeal.

It is said that *mushi-gwashi* is made to be tasted rather than looked at, while *hi-gwashi* is made both to be tasted and looked at. In other words the former is pleasant only to the taste, while the latter is a delight to both eye and palate.

Japanese cakes and confections keep in touch with life, following the fashions of the time. No sooner has the Emperor announced the subject for the poetic symposium of the year than the cake-makers take note of it and begin to produce cakes appealing to the patriotic taste, just as the English produce hot-cross buns at Good Friday season. When the Emperor proclaimed that the subject of the poems for the New Year would be "Cranes on a Pine Tree," at once cakes appeared with these symbols. The steamed cakes of Japan have to be eaten as quickly as may be, since they get stale very soon. Those baked or dried, on the other hand, will retain taste and flavour for days and even weeks, like biscuits. Cakes and confections are disposed to be limited to certain classes, as for example, *yōkan* and *kasutaira*, which the upper classes prefer, while such cakes as *sumbei* and *dango* are popular with the lower classes.

We must not fail to mention another cake known as *da-gwashi*, which is made from rice, beans or Italian millet with brown sugar or honey. These cakes are not fancied by the more refined classes, but are very popular with the children of the poorer people. The cake is interesting chiefly as a relic of ancient cookery; for any one who would trace the genealogy of Japanese confections, must follow the scent raised by the *da-gwashi* family.

Of course, in addition to those mentioned, foreign cakes and confections of all kinds are now used in Japan, and factories for turning them out on a large scale are already prospering. Morinaga's chocolates are now almost as famous and delicious as Fry's or Huyler's and command almost the same price. The high price of sugar, nearly 16 *sen* a pound, is very hard on the confectionery business. Nevertheless the Japanese must have their cakes and sweetmeats. On all congratulatory occasions cakes are in order both to be eaten and as presents. When one makes a call it is customary to bring a cake or sweets as a gift; and when one considers how much of this sort of thing is done in Japan, the amount of confection used from day to day may be imagined. When a child is born the same presents are sent. In return the happy mother thus congratulated must acknowledge the favour by sending a *mochi* cake in red and white, shaped like the eggs of cranes, and called *tsuru-no-ko-mochi* accordingly. The Japanese have a belief that the crane is a bird that lives for a thousand years, and such presents symbolize good wishes for the child's longevity. It is remarkable that in western lands the stork is also associated with the bringing of new-born babies, though there is a difference between the stork and the crane to be sure. The return presents at time of child-birth in Kyoto and Osaka are *manju* instead of crane-cakes. In fact it is the general custom everywhere to send *manju* as a return gift, except in the case of new-born children. The Japanese have a special cake for the girls' festival in March. It is made from a mixture of Indian corn and glutinous rice, coated with sugar; while in the case of the Boy's festival in May the cake is called *kasuwa-mochi*, made from ordinary *mochi* stuffed with bean paste and covered it with leaves. The more important cakes have been mentioned but there are numerous others.

UNIQUE AVOCATIONS

NECESSITY is the mother of invention ; and with the ever increasing difficulties of living in a country where prices are rising without a corresponding increase in wages, new callings are constantly appearing, some of which are unique, to say the least. The standard of living in Japan is still somewhat below what it is in Europe and America, and the poorer classes eke out a livelihood often where an occidental would literally starve. Whether this remarkable capacity for extracting sustenance for life out of the seemingly impossible is to be taken as evidence of superior qualities of race, we will not stop now to inquire. That it may have some relation to the survival of the fittest there can be no doubt. The main thing, after all, is to live ; for not to live is to do nothing. Life being assured of sustenance the individual has some hope of full development and destiny. It is a question with many, however, whether those driven to such extremes to make a living, do not simply exist rather than really live, in the human and civilized sense of the term.

Among the more extraordinary occupations of the poor in modern Japan is that of the *esa-tori*, or bait-catcher, who spends his days securing angleworms. We say "his," but the bait people are as often women as men. The Japanese angleworm is not taken from the soil, as is the case in occidental countries, but from the black mud of the rivers and canals. Tokyo is a great place for this sort of calling. The city has numerous streams and canals connected with tide water ; and as soon as the tide begins to ebb one sees numbers of women with their

baskets and their mud forks climbing down the stone facings of the canals, plunging their legs into the deep mud and setting to work to turn out and pick up the wriggling red angleworms thus exposed to light. These worms are a somewhat different species from the earthworm, being slightly stouter, with sectional bodies and peculiar moustachioed mouths. The receptacles for the captured worms are baskets or tubs with covers containing small square openings through which the worms are dropped as picked up. As soon as the bait basket or tub is full it is brought to the shop and sold. The baitshop deals in bait only ; and from these establishments the fishermen buy worms for their hooks. The amount made daily by the angleworm catchers is very meagre, not more than forty *sen* for each worker, but it helps out in the household expenses, her husband making perhaps sixty *sen* a day at some other occupation. In the summer weather the work is not so hard, although it is certainly hot, with the sun beating down on the stooping form and reflected from the wet mud and water. In the colder weather, however, it is more trying, as the bait-catcher has to stand for hours in the freezing mud. Diseases due to their calling are frequent among the bait-women, especially beri-beri and dropsy, and on the whole they have to suffer as well as labour for the pittance they get. The Japanese regard it as the most miserable way of getting a living, known to mortal man.

Another admittedly low way of making a living is that of the *haikai*, or ash man, who goes from house collecting ashes.

Although the tiny Japanese fire-boxes, or *hibachi*, do not produce the quantity of ashes the foreign stove is accustomed to turn out, the surplus must be removed and this is the ash-man's business. The men take the ashes away on a hand cart, on which they have receptacles for every kind of ashes, charcoal or wood or coke or coal. The man cries out as he proceeds along the street, "*Hai wa arimasen ka?*," which means, "Have you no ashes?" He does not get the ashes for nothing; he has to buy it. The householders do not make much from their sale of ashes, possibly not more than one or two *sen* a day if they have a considerable quantity. After the man has accumulated a load he hurries off to an ash shop, where he disposes of his harvest.

The most valuable ashes are produced by burning ricehusks. These cannot be had in the city; the ash men go to the farmers for them. Next comes charcoal ashes, of which there are several grades. The buyers judge the quality by tasting the ashes. The cheapest of all are the ashes of coal and coke, since they cannot be used in dyeing. These the ashman condescends to take only to convenience otherwise good customers; and those who have no other than coal ashes, have to pay specially for having them removed. The superior ashes are used for making lye for indigo dyeing. The increasing use of gas for domestic purposes in Tokyo has of late given rise to much inconvenience among the ash men.

The ricejelly moulder, or *ame-saikuya*, is another man on whom the public takes pity, as one doomed to earn a living in a precarious way. Beating a drum he goes up and down the endless city streets, with a

small box on his bamboo pole or on a small cart, paper flags of various colours decorating his outfit. *Ame* is a kind of jelly made from rice, of which all Japanese children are extremely fond. The *ame* seller stops when the children gather round him, and he amuses them by moulding all kinds of shapes, from a fish to a bird, which he sticks on a piece of bamboo and sells to his audience for a mere nothing. He can blow up the *ame* like a glass-blower, making a globe or the body of pot-bellied animal or fish, as he wills, and each child chooses the object he most fancies. Each object created is painted with a vegetable colouring in life-like colours; and with each purchase he gives away a paper flag. The *ame* seller has a clever eye to business. He knows just where to find the biggest crowd of children. Consequently he remembers all the temple festivals and other public occasions where children are likely to be gathered together; and there he will, always be found waiting: He makes a better living than most of the humble caterers to the public in Japan, sometimes getting as much as *yen* in one day. The worst enemy of *ame* man in wet weather, as he can get practically no business on a wet day. This cuts into his profits seriously. Some of the *ame* dealers add to the enjoyment of their trade by dancing a step or two for the children.

There are numerous other very lowly ways of making a living in Japan, such as scavengers, refuse-collectors, ragmen and bottle-men, but they usually make a better living than those named. In any case they do not constitute a subject suitable for treatment in a magazine.





THE AMEYA



THE ESATORI

UNIQUE AVOCATIONS



THE AME SELLER



THE SHINKO SAIKUYA

REPRODUCED BY THE HARVARD-YENCHING INSTITUTE



A RECENT BRIDEGROOM: SON OF COUNT YANAGISAWA



ANALOGA RECENT BRIDE: MRS. YANAGISAWA, KIOKI A.



HATE NA NO CHAWAN

THERE lived in Kyoto long ago a seller of tea utensils, who went by the name of Chaya Kimbei. He had a great reputation as a connoisseur of tea things, and for any dealer to obtain his praise of a cup or a plate was to increase its value many-fold.

On a certain occasion Kimbei made a visit to the great Kiyomizu temple, and on his way home called at a teahouse by the road side. When the man handed him a cup of tea he lifted it to his lips; but as he did so, he noticed a drop of tea fell from the cup on his hand. As there was no visible cause for this, Kimbei emptied the cup and held it up to the light to ascertain whether it was cracked, or why it leaked. But no matter how closely he examined it no defect could be found. He had the cup refilled with the amber liquid, and again, as before, a drop fell on his hand. He emptied the cup in the same manner as before, and once more carefully examined the cup. This time he noticed that the cup was so porous and glazed so thinly that the liquid was oozing through; so that each time the cup was filled it literally perspired in the guest's hand. Kimbei

paid for his refreshments and went on his way, thinking no more about the cup.

A shrewd old fellow who was a pedlar of oil, had been watching the famous connoisseur as he examined the tea cup; and as soon as Kimbei had departed, the oil seller went up to the tea-house maiden and said: "I want a cup of tea, please; but my hands smell of oil so, I hesitate to take one of your beautiful cups in my hand lest the odour remain on it forever. I will therefore buy the cup from which I drink."

"That is not necessary," replied the girl. "The cup is of no great value. If you fancy it you may take it with you."

The old oil seller was overjoyed at this kindness, and made sure to lay his hands on the cup which Kimbei had used and so carefully examined. "O," said the tea-house maid, "you must not take that one; any one but that. We cannot part with it."

"Indeed! How is that?" cried the oil seller.

"Well, that is rather an important one," explained the maid. "Probably you have heard of Kimbei the great con-

noisseur of tea utensils. He rested here a little while ago; and if he should even point at anything it at once assumes a fabulous value. He seemed to take much interest in that cup, pouring tea into it and emptying it, and so on. Consequently he has acquired a value above anything we have in the house. I suspect you saw him admiring the cup and thus you have an eye on it."

"I am a very poor man," said the oil seller. "I lived in Yedo for some time before coming here, trying to eke out a livelihood as best I could; but failing, I ventured down to Kyoto and started oil selling, but I still find it very hard to make ends meet. My idea was that if I could secure that cup, handled so admirably by the great Kimbei, I might be able to sell it and become independent. If you agree to sell me the cup I will undertake to go off and earn the money and come back and pay you the sum named."

"In that case," said the tea-house woman, "I will make it a bargain. Bring me a gold *ryo* and you may have the cup."

In time the old oil seller obtained the money somehow, and carried home the precious cup. He in time too was able to buy a proper case to keep it in; and having it thus appropriately enshrined, he one day decided to take it to Kimbei, to whom he had managed to obtain an introduction. Taking out the cup with great care the old man laid it before Kimbei, saying: "Here is an unusual cup, worth, I should say, at least 1,000 *ryo*; probably more, but you may have it at that price, if you fancy it."

Kimbei took up the article and looked it over casually. "You say this is a cup of great value?" said he. "Why it is only a bit of *Kiyomizu-yaki*, and not

worth a farthing. It isn't worth anything to speak of."

"Worth. nothing!" roared the oil seller. "Then leave it, if you don't want it but do not say that it is worthless!" After meditating a while in quiet rage, the oil seller began again: Why did you mislead people by playing with the cup at the tea house, if you knew it was of no value? Your action tempted me to buy it, paying a high price, and now I am ruined."

At first Kimbei burst out laughing. "I know I am a fool," exclaimed the oil seller; but you made me one!"

"Well," said Kimbei, after a while, "you have paid for my fame though the cup is worth nothing. The fame is worth something, so I will let you have three *ryo* for it, as a matter of gratitude, if for no other reason." And thereupon Kimbei handed out the three gold pieces.

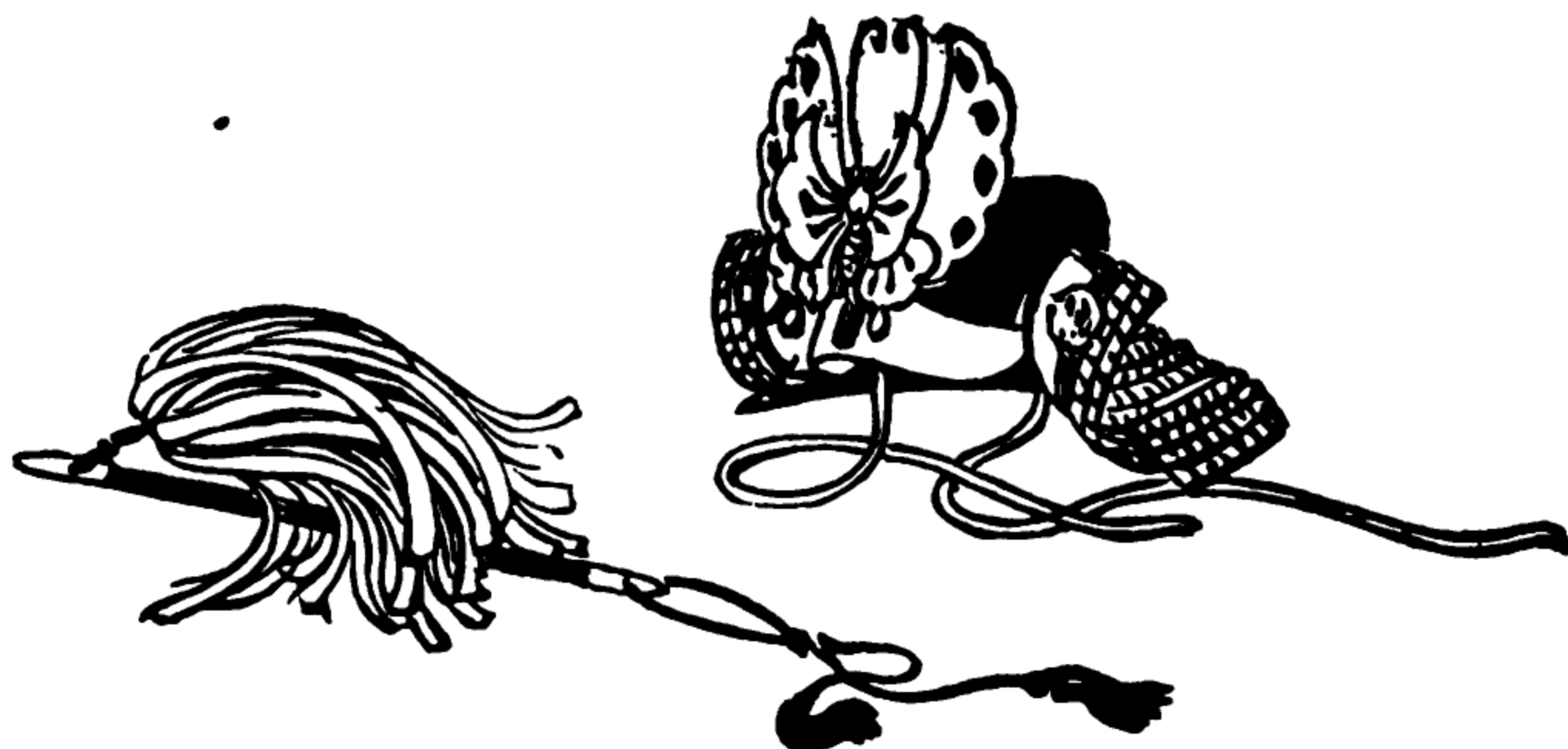
This Kimbei was so noted that he had friends among the highest circles, even at Court; and one of these, a *kwampaku*, or high Court Official, named Takatsukasa, once had a tea party at his mansion, to which Kimbei was invited. As the ceremony proceeded the *Kwampaku* deigned to address Kimbei, saying that as he was a great connoisseur he must have many interesting tales to tell, and requested him to favor the company with a yarn. Kimbei at first hesitated, but finally responded with the story of the *kiyomizu-yaki* tea cup, as above related. The high Court Official was much interested in the tale, and expressed a wish to see the cup. Kimbei at once despatched a messenger and had it brought. Some hot tea was poured into it with the result expected, and none of those present, save the owner knew why the cup leaked. The *Kwampaku* himself was so astounded at the

curious freak that he wrote a poem on it there and then, to the effect that "drops of water from the cup do daily drip, like to the falls at Kiyomizu:" The cup was now of greater value than ever; for it had a poem by a high official in its honour. Everywhere Kimbei went he told the story of his tea cup.

Some time after this the *Kwampaku* happened to be in conversation with the Emperor, when His Majesty inquired whether the official had heard anything of interest lately. The latter up and related the story of the remarkable tea cup. The Emperor was equally delighted and interested, and wanted at once to see the cup. *Kwampaku* thereupon despatched a messenger and summoned Kimbei with his cup. Thrown into ecstasy by the unprecedented honour thus suddenly bestowed upon him, Kimbei would not venture to appear before the Emperor, but sent the cup all set in its beautiful case. The Emperor examined the cup, as others had done, pouring in tea and emptying it out again, the cup leaking as before without showing any defect. When His Majesty beheld the strange occurrence, he exclaimed: "Hate na!" (O, dear!) and taking a pen and brush, the Emperor wrote the magic words on

the side of the cup. From that time the cup became known as "*Haté na no chawan*," or the *O dear Tea Cup*. The cup now became an article of national renown.

A famous millionaire of Osaka, named Konoike Zenyemon, now became interested in the remarkable cup and wanted to include it among his many precious heirlooms. He went in person to Kyoto and asked Kimbei to part with the cup at any price he cared to name, but the old connoisseur would not sell it. It bore the handwriting of the Mikado and could not be thus disposed of. Such an honour bestowed upon him could not be treated as common merchandise. But Kimbei consented to let Konoike take charge of it for him, so that it might never come to harm. The man of wealth refused to enjoy the privilege of caring for it without some reward to Kimbei; so he gave him one thousand *ryo* as a present. *Thus have people in all times been enabled to do things without doing them.* Kimbei would not be content to enjoy his good fortune alone. He searched out the old oil seller and made him a present of one hundred *ryo* as a reward of faith; and the balance of the money he divided among the poor of Kyoto.



HIMEJI CASTLE IN SPRING

High white castle-walls

Meet bluest sky ; distance sends

Ling'ring bugle-calls ;

Sea gleams ; pine with cherry blends ;

Spring's enchantment Nature lends.

In Waka metre

By Edith A. Sawyer

Wellesley, Mass

CURRENT JAPANESE THOUGHT

By THE EDITOR

A Request

From time to time we receive letters from readers in various parts of the world complimenting us on the policy pursued in the JAPAN MAGAZINE and assuring us of the assistance its pages are to those honestly trying to know more about the great island empire of the Far East. We beg to say how much we appreciate these letters from readers and are only sorry that pressure of business in the editorial department does not allow more attention to be devoted to personal replies to correspondents. We venture to make the request, however, that all readers of the Magazine who think of any way in which it can be improved or made more serviceable to those interested in Japan, will kindly write us their opinions and offer suggestions they deem wise. The JAPAN MAGAZINE is the only periodical specially devoted to circulating abroad information concerning Japanese art, literature, progress and general civilization, ignorance of which causes the present divergence between East and West. We earnestly welcome hints and suggestions as to subjects our readers would like to have treated in the pages of the Magazine.

Japanese Civilization

Of course Japanese civilization in itself furnishes an almost inexhaustible subject for treatment in relation to occidental readers, both as to bringing its various aspects and its great significance before them, as well as by way of correcting the numerous misconceptions that still prevail abroad as to Japan's progress and ambi-

tions. The unfounded suspicions of Japan that appear to find easy lodgement in America and the British colonies would not be possible were the people of these countries more familiar with what Japan is and what the country is trying to do. For the most part the world is dependent on the impressions of tourists given to the press or compiled in hurriedly written books without any real knowledge of the country and its people. For this reason the presence of a periodical like the JAPAN MAGAZINE finds ample room and reason; and we bespeak the interest of all who desire to promote better relations between Japan and the western world.

Relation with the United States

If the publication of the correspondence between Washington and Tokyo in connection with the question of Japanese land ownership in California has done nothing to improve relations between the two countries, it has at least done something to let in a little light to clear the atmosphere. The true aspect of the situation is not made plain, however, so long as the terms of the new treaty proposed by the United States and rejected by the Tokyo authorities, have not been given to the public. The publication of diplomatic correspondence with reservations is unsatisfactory, to say the least, and will tend to arouse suspicion. It is evident from the correspondence, as published, that Japan regards the most-favored-nation clause as entitling her subjects in America to all the rights accorded Europeans under that clause,

while it is generally believed in America that the application of the most-favored-nation clause is limited to the extent of not violating any law of state or constitution. For instance, if the law of the state limits land ownership to citizens or those entitled to naturalization the most-favored-nation clause cannot override that limitation. This brings us back to what we have maintained from the beginning of the negotiations that the best way out of the difficulty is to accord Japanese nationals the same rights of citizenship as Europeans, so as to remove all possibility of discrimination. The argument that this cannot be done without extending similar rights to all Asiatics, does not hold good: there is no reason why Japan should not receive the same rights in America as Europeans, independently of what the people of India or China may be accorded. Japan is the only Asiatic nation that ranks with the first-class powers in the realm of international diplomacy, and she should therefore be entitled to the same treatment in respect to her nationals as any of the European powers. All attempts at patching up a settlement on some basis different from this is bound to prove futile. Whatever conclusion the diplomatic authorities arrive at it should be founded on admissions on both sides of perfect reciprocity and equality of race. Nothing that can be interpreted as a colour or racial motive should be permitted to leave its trace on the agreement reached. Japan and America should both stand for perfect justice and perfect equality.

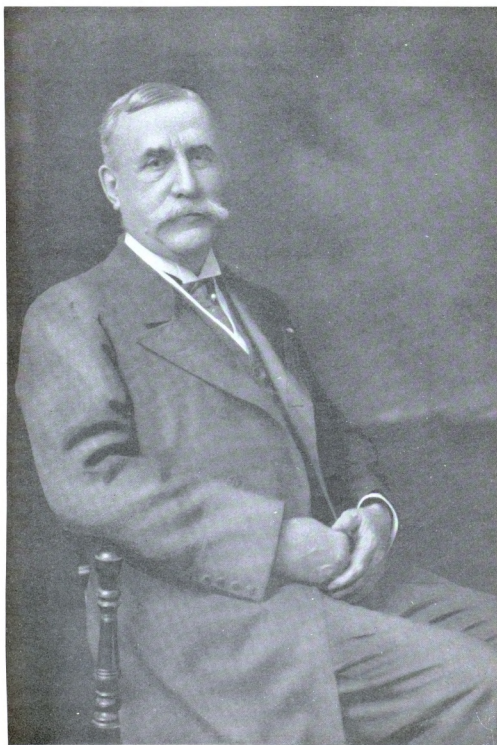
Japan at the San Francisco Exhibition

Japanese merchants and manufacturers are now busy preparing for participation in the great exhibition to open at San Francisco next year.

The Government authorities are doing all they can to encourage exhibitors, and the big Japanese steamship companies are making a handsome reduction in freight rates on all goods intended for the exhibition. The Committee appointed by the government to superintend the exhibits offered are determined that everything allowed to pass their scrutiny will represent the best in its line that the nation can turn out. As usual with Japanese exhibits arrangements will be made for all who desire to make purchases, to be able to do so. It will certainly be an interesting occasion for Japan, when she will come commercially and artistically into competition with some of the great nations of the world, and show what she can do.

The National Indebtedness

Japan is often referred to as being under the burden of the heaviest national debt of any country, says the *Far East*, but according to Mr. Putnam Weale, China's is infinitely greater. Mr. Weale maintains this argument in a letter to the *Peking Daily News*. He says about £9,000,000 sterling will henceforth be taken out of China annually for the service of unproductive loans. "This amount is colossal when the ratio to gross revenue is understood; it is no less than 30% of that revenue, a percentage infinitely higher than the Japanese percentage which is spoken of by all economic writers as crushing. Japan's National Debt amounts to £280,000,000, but foreign loans outstanding are only £145,000,000 calling for an annual debt service of £6,400,000. This is only 12% of the gross revenue, compared with China's 30%." On the other hand China's potential strength is infinitely greater than that of Japan, while the



THE LATE MR. HENRY WILLARD DENISON
(Foreign Legal Adviser to the Foreign Office, Tokyo)



FUNERAL OF MR. H. W. DENISON

statesmen of this country are seriously concerned for the future. China's obligations will soon appear small indeed, if political stability and normal progress can but be assured.

**Japan's
Foreign
Adviser**

In the death of Mr. H. W. Denison, foreign adviser to the Imperial Government, Japan loses a friend that has been more to her than the world knows. In all the arduous and critical negotiations that Japan has had with foreign governments during the past twenty-five years, her foreign adviser had an important and effective hand. His business was to keep the government authorities informed on all foreign matters affecting the interests of Japan, and to keep an eye on all diplomatic movements lest the governments should be led into mistakes through ignorance of foreign customs or civilization. Nothing could have been wiser than the adoption of this means of information on the part of Japan; and it would be far better for some foreign governments if they would take pains to inform themselves as to oriental matters in the same way. Mr. Denison was an American citizen, always loyal to his own country; and the fact that the Imperial Government trusted him absolutely shows how much confidence Japan can have in an American. Up to the last moments of his life Mr. Denison was concerned with the question between Japan and the United States, and felt much disappointed that the issue had so far not been more indicative of a permanent adjustment. In all the great crises of the nation Japan's foreign adviser had proved to be an invaluable assistance to her, and much was expected of him in connection with the American question. In the midst of the negotiations he was

suddenly called away. Upon hearing of the demise of Mr. Denison the Emperor conferred upon him the highest order ever conferred on any one below the rank of an ambassador. Everything possible was done by the government and the people to show their appreciation of Mr. Denison's services to the nation, and to extend to his remains the highest honour possible under the circumstances. An important question in all minds is whether the foreign adviser will have a successor.

**Japan's
Defense
Commission**

Recently Japan has organized a Defense Commission for the purpose of taking into consideration the steps necessary to ensure adequate national defense both by land and sea. In relation to the new Commission Count Okuma, the Premier, says that to know one's enemy and to know oneself is a strategical maxim that should always be acted upon. Evidently the Premier regards the enemy as somewhere situated in the west; for he says that the apparent enmity between East and West has its roots in the arrogant conviction of western nations that Asiatics are inferior and to be made the easy victims of western aggression. He admits that the higher civilization must always invade and overcome the lower; but he contends that the West received its civilization from the East, and by this means was able to turn the tide of oriental aggression westward. The western people made better use of the civilization handed on to them and they have triumphed, defeating the orient with its own weapons. But this superiority of the occident to the orient is only about four centuries old. When the orient makes proper use of its civilization it will again come to its own. In

this great work Japan must take her place. She is at present cleaning house in preparation. Japan, avers Count Okuma, has no real enemy in the West. Her nearest possible enemies are those oriental nations who retard the march of modern progress and invite western aggression. For this reason the greatest danger lies at Japan's door in China. Japan must keep her defenses up to a standard that will enable her to become arbiter in Chinese affairs so as to prevent western aggression in that country. The Premier admits that no mere armament strength will suffice to keep Japan to the front without sufficient moral and material progress to back it up and use it in the wisest and most effective manner. The empire of Japan, says the Count, should be like the benign rays of the sun shedding benefaction around, and the nation's defences should be but a concentration of these rays in time of danger to warn off or put to flight the enemy on which they should be focussed.

Party Politics in Japan

It is not without reason that up to the present party politics in Japan have been regarded as a failure. And why, as a fair question, should the nation desire it otherwise? Certainly party Government cannot stand unless it has something to stand for or to stand on; and as all intelligent and loyal citizens are one in all that concerns the vital interests of the nation, there should be little room for partyism in any well organized State.

This may be heresy from an occidental point of view, but it has much to be said in its favour. The Japanese have thought a good deal about party Government; and some of their more distinguished statesmen have even attempted to test it; but neither what they have learned of its

working abroad, nor known themselves from experience at home, has at all attracted them. Nor can they thus be regarded as singular, seeing that some of the foremost citizens in both England and America remain out of politics, in detestation of the unseemliness, not to use a stronger word, involved in party Government.

As to belonging to a party for mere party's sake, a feature all too common in Western countries, the Japanese are to be congratulated in discouraging it. They are wisely loathe to open for the demagogue any greater opportunity than is now available. And as for keeping up a party for the special purpose of supporting a special policy on the one hand, or keeping an eye on the Government, on the other, cannot an enlightened and patriotic public be trusted to do that in any case?

Party politics must, by most thinking persons, be reckoned as an evil at best, though perhaps in certain cases a necessary evil. When a great political crisis arises, as it sometimes admittedly has done in the course of Occidental history, out of some grave national issue on which good men were honestly divided, it may have some rational and moral ground for its existence; but to expect a nation, like Japan, for instance, simply to utter the fiat; "Let there be party politics," and then a cut-and-dried system of Party Government shall forthwith appear, is to look for a reversal of the processes of history and defy human evolution.

There was a time in America when Democrat and Republican meant something vital; but how much do they stand for to-day? Apart from the personality of leaders and the spoils of office, nothing! In that, as in all other countries, it is the

personnel of the party, rather than its principles, that people care about. This must be patent to all familiar with political history. The first Republican party ranged itself under the banner of State rights and freedom, led by Thomas Jefferson; and the opposing party denominated itself Federalist, advocating the power of the Central Government, and was led by Alexander Hamilton. Remarkable to relate, the Jeffersonians in time become known as the Democratic party, while the Federalists vanished altogether; and the Whigs, who replaced them, also disappeared, the New Republican Party at last coming on the scenes. Thus neither party retained its original principles, any more than its name or even its existence. The present Republicans have long stood for a high protective tariff and trans-oceanic possessions, while the democrats have leaned toward free trade and the stay-at-home policy.

Partyism in Great Britain has had pretty much the same history. Originating in the religious squabbles of Elizabeth's reign the older parties had a chequered history, until now Whig and Tory mean very little, except, perhaps, to Mr. G. K. Chesterton, as a source of jokes and paradoxes. So far as all the great political parties of England and the United States have shown any vital quality, the drift has been from one to the other of two extremes, marked mostly by class differences; the aristocracy and the democracy; the rich and the poor; the privileged and the unprivileged; capital and labour; Federal rights and State rights. And if party Government ever obtains to any extent in Japan, it will probably range in the vicinity of either of these extremes, between which mankind,

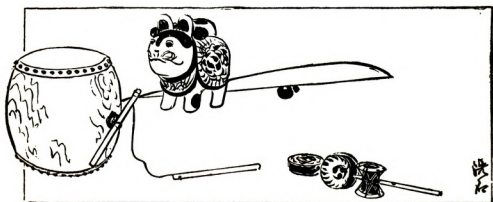
the world over, is ever swinging like a pendulum.

The Japanese, however, are a people that may be depended upon wisely to abstain from encouraging any course that might emphasize difference of class more conspicuously than necessity involves at present. There are in Japan no possibilities of rivalry between provincial rights and the Central Government. There is a possibility of exciting class against class, democracy against bureaucracy. In a nation where the masses know so little of politics, it is futile to talk as yet of popular Government. Popular Government on party lines would possibly mean international collision. The rule of a wise and prudent few, even at the risk of some loss of liberty, is infinitely preferable to the rage and speculation of an unenlightened multitude. Party Government in Japan at present could be successful only at the risk of national stability. The elders of the nation, and the more far-seeing of the present generation, are quite aware of this; and there is no great enthusiasm after partyism among the better classes. This ambition in Japan, as elsewhere, has to be left largely to office seekers and political misfits.

During the popular outcry for a party Cabinet when the last Katsura Ministry was overthrown, the late Prince Katsura felt that he might thus win the multitude by its own weapon, and so he organized a party; but he did not live to see his ideals realized. From the first it was clear that the *Rikken Doshu Kai* amounting to nothing apart from the personality of the leaders. The greatest men in the party were there only as friends of Prince Katsura.. No sooner was he gone than they began to feel there was no reason for the party's existence. Baron Goto,

one of the ablest members of the party, and one of the most astute statesmen in Japan, went out of the party, because, as he said, he knew of no service he could render his country while within the party, that he could not render just as well, if not better, independently of party. Great men like Baron Kato may be able to do something; but the fact is there is no room for the party's existence, now that the founder and mastermind is no more. And the same may be said of all the other political parties. If all were united as a body of representative Japanese opinion, the nation would have a stronger Government and Japan would be more likely to command the attention of the

world and get what she wants. The present interminable divisions are futile. The Elder Statesmen and the Privy Council wisely refuse to heed the bedlam of voices in the political arena; they take things in their own hands and try, as best they can, to work out the nation's destiny, and to save it, sometimes from its friends. All of which proves what a tremendous and wholesome influence the Imperial House has over the Japanese people. The Emperor has always been regarded as the father of the nation, and the filial attitude of the people leaves them independent of the political agitator and the party politician.



THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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A COLOR PRINT FROM A PAINTING BY KUNISADA

THE JAPAN MAGAZINE

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AN UKIYO-E ARTIST

By F. YAMAZAKI

JAPANESE pictorial art, which had long been wrapt up in the swaddling clothes of medieval conventionality, broke away and entered upon a natural and popular course in the *Ukiyo-e* school of painters. The beginning of the popular movement may be traced back as far as the end of the sixteenth century when a painter named Iwasa Matahei began to produce his quaint sketches known as the *Otsu-e*. Then came artists like Hishigawa Monorobu and Hanabusa Itcho whose popular book illustrations added further vividness to the realistic style. The appearance of a master like Okyo afforded another striking example of the trend toward nature in Japanese art, though none of his pupils equalled their master in evasion of the old conventionalities. But the artisan school of painters had come, and come to stay, and their pictures of the life around them had a tremendous vogue among the people. They drew life as they saw it; and it was the quaint and picturesque society of the later Tokugawa days, best known perhaps in pictures from the brush of the great Hokusai.

In the time of which we write, however, most of the great masters of the *Ukiyo-e*

school had passed away. Hokusai and Utamaro, Utagawa Toyokuni and Keisai Eisen were no more. The only star yet lingering above the horizon was the one of whom this essay treats, Utagawa Kunisada. Born in the suburbs of old Yedo in 1736 his real name was Tsunoda Shozo; and his father was a poet who wrote *haiku* verse of some merit. The boy was early enamoured of the *Ukiyo-e* artists and went on with his sketches and drawings of pretty girls and popular actors even without a teacher. His abilities were admired even from the beginning. Later when he entered the studio of the great Toyokuni, the master was astonished at the genius of his pupil. In 1807 the young artist drew the illustrations for a novel called Imoseyama Monogatari written by Santo Kyoden, not, however, without some suggestions from his master. His first picture was one of a famous actor, Nakamura Uta-yemon, of Osaka, who had come up to Yedo in that year. This effort at once won popular approval.

Utagawa Kunisada was not one who could dash off a picture at a sitting: he took great pains to aim at perfection and make his aim sure. He devoted much

time to studying the customs and manners of the people around him, the features and types of localities and classes. One could tell from the face of his *geisha* just what locality they hailed from. Various anecdotes are still told to show how assiduous he was in straining after accuracy of conception and execution. On a certain evening he went out and did not return for some time. At midnight his wife was feeling rather anxious as to the whereabouts of her husband, when she heard a noise; and who should step into her presence but a robber. The terrified woman was speechless and knew not what to do. Seeing her helpless predicament, the intruder removed his mask and entreated the lady not to be afraid. Her surprise can be imagined when she saw that the robber was no other than her own husband. Greatly taken back by the strange action of her husband she wholly failed to appreciate the trick and began to weep sorely. Stranger still the artist paid no attention to her sorry condition but at once took paper and pencil and proceeded to work on a drawing. As dawn appeared Kunisada had finished his sketch and the world was charmed with the wonderful depiction in *Ukiyo-e* style of a "woman frightened by a robber." It seems he had been asked to attempt such a sketch, but having never seen anything of the kind, was at a loss just how to go about it, when the thought struck him that he could have his wife act the part and give him the necessary impression. When the public learned how the idea had been suggested to the artist, the resulting picture became all the more famous, nor was the painter's reputation diminished. The picture was bought by a coinnoisseur for a great sum.

In 1843 when the artist was 58 years of age his master passed away and left him his great name, upon inheriting which Kunisada's joy was complete. In reality he was Toyokuni the 3rd, for an older pupil played him the trick of marrying the widow of Toyokuni the 1st, who accorded her new spouse the privilege of calling himself Toyokuni the 2nd; but as the interloper had no real genius and died prematurely, the public has always regarded our artist as Toyokuni the 2nd. Nor did the artist himself fail to press his claim to the distinction. Yet from the point of view of historical accuracy writers have classed him as Toyokuni the 3rd. Kunisada lived on, producing pictures that never failed to please the public, until the year 1864 when he died, aged 79.

His influence had been great on the art of his time; and he left behind him pupils that attained to some merit. Among these may be mentioned Kunisada Sadahide, Kunichika and Kuniyisa. There are also some twelve others more or less well known.

It is generally recognized that the earlier work of Utagawa Kunisada is superior to that of his later years. It reveals that impressability and vividness of youth, which one misses in his subsequent efforts. He had made a close study of the work of Eisen and Hokusai, and surpassed them in depiction of drapery and the natural folds of depending garments. In these comparatively minor details of realistic depiction he had few if any equals. His figures, too, were wonderful in ability to express their own characters. But as to sublimity his pictures did not perfectly approach those of his master. But both himself and his master portrayed the life of the age in



COLOR PRINT FROM A PAINTING BY KUNISADA



WOOD CUT OF A PAINTING BY KUNISADA



THE SOGA BROTHERS



FROM THE LIFE OF YOSHIITSUNE

PAINTINGS BY KUNISADA AFTER HE ASSUMED THE NAME OF HIS MASTER

which they lived to a greater degree of perfection than their predecessors. It was, however, a portrayal of individual character rather than of atmosphere, and even the characters are so far idealized as to be examples of fine imagination rather than of real life. The characters of Kunisada represented the age : that is, the individual of that time, but a more ideal individual than the actual. Perhaps this is only another way of saying that they were the work of an artist. In this Kunisada was in no wise very different from Keisai and Eisen, who have very special features of merit. In Keisai's pictures, for instance, the figures are abnormally if not ridiculously short, while in Hokusai's they are long but with body well proportioned to limbs. Thus the latter did not bring out the national defect of stature as did the former, and so is regarded with more approval. The Japanese physique is rather plump with long body and short legs ; and so Keisai's pictures are more true to life in this respect than Hokusai's. But the latter is for that reason all the more of an artist. For the true artist does not imitate nature : he creates after the laws of nature, but true to his own ideal of beauty and truth. In the same way Kunisada's work inclines to the ideal rather than to, the baldly real.

In his work on the Color Prints of Japan, Mr. Edward F. Strange, of the Victoria and Albert Museum, London, says that Kunisada nearly approaches the *Ukiyo-e* work of his master, Toyokuni, but this observation, it seems to me, betrays insufficiency of study ; for one has to admit that after Kunisada inherited the mantle of his master his hand loses some of its cunning. It is quite true that in his latter years his pencil reveals an

admirable smoothness and magic ease, with canvass weighty and well set, but at the same time there is a loss of naturalness and a propensity toward the merely mechanical in drawing. The women of his *Genji* have not the charm and individuality of his earlier maidens. They are too monotonous and meaningless. They are simply beautiful and beautifully dressed ; but this is all one can say. It is not, perhaps, that the art of Kunisada declined, but he had ceased to study and to observe. He became satisfied to produce on canvass a beautiful creation of his own magnificent imagination. We are, therefore, bound to select work from his younger years if his true worth as an artist is to be appraised. His illustrations in the *Inaka-Genji* very well reveal his peculiarities. He had, in fact, a monopoly of what were called "*genji-mono*." In the *Inaka-Genji* it will be noticed that from volume I to volume XX he shows all the genius of his youth : the character and personality for which he must ever be famous ; but from volume XXX onward the mechanical trend sets in and continues, showing the decline of his later years. On the other hand his skill in producing color prints improved with the years.

To produce perfect *nishiki-e* requires perfect skill and coöperation of artist, engraver and printer. The skill of the painter alone cannot ensure a good color print. From 1830 to 1847 the art of color printing made wonderful development in Japan. The charm of Kunisada's later work largely depends on perfection of engraving and printing. The depiction of such important trifles as hair depends altogether on the accuracy of the engraver and the color printer. The selection of proper colors is also no

insignificant item in the perfection of the result. Fortunately for Kunisada his work appeared at a time when the art of engraving and color printing was at its height, and the fame of the painter cannot be considered wholly apart from that of his collaborators in the finished *nishiki-e*. When we see such names as Hori Take, Hori Mino and Horicho on the pictures of the time we are reminded of engravers without whose art that of the painter might have been forgotten; and when we see a name like Suri Daikyu we

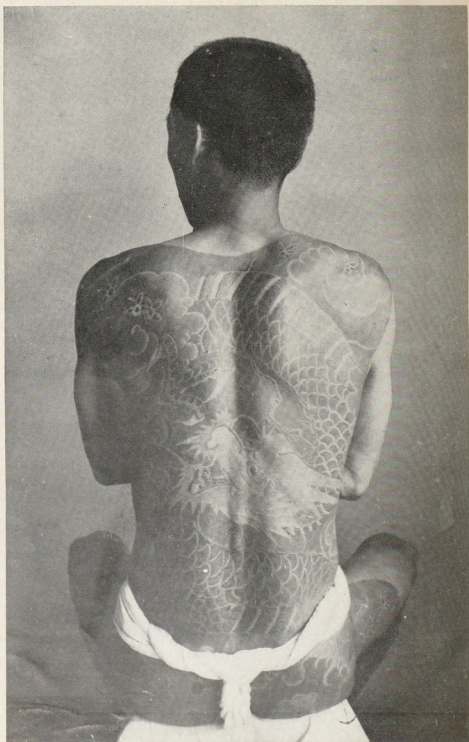
are reminded of the importance of the printer.

Consequently in estimating the position of Kunisada in the world of Japanese pictorial art we should bear in mind the importance of regarding his earlier work as the best example of his skill as a draftsman, and his later years as revealing his skill in color and composition. To combine these two phases of his career in an accurate conclusion is something that requires more consideration than is apt to be given to it.





A GEISHA BY KUNISADA



HORIMONO

HORIMONO

(TATTOOING)

THE practice of tattooing has been in vogue among certain classes of the Japanese people from the remotest period of antiquity. And no one can fail to have been impressed with the idea that the patterns that now adorn the dress of the lower classes must in the first place have adorned their skin. Man, it seems, must have art; something to enhance his appearance, or excite his aesthetic faculty, and in the tropics he imprints it on his skin and in the colder latitudes on his clothes. It doubtless betokens an inward conviction that the human form can somehow be improved: an unconscious witness to man's faith in evolution, the divine fire within him. This aspect of the matter is, of course, not limited to any one race or nation. Decoration of the human person is a habit that is universal. Tattooing is but one manner of it.

In Japan there are three kinds of tattooing: the *iresumi*, the *irebokuro* and the *horimono*.

The first kind was practised as a sort of punishment. There is a reference in one of the ancient writings to the effect that in the reign of the Emperor Richu in 400 A.D. when certain criminals sentenced to capital punishment were pardoned, they were tattooed by the *iresumi* method before being set free. There is no indication, however, as to the exact manner in which this was done. By the time of the Medieval period this habit of tattooing criminals had come to be abandoned. But during the Tokugawa era it was revived. Then criminals set free were again subjected to the mark of

iresumi. This was intended to show the world that they were habitual offenders. It was intended to constitute a warning both to the criminal and all who saw the mark, against committing similar breaches of law and social order. The authorities also found it a convenient way of identifying offenders. It was indeed not unlike in effect the present system of photographing criminals, measuring them and taking their thumb marks. Above all, it was a mark of punishment.

By this method the criminal was tattooed on the left arm, though there are cases where it was on the right arm, and sometimes it was near the back of the hand. The forms of the tattooing were various, according to the locality, and consisted usually of geometrical figures, straight lines crossing one another in various ways. The Yedo *iresumi*, for instance, consisted of two horizontal lines; Kyoto two vertical lines; Nikko, a cross and so on. Some districts tattooed the forearm and others the elbow. Double offenders were given two marks, the last one near the former, so that the public might know how often the culprit had offended.

The *irebokuro* is on a smaller scale, and consists of a name or a Chinese ideograph tattooed on the arm. It is a habit peculiar to lovers, the youth having the name of his sweetheart depicted on his arm, and the lady the name of her successful suitor. To them it is the symbol of undying affection and fidelity. It is a sign that attends the bearer to the grave. There are instances of men writing poems on seeing the name of a

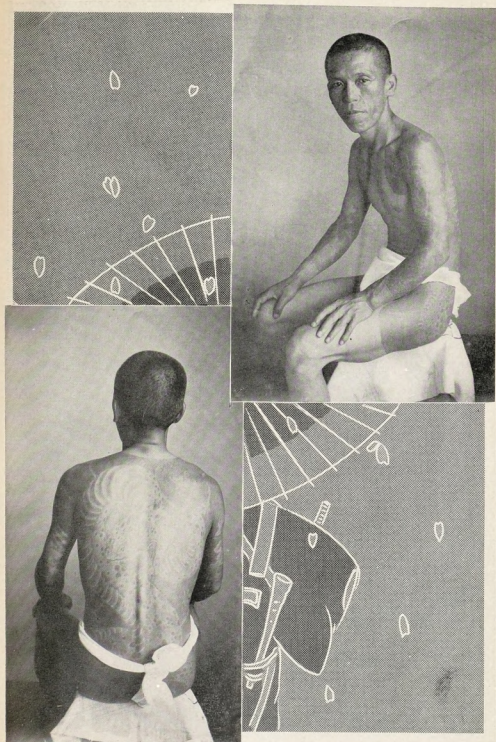
mother still clear on a father's withered arm, long after she had passed away. This is an aspect of tattooing to which one can hardly take exception.

Then comes the regular *horimono* method, which is chiefly for decorative purposes. The custom of tattooing the skin for purposes of adornment is perhaps the best proof of the theory that the ancestors of Japan came from a tropic region. Such a habit could not easily obtain in a climate where the body had to be kept regularly clothed. Its persistence among the Ainu of northern Japan may be explained as the relic of a custom that has not yet died out. It is dying, however, and in time will doubtless disappear. Whether the Ainu took the custom from the Yamato or vice versa we shall not now pause to examine. It is sufficient to know that the habit has prevailed among the Japanese from time immemorial. There are those who instance the custom of tattooing as a proof of the propensity of the Japanese naturally toward nudity, and who commend the latter proclivity as a sign of the nation's dislike of secrecy; but this is also a question too open to argument to find profitable introduction at this time. It is believed that in olden times the callings followed by citizens determined the nature of their clothing, and that those avocations that made nakedness convenient had their way without objection. It is said that *horimono* is not one of the oldest customs of Japan, since in some of the older writings it is referred to as a peculiarity of the Ainu tribes. In the seventeenth century we find *horimono* in vogue among the Japanese, and it is believed to have come from China. During the first half of the 19th century it was most in practice.

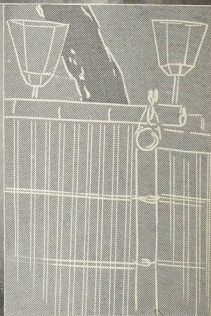
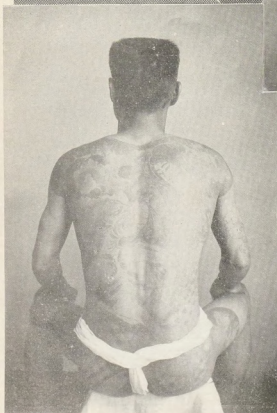
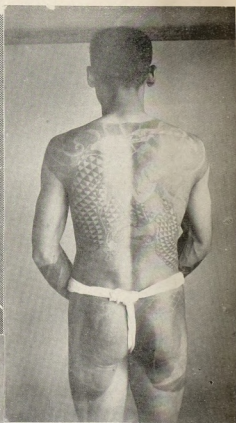
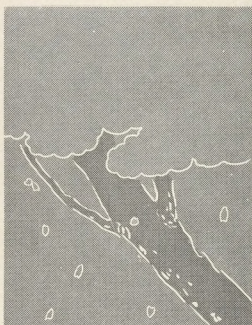
Usually *horimono* consists of making a picture, by puncturing the skin with a needle dipped in ink, the picture being drawn on the back or the limbs. The two colors used are indigo and red, any others being liable to fade or prove injurious to the skin. There is also a method called *bokashi*, which consists of lightening the shade of the indigo. The most favourite designs for this manner of tattooing are the tiger, the dragon,

Daruma, flowers, birds and ancient warriors. Those of less developed taste prefer trees or masks such as are used in the *kagura* dances before the shrines. The *horimono* artist always begins from the left side to develop his picture. The arm is decorated up to two inches above the elbow, and the leg to two inches above the knees. The reason why the arm was never decorated more than two inches above the elbow was lest it might be taken for *iresumi*, or the hiding of that offensive mark. The artist holds his pen between the fingers of his left hand, and with a needle in his right he pricks the skin over the pen, the ink thus entering the cuticle. For doing the *bokashi* tattoo a bundle of needles is used. The operation is by no means pleasant, and it is said that the bravest and most patient person cannot endure more than 700 pricks a day. The operator has usually to go over the place a second time the following day, so as to brighten the color, and this gives still greater irritation. With Edo much tattooing was therefore regarded by young men as a sign of great patience and capacity for physical endurance, of which they were quite proud. Firemen employed by *daimyo* or by towns were especially given to tattooing, as well as carpenters and plasterers. The middle and upper classes never took to it. As already mentioned, those that indulged in *horimono*, were for the most part people whose callings obliged them to expose their bodies. The *kago* men, who lived by carrying passengers in ancient times, were much given to the decoration of their bodies by *horimono*. There were certain people who always preferred carriers well tattooed, and thus it paid such men to please their employers in this way. They were admired by their patrons, just as a pretty-coloured horse or automobile is now.

In the heyday of *horimono* fashions some of the famous artists of the time were employed to draw the designs, especially the painters of the *Ukiyoc* school, Utagawa Kuniyoshi and his pupils, Yoshitsuya Yoshitora and even the great Iiokusai. Although the Tokugawa government did not directly pro-



OTHER STYLES OF TATTOOING



TWO DESIGNS OF HORIMONO

hibit *horimono*, it did not allow the artists of the day to draw pictures or designs for it, so they had to do the work secretly. The *horimono* operator charged about 25 *sen* a day for his labor, and for a big picture it took him about a hundred days to finish his task. A first-class design could thus be had only at an expense of some 25 *ryo*, which in those days must have seemed a fortune. But some of the ambitious Edokko were so much taken by the craze that they exhausted all their living in getting thus decorated. They were proud of the fact that their fortune was on their back, a spirit not unknown to-day. For tattooing the *kago* men, however, the charge was much less, only about 8 *sen* a day. To them it was no mere luxury to be thus adorned, as it brought them their best customers.

During the latter part of the Tokugawa era there was held at Ryogoku in Yedo a remarkable exhibition of tattooing, in which all those who were thus decorated, assembled to compete in taking first place for having the best designs on their bodies. The picture that took the cake was one of a spider, represented as suspended from its thread, hanging

straight down from the head and stopping a little above the waist. The next most popular one consisted of a tomb stone on which was inscribed the bearer's own epitaph. At a great festival held at the Sanja at Asakusa twenty youths walked in line, the picture on their bodies representing one long dragon in *horimono*.

In former times most of the tattooers lived in Asakusa. One of the most famous among them was Darumakin, an expert in *bokashii*; another was Karakusa Gonta, an adept at red *horimono*, or *shubori*. Chari Bun, Hori Iwa and Konkon Jiro were also noted *horimono* artists. With the beginning of the Meiji period the practice was prohibited by law, but it is still secretly indulged in. Some of the secret practitioners in Yokohama and Nagasaki have foreigners as patrons. Hori Chiyo, a famous tattooer who lived in Yokohama, is said to have tattooed one of the Royal princes of Britain, as well as Imperial princes of Russia and Germany. Foreigners usually have to pay from 3 to 10 *yen* for tattooing, according to the extent of the operation.



A THOUGHT OF HOME

Ama-no-hara

Furi-sake mireba

Kasuga naru

Mikasa-no-yama ni

Ideshi Tsuki ka mo !



When I look abroad

O'er the wide-stretched Plain of Heaven,

Is the moon the same

That on Mount Mikasa rose,

In the land of Kasuga ?

Nakamaro (8th Century)

Tran. by Dr. Clay MacCauley

Note.—This poem is said to have been written by the ancient poet during a farewell entertainment given him at the seaside by friends in China when he was about to return to his home at Nara in Japan. Thus there is the longing for home as the poet beholds the fair moon rising over the ocean that lies between China and his native land. And who is there to whom much a thought has not some time come? Yes, come and gone, but found no expression. How often one has stood looking at the silver moon rising over the waters of Japan, the moon on the one side and some familiar star-cluster on the other, both of which one has gazed on in exactly the same way from the homestead door of childhood, and asked: "Do the folks in the old home of my childhood gaze on the same moon and the same familiar star-clusters as I do, all within the space of a few hours; though separated by more than twelve thousand miles? We have here but one more example of how often the Japanese poet, even out of the remotest past, sounds a human note of universal appeal. (Ed.)

COMMERCIAL RELATIONS BETWEEN JAPAN AND CHINA

By BARON SHIBUSAWA

MY recent trip to China was undertaken neither at the suggestion of the government nor yet to promote any private interest of my own, but simply to gratify a long cherished personal desire to see the country and people. In religion I am a Confucianist, to which I owe the calm and resigned spirit that carries me through all difficulties. I have always venerated Confucius and love to read his Analects and the Chinese classics. The principles that govern my conduct in dealing with men and things both at home and abroad, always serving my own country, are based upon the Analects of Confucius. My conception of Loyalty and Filial Piety alone is due to the teachings of my own country, but my principles of social intercourse are derived from the Analects of the great Teacher. In all social matters one can never be misled in trusting to the teachings of Confucius for guidance. Unfortunately the teachings of Confucius are not faithfully followed, even in China. But his tomb is still there; and believing as I do, it is not surprising that I at last found opportunity to visit that sacred spot. Indeed the motives that prompted me in making a pilgrimage to the tomb of Confucius may be likened to the spirit that moves the multitudes who make pilgrimages to Jerusalem or Mecca.

When Dr. Sun Yat Sen visited Japan last year with a view to improving

commercial relations between Japan and China I had a long talk with him about the matter, and suggested that the best way to develop the wealth of China was to utilize the natural resources of the nation; and that as this could not be done without the assistance of skilled hands and brains, Japan should help China by supplying them, thus meeting a demand which China herself as yet cannot satisfy. The outcome of this conversation was the organization of a company known as the *Chugoku-Kogyo-Kaisha*, for the promotion of more intimate commercial relations between Japan and China. Thus in addition to my religious interest in China there was born a commercial interest. I must say that I was led into this new interest from no motive of personal ambition, nor from any desire to enhance reputation but simply out of a desire to better the relation between the two countries. I was moved by no private interest whatever.

Although Dr. Sun Yat Sen had visited Japan before I had not had an opportunity of meeting him; but as he appeared to be trying to do for his country what I have long been trying to do for mine, we had to that extent a common ambition, and I felt bound to give him the best advice at my command, insisting that he must exert himself not only in politics but in commerce and trade in order to increase the wealth and prosperity of his country. I

told him that there were many who had political ambitions for every one person that had a desire to succeed in commercial matters, and that as this was a weakness of his country, he should strive against it. China was in fact much like Japan at the time of the Restoration, when politics more than business occupied the public mind. The energy now being wasted in controversy over the national Constitution should be devoted to developing the wealth of the nation. I further suggested that having succeeded in the task of bringing about the Revolution Dr. Sun Yat Sen should now concentrate the mind of the people on commercial and industrial development. As a man of age and experience I gave him this advice, promising to assist China in every way I could as long as my life on earth lasted; and so there arose the commercial company already mentioned.

Shortly after the establishment of the new company came the assassination of Sokyoin, an act of the southern revolutionists which was believed to have been connived at by Yuan Shi-kai, bringing upon him serious attacks. This led to a further revolution, in which Dr. Sun took side with the southern revolutionists, which placed him in a position where he was unable to carry out his share of the international enterprise on which the commercial company had embarked. As the aim of the company was purely commercial, and in no way to promote the private ambition of Dr. Sun Yat Sen, and its establishment had taken place before the second revolution, our attitude was quite clear; nevertheless the new Chinese Government suspected our motives and subjected the company to severe investigation. I undertook to explain to the officials at Peking the real

nature of the company, and how it was designed to promote the mutual commercial interests of Japan and China, and the officials were satisfied as to the legitimacy of its objects. Later the Chinese officials, through the Tokyo Foreign Office, expressed a desire that I should go over to China, and as I was going in any case to visit the grave of Confucius, the suggestion naturally fell in with my plans.

As I practically retired from the business world some time ago I hesitated to take any very active part in the new commercial company, limiting my activity to simply giving advice and keeping an eye on its movements. The business management was in the hands of Mr. Kurachi, who went to China last year to interview capitalists in north China who might be interested in the aims of the company. We wanted to find some influential Chinese who could take the place of Dr. Sun Yat Sen, and his friends who had now to be counted out. The result of this was that the laws regulating the company had to be altered somewhat, and Mr. Yoshiki was appointed president, the company being completely reorganized in April of this year.

During my visit to China I took occasion to explain fully the position of Japan in the matter, the conditions of our business world and to impress on the responsible parties just what Japan considers necessary, without favor or reserve.

First I went to Shanghai and then up the Yangtze and across to Peking by way of Hankow; and from there I proceeded to Tientsin Sainanfu and Kyokufu, where I spent three days examining the Confucian ruins, returning to Tientsin and Dairen and thence to Japan.

In all I was forty-five days in China, during which time I spoke often as many

as five times a day before very interested audiences. I always made it a point to meet both citizens and officials wherever I went and to explain to them the objects of our new commercial company, with a view to dispelling all misunderstanding. And I feel satisfied that I was successful in conveying to the people of China the real objects of the company.

As I traveled between Shanghai and Peking I was much impressed by the wealth of natural resources in that region, especially with the mildness of the climate and the fertility of the land. There appears to be a wealth of mineral resources also, concerning which our company is making due investigation, and the results will be made public before very long. We are also in negotiation with the Chinese government in respect to important matters of business for our company to undertake, and conclusions in relation thereto will soon be reached. For some years the British have regarded the Yangtze as their special sphere of commercial influence, and it is my desire to see that our company shall in no way interfere with this. It is not our purpose to invade these regions.

During the course of my itinerary in China I met a great many influential officials and others with whom I talked much about the improvement of commercial relations with Japan. One of them, at whose fluency in Japanese I was most agreeably surprised, called on me at my hotel and laid before me his views with regard to commercial relations between Japan and China. His was a personal opinion only, but I regard it as representing to a large extent the general opinion in China. After giving me to understand that he was regarded by the public as a pro-Japanese official and that he was quite familiar with affairs in Japan, he went on to say how grieved he was over the unsatisfactory relations recently prevailing between Japan and China. And so without reserve he requested me to convey his views to the people of Japan. He first wished to take exception to the attitude of Japanese newspapers which seem to entertain suspicions of China and to gender distrust of her in the Japanese mind. There was, he said, too much

abuse of President Yuan Shi-kai and of Chinese politics in general. The Chinese, he suggested, did not object to exposure of wrongs; they were ready to accept censure where deserved, to face facts as facts; but the Japanese press indulged in mere motives of mistrust, and viewed things Chinese through coloured spectacles. In fact they attacked everything connected with Yuan Shi-kai. The President, said my informant, took little account of this attitude, but the Chinese people did, and much resented this revilement of their chief representative. The people were apt to regard this attitude of the Japanese press as a reflection on the whole of China. Consequently the Chinese have been led into an attitude toward Japan which is very prejudicial to better relations between the two nations. This gentleman went on to assure me that the Chinese did not expect everyone to have the same opinion as to the character of Yuan or of his political measures, but they looked for some just basis of attack and that fault should be found kindly and not with glee. My informant also suggested that the people of Japan should be very careful not to do anything to further the ambitions of the Chinese revolutionists now exiled in Japan. There was no particular objection to sheltering them in accordance with the dictates of international law, but he regretted that there seemed to be in Japan a China party that was trying to utilize the exiles for purposes inimical to the present government of China. He also took exception to the export of arms to China, and hoped that Japan would in no way further the cause of revolution in China. I could not but agree with the sentiments of this high Chinese official, and I trust my countrymen, one and all, will take the hint which is so pointedly conveyed.

Before taking my departure from China one of the higher officials who had been in Japan and knew much of our country, called upon me and requested my views as to the result of observations in China. I had to say to him that I had many convictions as the result of my trip, some of them political and some financial, but that as politics was outside my sphere I would confine my remarks to finance. I laid

special emphasis on the need of promoting national wealth which, I said, always went hand in hand with the solidarity of national finance. The people of China should devote more attention to the development of economic enterprises. When national economy is on a safe basis business enterprise will advance in turn. While local enterprise may develop without much regard to national finance, the industrial development of the nation generally would not, so that the main thing at present was to get the finances of China into a safe position. I told him that I considered it of primary importance to bring about some harmony between national finance and public economy if China was to develop successfully her vast resources. Consequently I made the following three suggestions as essential to the prosperity of China:

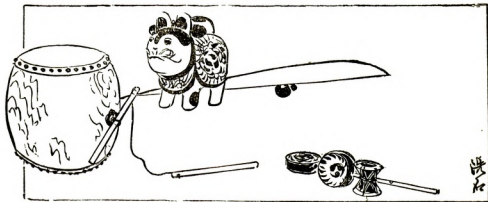
1. Reform of the monetary system. So long as the present antiquated system of money continues, varying, as it does, with various localities, every region will be independent of every other, and there

can be no harmonious general development. The price of money at present changes almost every day, so that there is no safety in business transactions. Until China unifies her monetary system there is little hope of development.

2. Improvement of the Banking system. China has banks enough at present, but there is nothing common among them: no unity. There must be established a central bank on a firm basis, as in Japan, so as to bring about harmony in national economy.

3. The method of dealing with the Annual Budget must be reformed, so as to bring about some attempt at balancing annual revenue and expenditure. The present lavish expenditure of money without any regard to its source, most of it being loans, tends to weaken national finance more and more, and will eventually lead to national bankruptcy.

Without the above reforms I do not think China can establish herself on a safe basis and expect strength and prosperity.



THE JAPANESE ZOLA

(TAMENAGA SHUNSHUI)

By "ARIEL"

AMONG the many writers of fiction that flourished during the Tokugawa era there are few that can be regarded as experts in depiction of human character or as having any very profound insight into human life. As humorists such masters of the pen as Ikku and Shikitei Sanba were highly appreciated, while in the realm of romance Santo Kyoden, Takizawa Bakin and Ryutei Tanehiko were above the average. Santo Kyoden was somewhat clever in the production of *kibyoshi* pieces, which are sketches that have the flavour of Mr. Punch and Mr. Puck. His *sharchon* sketches are largely devoted to descriptions of life in the gay quarters of the capital. Though he is ranked among the immortals of the Tokugawa period it can hardly be said that he at all touched the core of humanity. In our estimation there was but one novelist in the Tokugawa days that could run the gamut of human life: man's manners and customs as in all his ways of speech and action, wives and husbands, girls and old women, not omitting *geisha*, boys and maids and masters, every calling and every class,—and that man was Tamenaga Shunsui. He indeed was the true creator of the novel of life and manners. Wisely did he name his works the *ninjobon*, volumes of love-tales, for love touches the whole man.

Born in old Yedo in 1790 young Shunsui set out in life as a merchant, yet a merchant of books, but most of his trade was in book-lending, for the masses of the time were too poor to buy.

The book-lender of the Tokugawa days did not open shop; his was a business unsought of men. He had to take his stock of literature on his back and go about persuading the public to become readers and thus create his own clientele. Naturally under the circumstances he could win attention best by putting comic works foremost. But true to the custom of the Japanese booksellers even of the present day, Shunsui himself first read the books he let out on hire: he knew what he was lending; he could tell the borrower just what to expect. Thus he had a good opportunity to read all the best literature of the day. He learned the habit of reading while walking along the street on his way from house to house, colliding here and there with pedestrians hurrying on their way to business; and one such accident even became a public affair. He was pardoned, however, and never ceased the privilege of mastering every new work that appeared. Steeped thus in the literature he loved and wished others to love, he soon was seized with a passion for literary expression himself; he would be a story-teller and do better than most of what he read.

To this end he associated himself with a famous retailer of old yarns; and one day he appeared on the stage of a *yoseta*, or story-telling hall, and narrated a tale for the entertainment of the audience, which so bored them that he was obliged to desist before the time; and this, not because of any objections offered, but because he found himself after a few

minutes, the solitary occupant of the place. He was so discouraged with his maiden effort that he gave up the idea of being a public story-teller. He wanted to write but felt unequal to the art, as, apart from his wide reading, he had no practice with the pen. At that time the most popular novelist in Yedo was the famous Bakin, and young Shunsui made the mistake of fancying he could succeed by rewriting some of Bakin's stories, a trick which the public soon detected and he was deservedly treated with disdain. Finding that plagiarism did not work the would-be scribe fell upon another plan. It happened that a novelist of some repute, named Somahito, died at that time; and the ambitious Shunsui assumed his name as Somahito the Second, a scheme in which he was again baffled by public criticism. These failures led the youth to decide that after all a man must be himself, and that if, as such, the public do not want him, he had better be content to remain unwanted.

The real secret of Shunsui's failure was his want of determination to persevere and take pains to produce something worth while. He had fancied that success could be attained by making others do the thinking and the labour while he would appropriate the results of their application. So the young man now settled down to work. For mere imitation he no longer had any use. He marked out a new path and followed it. In this his wide knowledge of all kinds and classes of people stood him in good stead. He knew the citizen of old Yedo as few did; and he understood the main motives of the life of that time. The blase heirs of the rich frequenting the places of questionable pleasure, the idle *samurai* degenerating for want of sword-practice though centuries of peace, the

light-mannered ladies who preyed upon the rich, the whims and foibles of the *Edokko*, the natives of the Shogun's capital, all these were to Shunsui an open book, and he described them with a literalism that to them was photographic; his books were a mirror in which each beheld himself and was entertained if not always amused. It must not be imagined, however, that Shunsui's work was mere bald depiction of what he saw, a narration of events, manners and customs. All that he touched was adorned with an idealism that pleased as well as profited, and withal so simple that even the unlearned might understand.

The *ninjobon*, or love-tales, of Tamenaga Shunsui reveal the weakness and the strength of the men and women of old Japan. They were much like the men and women of other lands. Some were refined and chaste, and others of them were low and vulgar. If it was a time of national peace it was yet a time of sloth and sensuality. Moral education was lax, if it even can be said to have existed. Of *bushido* and its maxims even the lords and ladies of that time apparently had not all heard. Girls of respectable homes are described as spending much of their time in discussing the complexions of their favourite actors, as well as gossiping about their lovers. All this proved excellent raw material for the love-tales of Shunsui. Affairs of sex-intrigue and mis-alliance are described in a manner that allures all readers. Evidently the *geisha* was as much of a disturbing element in domestic and social life in that day as she is to-day.

It was about the year 1830 that Shunsui's love tales first began to take hold on the public mind. Consequently they may

be regarded as pictures of the closing years of the Tokugawa period. Peace had gone on without interruption for 250 years. The people had not been fighting either with themselves or with strangers, but neither had they done much else. Cut off from the outside world they were devoid of emulation. Stagnation and consequent corruption were underneath that otherwise complacent life. The sword was only an ornament; it had ceased to be a symbol of prowess and protection. The mighty blades of ancient times had long been set aside; there was no man of sufficient sinew to wield them. Military accomplishment really there was none. The *samurai* families were given up to dance and song. The book shops were hung with vulgar pictures and no eye was offended. Sodomy and professional sodomites were common. Into this welter writers like Shunsui waded to the neck. He held up before degenerated society a picture of itself. Some say society was more pleased than disgusted with the representation. At any rate all that he wrote was eagerly read and his name became famous over all the land.

About the year 1842 the Premier, Mizuno Tadakuni, representing the Shogun's government, alarmed at the increasing corruption of the time, set about reforming society. His policy was somewhat far-reaching; it touched everything and interfered with everything in its wild efforts to stay the degenerating influences that prevailed. He even went so far as to forbid the use of gold and silver vessels at feasts, in order to abate the passion for extravagance. The theatres he ordered to be pulled down or closed, and all libidinous literature was to be destroyed. Into the rage of puritanical reaction were thrown the novels of Shunsui and they

were consumed. The wooden blocks from which they were printed met the same fate. The author was confined to his house, with hands and feet in bonds. Deprived of liberty and cut to the quick with insult the gay novelist fell into despondency and tried to forget his misfortune in deep draughts of native wine. Intemperance had its due effect; and in the year 1843 in a ward in Kanda, Tokyo, he passed out of this life's ills just before the New Year's dawn. Notwithstanding the reaction against his novels and the society they depicted, the love-tales of Shunsui did not die: love-tales, if really such, never do die. As already indicated, they had been the means of bringing about the social reform inaugurated by the premier. Though the Zola of Japan had passed away his work was done.

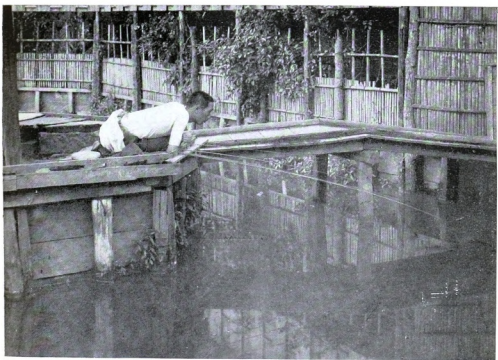
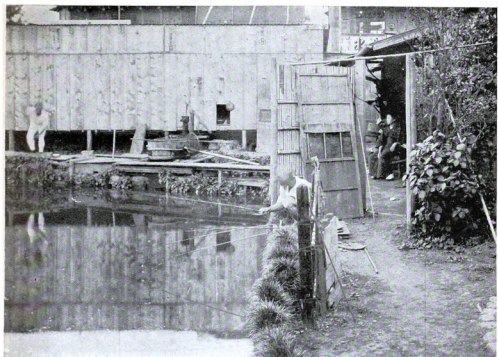
Perhaps we cannot do better than conclude with the outline of one of his most popular tales, the *Umegoyomi*:

At Kamakura (which means Yedo) there was a gay lady of the demimonde quarter whose master of the house was a youth named Karakoto-ya Tanjiro, an adopted son; and he was already betrothed to a fair lass named O-cho, a girl of the same house. The arrangement as usual had been brought about by their respective parents, and the bond lacked the seal of love. The youth was very handsome, easily winning the love of women. The lad in time had a sweetheart in the person of a lady named Yonehachi, a beautiful *geisha*, but he could not marry her on account of his betrothal to O-cho, who also loved him well. Just about this time misfortune overtook the house and its occupants were scattered. The young man was then supported by the earnings of his sweetheart, the fair *geisha*, while O-cho, his betrothed, took refuge in the home of

a kind old woman. One day Tanjiro met O-cho on the street when their old affection was suddenly rekindled. The youth, however, was of fickle affection, and while O-cho and the fair *geisha* were at loggerheads over him, he fell in love with another *geisha* named Adakichi who showed deep sympathy with his poverty. The situation now is three women vying for the heart of one man ; and this gives

rise to various and sundry episodes which the author uses to the best advantage. Eventually, however, O-cho, the original sweetheart succeeds in winning the heart of the errant lover and their marriage duly takes place, while *the rub* lingers in the fact that the two *geisha* accept the position of his concubines, a compromise reflecting truly the moral spirit of the time.

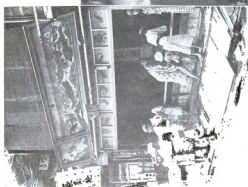




TSURIBORI



INTERIOR



OUTSIDE

ROD AND LINE IN JAPAN

JAPAN has her rich and her poor the same as other countries, and there is the same complaint of the high cost of living among the poor, that one hears of in the west, yet there is no country in the world where the poor are happier or the whole than in Japan. Certainly there is no other land where so many places of amusement and pleasure are provided for the poor and where so many people of slender means take advantage of such places. One wonders how many of the poor of New York or London ever go fishing, or ever even get a chance to go! The poor man's life in Japan is not the dead grind that it is in western countries, and even the artisan takes life easy. True, for this reason, the Japanese working man does not get as much work done in a day as a European or American would, but his ideals of existence are saner than those of his western confrère, for he works not to kill himself nor to fill his master's coffers with gold, but in order to live. And life without pleasure and relaxation is not life: it is slavery, a condition that is creating wide-spread discontent in occidental industrial centres. In Japan no such discontent prevails, because the labourer is not pushed to death; in the midst of his busiest activity he hesitates not to take out his pipe and have a few puffs and a chat, while remarking on the beauty or otherwise of his environment or condition.

And he even goes fishing! In Japan there are many pleasure resorts where the poor take their wives and children

for a day with hook and line. They seem to prefer the sea coast rather than the streams and rivers. Usually the poor man rents a small boat for the day, and has a pic-nic with his family, who spend the happy hours in trying for bites, chatting together and drinking saké, as happy as lords. Having spent the day thus the labourer returns to his humble cottage feeling a degree more self-respect than before.

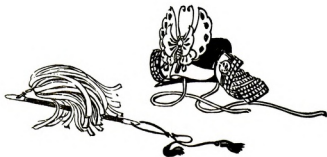
If a man be so very poor that he cannot afford the expense of a boat for casting his line, he will find plenty of resorts with artificial fish ponds, where he may stand on the banks and fish to his heart's content, by paying a small fee at the tea-house for the privilege. These *tsuribori*, as the artificial fish ponds are called, are quite an old institution in Japan, dating as far back as the middle of the 18th century. Such fishing would no doubt be deemed somewhat tame by the occidental angler, but it is better than nothing, and a far more wholesome form of relaxation than the same class of person fancies in western lands. The labourer goes home the better for it, and his family the happier, which is more than most western workingmen can say of their holidays, if they ever have any.

In the artificial fish ponds of Japan are many kinds of fish, especially mullet, carp, goldfish and catfish. The angler has to pay about 2 *sen* for a rod and line, but may bring his own if he prefers. Should he not have his own bait he can obtain it for the same small sum. The

angler even sits down on a bench specially provided and takes his ease awaiting the humour of the fish. One angler is not permitted to use more than two lines at a time. The pond is available from seven in the morning to six in the evening. The fee for a day's fishing is about 60 *sen*. Half a day costs about 40 *sen*. Upwards of 3 pounds of the catch may be taken home by the sportsman, the owner of the pond claiming all over that weight, for which he pays about 5 *sen* a pound. Thus a skilful angler may pay his day's expenses by catching enough over the 3 pounds to cover his fees. The pleasure is a sort of game that excites intense interest. The better-off anglers usually return the whole catch to the keeper, and regard themselves as gentlemen for so doing.

As the members of various fishing parties gather around the pond a lively chat begins and as much amusement is taken out of the conversation as from the fishing. There is a spirit of competition that keeps everyone interested, each being ambitious to outdo all others. On certain days fishing contests are held, and small prizes of one *yen* and a half or two *yen* are awarded to successful competitors. The number weaving rods is divided into sides, one against another, and the place

occupied is decided by lot. The one who takes the greatest number of fish is entitled to take home not only his own catch but that of all his competitors. The prizes are usually in kind, such as clothes, kitchen utensils or tobacco boxes. Consolation prizes of cigarettes are given to those who fail. A special prize is also given to the side that wins in the contest. Sometimes there is considerable gambling and betting over the outcome. In Tokyo alone there are more than 17 of these fish ponds. Formerly the number was greater, but with the increasing land values of the capital space for ponds is now at a premium. The authorities regard these *tsuribori* as very beneficial to the citizens, and are anxious to promote their prosperity. Certainly the amusement must be esteemed more morally wholesome than many that might tempt the holiday seeker. There are also fish ponds for children, which are usually rather small, consisting of little more than big boxes full of water with fish in them. Children fish with a trawl hook shaped like an anchor with four arms; and the line is so weak that it usually breaks, which is also good for trade. These *tsuribori* shops have a sign over them consisting of a picture of fish with children, and usually do a roaring business.



DUE REWARD

By KYOKUDO NANRYO

THE famous Mitsukuni Kyo, otherwise known as Giko of Mito, had set out on a journey of official inspection to Oshu in the northwestern districts of Japan. In that far off day there were not a few officials who were wicked and treated the people with inhumanity. Mitsukuni set out on this tour with the special purpose of righting the wrongs of the oppressed.

The great man had arrived at the entrance to the village of Miyake in Wakuya, Oshu, where he found a crowd of anxious people awaiting him. Posted near by he noticed a placard announcing that a thief had stolen an ox from the Deputy of the *Bakufu* and that whoever should discover and apprehend the culprit would receive ample reward. The notice was signed by the Deputy himself, Terada Sabunji. Mitsukuni stopped and read the notice, and the people were much interested to know what he would say, but his only remark was: "In this world the seed of robbers thrives inexhaustibly. Just think of a thief taking away an ox from the Deputy!" So saying he proceeded on to the hotel where he engaged a room for a few days.

Accosting the landlord, Mitsukuni remarked: "On coming into the village I noticed a placard to the effect that a thief had broken into the premises of the Deputy and taken an ox."

"Yes, indeed, sir," replied the landlord. "Such rascals have become very daring of late, and have not hesitated to break into the compound of the Deputy."

"What a wicked fellow!" returned

Mitsukuni. "It seems to me your Deputy cannot be very popular or else, his property would not be treated in that way."

"O, sir, do not speak of him in that way. I do not know much about other deputies, but ours seems a good enough man, very impartial and compassionate."

"O, indeed!"

"Yes, he always invites the villagers to the court when there is a trial, and has them listen to his impartial ways of hearing cases, so that they may appreciate the justice of his judgement. This shows us how openminded and upright he is. We think him a great deputy."

"Ah, that is admirable, admirable," observed Mitsukuni. "I have not heard his like in the course of my travels. Do you recollect by any chance the particulars of some of the trials that you could entertain me with?"

"Well, no, I don't know that I can," admitted the landlord regretfully.

"Then perhaps I can attend the next trial myself and hear the proceedings."

Early next morning Mitsukuni was awakened by the running hither and thither of many people about the village, and he called the landlord to inquire what it meant.

"O, sir, the thief who stole the ox from the deputy has been caught."

"Is that so?" remarked Mitsukuni. "The mills of the gods grind slowly but surely. It is a piece of quick work."

"The circumstances are not so mysterious as they seemed, after all," explained the landlord. "It turns out that the son

of the thief informed the deputy of his father's crime."

"You don't tell me! Is it not extraordinary that such a thing should happen? I have never heard of the like."

"Well," said the landlord, "the trial is to take place in the court of the deputy. If you care to come over with us you may hear it,"

"Ah, I shall be delighted to go," replied Mitsukuni.

Taking two of his attendants, Sasaki, master of fencing, and Atsumi, master of Judo, the great man proceeded to the court, where he seated himself among the crowd without being recognized.

Everything went on in due course and at last the boy was called to give evidence, and proved to be a stripling of only twelve years. His father was a widower, and the family consisted of three, the father, the son and the grandmother of the boy, his father's mother. The father, it seems, had been a well-to-do farmer once but had been reduced in circumstances by floods, and was obliged to rent his farm.

One day the old woman, his mother, called her son and said to him: "Tarobei, this, as you are probably aware, is the seventeenth year since the death of your father. I am old and feeble and not much longer for this world; and before I go hence I should like to see you have a meeting of the villagers and have a mass offered at the temple for the soul of your departed father."

"Let your mind be at ease," said Tarobei. "We shall see to having the mass said somehow."

"Well, the anniversary is next month, and you must make sure to have the mass at that time," pleaded the old woman.

"All right," said the son. "I will see to it, mother."

The son felt under obligation to hold the religious ceremony, both for the peace of his father's spirit and for the honour of his aged mother, but whence to secure the necessary funds he knew not. A banquet would have to be given the guests, and that would coast a good deal.

"I am in a dreadful fix," Tarobei said to himself. "The anniversary is approaching and what am I to do? It is my duty to hold a mass in memory of my departed father. It is but natural that my mother should remind me of it and expect me to see to it. It is most lamentable, yea, stupid of me to have no funds to meet so great an obligation. Without money in such a case I am as a man without his head. Alas, what can be done?"

Just then Tarobei happened to come to the back gate of the deputy's compound, and peeping through the crack he beheld the ox placidly ruminating in its stall. He knew what a fine animal it was and what a fine price it would bring. He clasped his hands and looking up to heaven called upon the gods to witness that for no motive save the worthy one of filial piety he must needs appropriate the ox, and therefore he must be forgiven. There being no one about he softly slipped inside the gate and taking the animal by the nose-ring, led it after him down the street. On the way home Tarobei met his young son.

"O, father," exclaimed the boy. "What a fine ox! Wherever did you come across it?"

The father pretended not to hear. The questioner broke up the depths of his heart and he was silent. At last,

being compelled to heed the boy, he replied: "A man in the next village asked me to sell the animal for him; so I have brought it with me."

"It is indeed a nice ox," remarked the lad. "How much do you suppose you will get for it, and are you to have much commission?"

"O, yes," said the father. "I am to have a good commission."

That night while the boy and the old mother were asleep, Tarobei arose and took the ox to the cattle market some five miles distant, where he sold the animal for six *ryo*.

"Mother," said Tarobei next morning, "you may rest your mind now. I have the money and I am going to the Seinenji temple to make arrangements for the anniversary mass for my father. All the neighbours have been invited and it will be a great occasion. I have ample money and we shall give one of the best banquets ever given in the village."

"O, I am more than delighted," exclaimed the old lady. "How satisfactory it will be to the spirit of your respected father!"

Just then loud voices were heard in the street discussing the theft of the deputy's ox. A crowd had collected in front of the deputy's compound and all were loud in discoursing on the event. "If the thief is caught he will be beheaded, of course," said one. "Certainly he will," said another. The son of Tarobei heard all this as he stood by, pondering over the matter. Then the boy made up his mind and proceeded to the house of the deputy, asking for an interview as he was in a position to say who had made away with the ox.

"Well, my smart boy," said the deputy. "You know who took my ox,

do you?"

"Yes," answered the lad. "It was my father."

"What! Your father?" exclaimed the deputy in surprise. "Is that possible? Are you sure there is no mistake?"

"There is no mistake at all, sir," replied the boy. "My father brought home an ox the evening before last and sold it for six *ryo*."

And so the trial of Tarobei was now in process, as Mitsukuni entered the courtroom and took his seat among the spectators.

The prisoner was called.

"Farmer Tarobei of the village of Kusaka, life up your face and look at me," commanded the judge. "It is the belief of this court that you have stolen an ox from me and have sold it. What have you to say? Your own child is witness against you. But make your own confession."

"Your honour," replied Tarobei, the tears rushing from his eyes, "I have taken the ox, I admit, but I did it to ease the mind of my aged mother and to do honour to the spirit of my departed father. The anniversary day was coming on and I had not the wherewithal to meet the obligation, and when I saw the ox idle in the stall I thought it a good chance to carry out my duty toward my parents. Suddenly seized with the desire I gave way to the temptation, my worthy motive leading me to do evil. But surely it must have been the will of heaven."

Tarobei prostrated himself so that he could not behold the face of the deputy.

"A man may not steel his neighbour's goods, even if for the sake of filial piety," said the judge. "However, you have been good enough to confess your fault;

and your son has been honorable enough to give evidence for the court even against his own father."

"Your honour," cried the boy on being thus addressed; "I saw on the placard the announcement by you that you would pay a big reward to the informer, and I now pray you will hand it over to me."

At this the deputy was much taken aback. He thought how ignoble must be the youth who would inform against his own father merely for the sake of a pecuniary reward. Then turning again to the boy he asked: "And what reward would you have, my boy?"

"I ask that you pardon my poor father," said the boy promptly.

"What is this you ask?" cried the deputy.

"When I saw the reward offered," said the boy, "I knew the best way to save my father was to inform you on him and then ask his pardon as my reward. So that is all I ask."

The deputy gazed in silence at the boy for some moments.

"You are a wonderful and an admirable boy," said the deputy. "You ask the pardon of your father as the enormous reward offered by me. A public official should not lie; and I can only give you

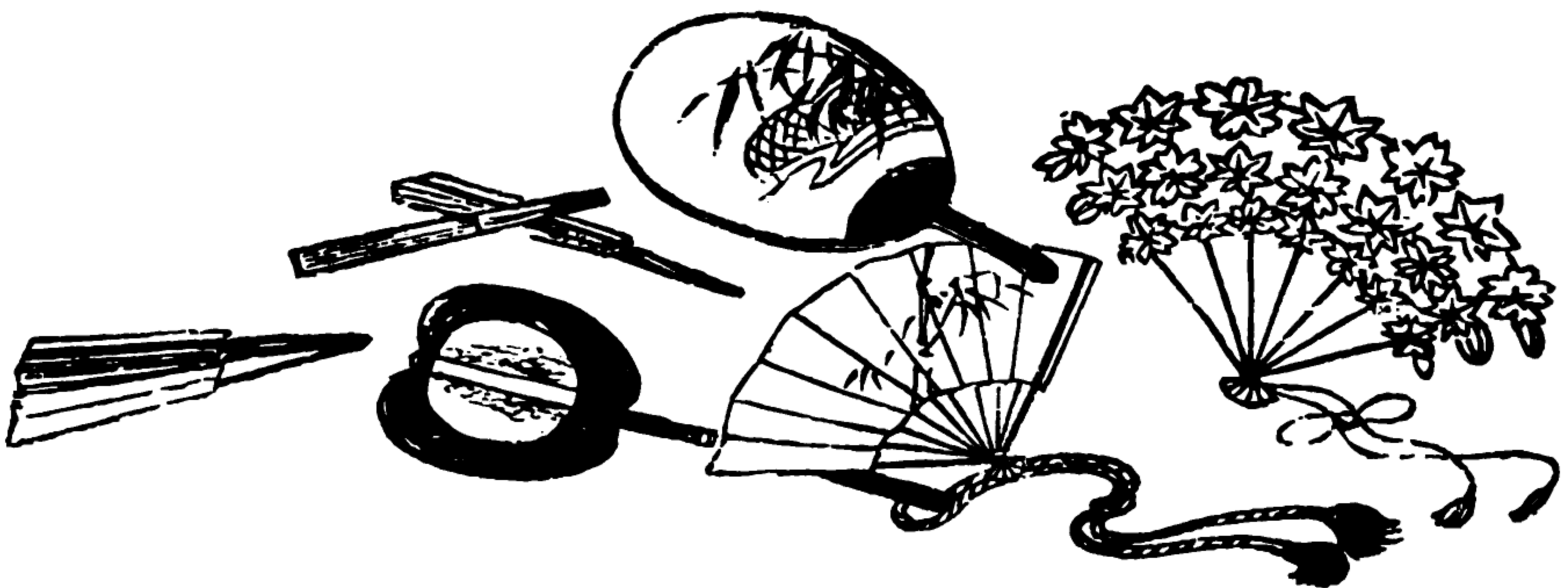
what you have asked. Your father is forgiven as the reward due you; and you may keep the six *ryo* obtained for the ox."

"Thanks a thousand times, your honour," exclaimed the boy.

Then the judge turned to Tarobei and said:

"Tarobei, it is, as you well know, a wicked thing to steal, even though prompted by filial piety; but for the sake of your son you have been pardoned. In his wisdom he saw that if he did not inform against you nevertheless in time you would be found out and punished severely. He decided to inform against you and get your pardon as his reward. Henceforth let me hear nothing evil of you."

The whole court was jubilant over the action of the boy and of the deputy; and Mitsukuni was so overcome that he advanced to the front of the room and publicly commended the deputy, saying he too should have his reward. The deputy was surprised beyond measure to hear anyone in the court thus address him, but when he saw it was no less a person than lord Mitsukuni Kyo of Mito he was still more surprised. Giko wrote him an invaluable testimonial, and the deputy was promoted to one the most important positions.



JAPANESE EXHIBITS AT THE SAN FRANCISCO EXPOSITION

CONTRARY to the usual practice in regard to great exhibitions Japan will pay much more attention to the quality of her exhibits sent to San Francisco than to her buildings, though the latter will be of more than ordinary interest. The Japanese committee in charge of exhibits are impressing on exhibitors the importance of sending only the best that they can turn out, and there is no doubt that the great occasion will prove a reliable illustration of what Japan can do.

The Japanese buildings at the Panama Pacific Exposition are to be in the pure native style of the Fujiwara period : that is of 800 years ago, and are to be constructed of plain, unvarnished wood, according to native art and custom. There is to be a Japanese garden covering a space of 144,000 sq. ft., which, in regard to arrangement, trees, bridges, ponds and stones, will be laid out after the manner of the native gardener. In this garden will be erected a model of the famous Kinkakuji, and there also will be set up the Formosan building, the Japanese buildings, and the offices of the Japanese department of the Exposition.

Among the more important exhibits to be sent by the Imperial Government is a model of the Nikko Mausoleum of the Tokugawa shoguns, covering 720 sq. ft. All the shrines, gates, torii, tôrô and trees as well as paths will be faithfully reproduced in the model. The

artist employed to make the model is one capable of building the original mausoleum itself. A temporary construction shop for the making of the model has been specially set up at Nikko, so that the artists may follow the original accurately.

The Government is also sending a model of the famous sacred mountain, Fujisan, with all its environs, including hot springs, Hakone, its lake, Ashigarayama ; the whole will be an exact representation of the noted tourist region around Fuji. The Government exhibit will also include numerous photographs illustrating the medical science and medical institutions of Japan, as well as the sanitary progress of the nation. There will be also surgical exhibits showing Japanese treatment of various diseases of the human body ; and the manner in which Japan takes precaution against epidemics, with statistics as to baths and the national passion for cleanliness. Exhibits of models representing the nation's charitable institutions will also be on view. The above exhibits will be sent by the Home Department.

The Department of Agriculture and Commerce will present a fine array of raw silk exhibits. In a special hall in the Japanese garden there is to be set up a model of a private residence of the Tokugawa period, covering an area of 648 sq. ft. In this residence fourteen Japanese girls attired in the style of the Genroku period will wait on the public,

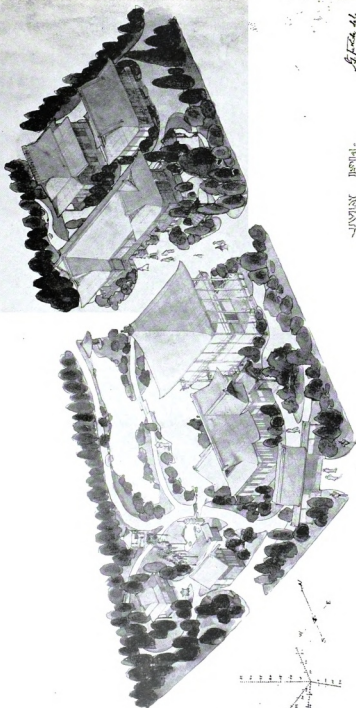
while engaged in sericulture operations. Breeding silkworms, picking mulberry leaves for them, treating cocoons, weaving silk yarn and the whole process of silk-making will be abundantly illustrated. The model for this work will be made by the Takashima silk firm in Kyoto. The Government will place on view statistics showing the progress of the silk industry in Japan, as well as the progress of Agricultural science. The Bureau of Trades and Industry connected with the Department of Agriculture and Commerce will erect a giant garden lantern, or *toro*, of various kinds of matting; and in the same place will be photographs showing the manufacture of floor mattings, the output of industrial products and the progress of foreign trade. The Forestry Bureau will have on view drawings to show the sizes of the various forests in Japan, including those of Korea, Formosa and Saghalien. Over sixty kinds of bamboo wood will be exhibited on a revolving stand. The Bureau of Mines will send over 700 samples of minerals, as well as models of the famous volcano of Aso and that of Sakurajima which erupted some time ago, with photographs of all details. The Fishery Bureau will have some interesting models in the way of fishing boats representing the Japanese manner of taking all kinds of fish, with statistics and other details of the industry, and a fine collection of native shells.

The Department of Communications will send a model of the *Tenchi Maru*, a warship constructed by the Tokugawa government in 1630, under the rule of the Third shogun, Iyemitsu. The model is

a magnificent one, 147 foot keel, 54 foot beam and 11 feet in depth, painted red and inlaid with gold. The model is fully equipped and ready for war. In ancient times it was the most impressive sight that could appear in Yedo bay: that is, the original was. There is also to be a model of the *Taiho Maru*, a warship built 30 years after the former ship, by the Marquis Hosokawa, lord of Kumamoto. Photographs and statistics of Japanese seamen and shipping will be shown in plenty, including all the great Companies with their wireless apparatus, telegrams between Japan and America, examples and statistics of post offices and postal savings banks, postage stamps, telephones, and instruments designed for teaching in the nautical school.

In addition to the Government exhibits these sent by private persons will be on quite a large scale. Reports concerning these have been received by the supervisors and the selection of the exhibits has now been completed and the goods will be shipped off by the middle of November. We may also mention that a very fine exhibit is to be sent by the Department of Education. The Hall of Mines at the Panama Exhibition for the Japanese exhibits will cover an area of 3,600 sq. ft. and have an excellent display, representing the very varied mineral industries of the nation. The full extent of the private exhibits is not yet accurately known, but it is expected to be quite satisfactory. The Government exhibits alone will be sufficient to attract wide attention among the numerous visitors to the great Exposition.

YAMAPENS COMPANY.



J. J. J. J.

JAPANESE GARDEN TO BE BUILT AT THE PANAMA PACIFIC EXPOSITION

Y. J. J. J.



PREPARING WASTE HAIR



TOUPET MAKERS

HAIR

IN all ages the hair has been an endless topic, both for the declamation of the moralist as well as a study for the devotees of fashion. The fact that even dignitaries in England still wear a wig when on duty shows how powerful at one time was the influence of what was regarded as a becoming head of hair. If the effect was so imposing and attractive among men it was no less magical among women. The elaborate and often fanciful coiffure of the fair sex who strive to make themselves fairer by blandishments of hair construction, has formed an important phase of fashion from year to year during many a century. Even the not very old among us still remember how the hair of ladies was frizzled and and curled with the nicest art, set off even with artificial curls, known by such pathetic terms as heart-breakers and love-locks. The use of cosmetics for improving the appearance of the hair has long been a practice of both men and women. Students of history will recollect that when the Duke of Guise was shot at Blois he was found with a comfit-box in his hand.

That the above practices should have also prevailed among the men and women of Japan is only another way of proclaiming them as human as the people of Europe. Needless to say the subject of woman's hair has always been of more importance in Japan than that of man's hair. In fact the Japanese man of modern times may be said as a rule to have no style at all in hair: he has the barber cut off all that the clippers will take, leaving the hair the same length all over the head, something like western convicts. Though

style has thus degenerated, or shall we say disappeared, for the most part, among men in Japan, woman still preserves her fancies to an artistic degree, as will have been observed from our article on the Japanese Coiffeur published in a former number of the JAPAN MAGAZINE.

But hair in Japan has more uses than nature intended. After it has done duty as an ornament to the head of some fair maiden to win admiration or perhaps a husband, it passes out into the realm of less emotional commerce where its uses are endless. There is a saying among the Japanese that even an elephant can be tied up by a woman's hair. The saying probably has an emotional reference, signifying the attractive influence of a beautiful head of hair well arranged, but it is a saying very literally fulfilled also in the commerce of woman's hair among the Japanese. The hair of the Japanese woman is very long compared with that of the European woman, black and of uncommon strength. In Japan it is a familiar sight to observe girls with hair hanging down the back below the calves of the legs: not quite to the ankles, of course, but almost. Hair of such length and strength finds abundant and profitable exchange in trade. The Japanese woman carefully saves up her combings for the hair-buyer who in turn disposes of them to the dealer.

In the realm of practical utility the methods of disposal are innumerable. A good deal of this sort of hair goes to the making of false hair for those not naturally blest by nature, or to make wigs needed by actors. Owing to the superiority of oriental hair for commercial

purposes there has in recent years grown up a tremendous demand abroad. Japanese hair is so long and elastic that it is used in Europe for weaving purposes. In many cases the hair is whitened by chemical treatment and afterwards dyed any colour desired. Subsequently it may be woven with silk threads to make fine ribbon materials or fabrics for chair hangings or other draperies. Stuffs so woven are very expensive, commanding hundreds of *yen* a square yard. At present the greatest demand for Japanese hair appears to be in France and the United States. But the demand is also increasing in England. In recent years the export has increased abnormally. The value of exports in human hair by some of the larger firms is equal in about ¥500,000 a year. In the year 1910 the exports of human hair totaled over a million *yen*. The demand now far exceeds the supply, and hair dealers have their agents constantly pestering the hair dressers and haunting the families that have many women, in order to collect as much hair as possible.

On the other hand the Japanese woman is not disposed to treat her hair as a commercial commodity. She has always been accustomed to regard it as an ornament above the influence of gold: a sacred possession, in fact; and as such it has been her wont to present her hair to some temple as an offering to the gods. When she is bent on obtaining some special blessing or favour from on high, she lays a portion of her best hair before the altar, convinced that Buddha will be more pleased with this sacrifice than any other. The close observer will doubtless have noticed that in many cases the rope of the call-bell in front of shrines and temples is made of hair. The priests of the shrine or temple save up all the hair offerings of the women and have them made in ropes for the bells, as the best way of preserving the hair in a useful condition. Thus the hair, quite true to the intentions of the givers, is used to call the gods to hear the petitions of worshippers. Whether the gods are more willing to heed those who call them by a hair rope is another question, but if any adequate notion of chivalry prevails

among them, they surely cannot be oblivious to so personal and graceful an offering. And when many such gifts are combined in one strong rope the influence ought to be all the greater: equal in itself to a whole prayer-meeting.

Some time ago a certain hair dealer, seeing the unusual quantity of fine hair presented to a shrine, made an offer to the priest to give a lantern costing ¥150 to the shrine in exchange for the hair. The priest was disposed to acquiesce in the proposal, for he did not think the hair was worth as much; but when the parishoners heard of it, they raised vigorous objection and the offer had to be declined. During the building of the great Hongwanji temple at Kyoto the women of the neighbourhood and elsewhere united to present enough hair to the temple to make a rope sufficient to raise the great pillars into place; and they did so, even to lifting the ridge-poles on the lofty roof. Now when anyone visits that sacred spot his spirit is moved beyond words by the very thought that all those great and costly timbers were raised into place by the hair that grew on the heads of devoted mothers and daughters who serve Buddha in Japan. To supply the necessary quantity of hair many a maiden and matron cut off her beautiful tresses and went like a widow for the sake of hastening the completion of the sacred rope and therefore the sacred building. The magnificent rope when completed was of great length and nearly five inches in diameter; and after the completion of the temple it was sold to a hair-dealer for a great price, thus enhancing the temple's depleted treasury.

Hair dealers generally regard the hair of Tokyo women as inferior to that from the heads of country women. The reason for this difference of quality is that the city ladies are so fussy about their hair they are always working with it, and most of the hair is broken or short. Moreover, the hair of women from the colder regions of the empire is always superior in quality to that of those in the more tropical districts of the south. Dealers prefer the hair of Hokkaido women to that of women from Kyushu. They are further wont to see in the hair of women

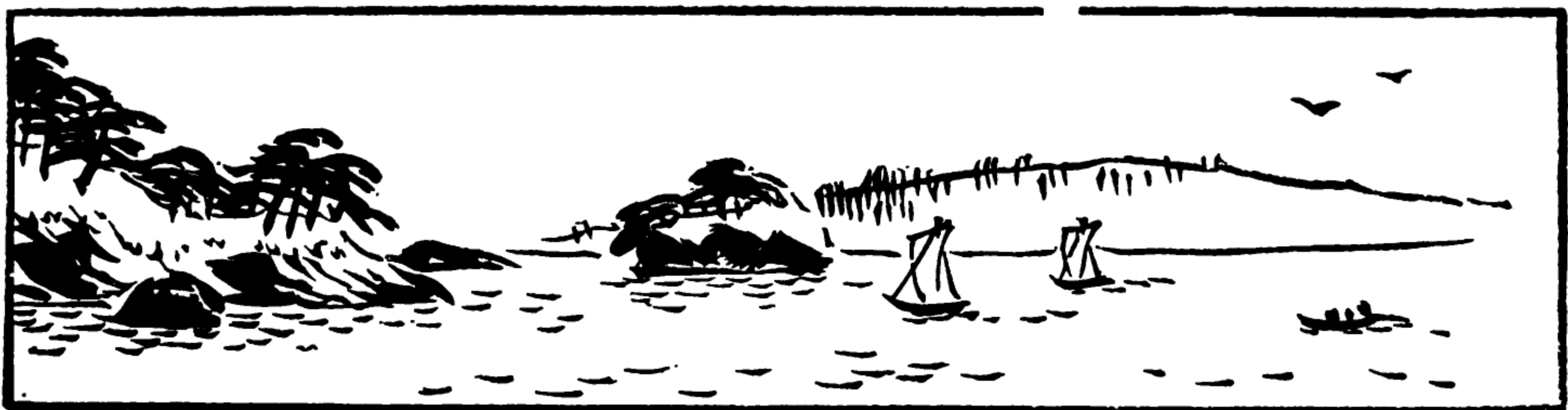
near the sea coast in inferior quality to that of women inland.

In Tokyo alone there are some 200 hair dealers, employing from twenty to one hundred women each, who are kept busy assorting and arranging the hair collected. When the hair comes in the first thing to do is to disentangle it; and for this purpose an instrument called a *temangwa* is used: it consists of a piece of wood about eight inches long with two iron teeth at the end for combing out the hair and making it straight. From this the hair passes on to the *tatemangwa*, a kind of comb with iron teeth about five inches long. After this process the hair is separated according to length; and it is then classified into grades, as 2 inch hair, 8 inch hair to 2 feet and so on. Then the hair is cleansed with caustic soda and freed from oil and grease. The hair for export is next packed in one pound bundles and placed in boxes containing 100 pounds.

In a certain village in the Hiroshima district all the inhabitants are hair workers. This village of Keyamura is well known among all the hair dealers of the empire. It is the custom to send all hair collected west of Osaka and Kyoto to this village for treatment and after being thus prepared the hair returns to Osaka. In Tokyo most of the hair dealers have their shops in Asakusa and Shitaya. Among them most of the hair of three feet long and over is used for wigs and false hair, all shorter hair going to the doll makers. The very

short hair of 3 inches or so is used by hair dressers for cleaning out their combs after dressing a very greasy head of hair. The hair for wigs is dyed black and treated with sulphate of iron to prevent fading. One good girl-worker is able to arrange and treat about 5 lbs. of hair a day, for which she gets about 25 *sen*. The girls who finish first class hair of 3 feet long and over get higher wages. The cost of a roll of false hair of 3 feet long is as high as ¥5 a pound, with prices descending accordance to the length of the hair.

The hair business is generally considered a well-paying enterprise. A dealer employing 20 girls a day may make from ¥800 to ¥1,000 a month. The dealers have strong rivals in those of China; for the hair of the Chinese woman is also much admired and in great demand; and up to recent times the men of China were as rich a source of supply as the women. It is generally understood, however, that Chinese hair is on the whole inferior in quality to Japanese hair. As the Chinese hair is cheaper the competition between the dealers of the two nations is very keen. The Japanese women seem quite proud to know that their hair is in such great demand in Europe and the United States. The fact that the hair of the Japanese woman which comes out one by one in the course of a year reaches a value of over a million *yen* in exports, is in itself an interesting example of the value of little things.



A SONG OF LONGING

Ashibiki no

Yamadori-no-o no

Shidari-o no

Naga nagashi yo wo

Hitori ka mo nen !



Ah, the foot-drawn trail

Of the mountain-pheasant's tail

Drooped like down-curved branch :—

Through this long, long dragging night

Must I keep my couch alone ?

Hitomaro (7th Century)

Tran. by Dr. Clay MacCauley

Note.—These sombre but graceful lines from one of the oldest and greatest of the national poets come as a sigh that makes the eighth one with the twentieth century. In that far-off time there was the inevitable undertone of sorrow pervading all humanity, as there is to-day. In all ages there is the vacant chair or, more lonely still, the vacant couch and the age-long cry ever unsatisfied : O, for the touch of a vanished hand and the sound of a voice that is still ! " The poem is a love-song intelligible rather through the mood aroused by its tone, than through the explicit verbal expression. Like all Japanese poetry, it suggests a vital experience, and each must fill in the details for himself. (Ed.)

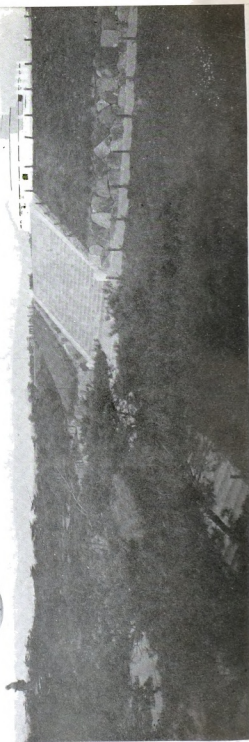
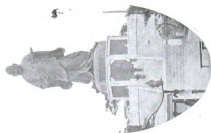


MOJI STATION



KASHII SHRINE

BEAUTY SPOTS IN KYUSHU



HIGASHI PARK, WITH STATUE OF THE EMPEROR KAMEYAMA
ON THE RIGHT AND NICHIREN ON THE LEFT



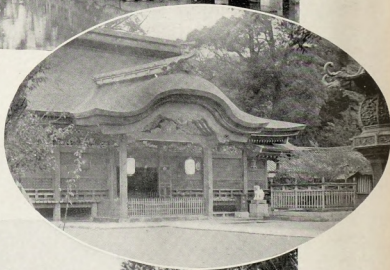
HAKATA BEACH

2



NISHI PARK

BEAUTY SPOTS OF KYUSHU



1. FRONT GARDEN OF DAZAIFU SHRINE 2. DAZAIFU SHRINE
3. PLUM BLOSSOMS AT DAZAIFU SHRINE

DAZAIFU SHRINE, KYUSHU

BEAUTY SPOTS OF KYUSHU

By "TRAVELER"

FROM the point of view of civilization Kyushu is possibly the oldest part of the Japanese empire, for there it was that the Yamato race is supposed to have first settled in its migration northwards. But the places noted for beauty of natural scenery in Kyushu are scarcely less interesting than the many famous historical associations of the island.

Starting from the port of Moji as the main entrance to Kyushu the traveler proceeds by train into the province of Chikuzen. The first place of importance to the tourist is the great shrine of Kashii, the *Kashii-no-Miya*, as it is called, situated about fifteen miles from Kashii station. It is one of the *Kanpei Taisha*, or grand government shrines, ranking in Imperial estimation next to the Great Shrine of Ise, the Atsuta Shingu and the Izumo-no-Oyashiro. The origin of the Kashii shrine is lost in the shadows of antiquity. The fact that there is authentic history witnessing to its having been rebuilt in the year 869 A. D., shows how ancient must have been its foundation.

The Kashii shrine comprises three buildings, the first of which is dedicated to the Empress Jingo, the next to the Emperor Ojin and the other to Tutsuono-mikoto. It was at this sacred spot

that the Empress Jingo and the Emperor Chuai stayed when they were subjugating the Kumaso tribes of Kyushu in 193 A.D. The deities there enshrined are believed to protect the Imperial House of Japan. In all serious emergencies of state an Imperial messenger is accordingly despatched to this, among other shrines, to invoke the assistance of the gods. Situated near the seashore the shrine affords magnificent views, with great old pines rising all around. It is indeed a place of beauty and peace, well worth a visit.

The Hachiman Shrine near Hakozaki station is another famous historical spot in this region. It is one of the *Kanpei Taisha*, or second-class government shrines, and is dedicated to the Emperor Ojin, the Empress Jingo and Tamayorihime-no-mikoto. Its foundation is said to date from the year 759 A. D. The front gate is two-storied, with a tablet bearing the script of the Emperor Daigo over the lintel, reading: "A Hostile Country Surrendered." Before the shrine stands a great pine known as the *Shirusui-no-matsu*, marking the spot where the Empress Jingo, on her return from a victorious campaign in Korea, gave birth to the young prince who

subsequently became the Emperor Ojin. The pine tree marks the burial place of the placenta. The shrine is by the shore of Hakata bay, noted for its fair white sand under beautiful green pines.

Along the shore westward from the Iwashimizu shrine, toward the University of Kyushu, there is the beautiful Higashi Park, known as the *Chiyo-no-matsubara*, famous for its old pines. It is supposed to mark a place of ancient strife, a field of battles long ago; and therein are erected bronze statues of the Emperor Kameyama and of Nichiren, the great Buddhist preacher and teacher, who founded the Nichiren sect of Buddhists. It is said that at the critical period of the invasion of Japan by the army and navy of Genghis Khan in the 13th century, the Emperor Kameyama at this place invoked the aid of the God of the great shrine at Ise against the enemy, and a storm arose scattering and shattering the Chinese armada. That famous disturbance of the elements on behalf of the empire is believed to have been due to the intervention of the deity of the Ise shrine and is known in Japanese history as the *Ise-no-kamikaze*, or hurricane of the god of Ise. The bronze statue of the Emperor Kameyama in Higashi Park commemorates the deliverance of Japan from the attacks of her enemies in the 13th century. Nichiren, being the Luther of Japan, the erection of a statue in his honour can readily be understood. It was he who foretold the invasion of Japan by the

armies of China as a punishment for the degeneration of the time; so a memorial of the great man was thus set up, as well as a building in memory of the invaders themselves.

Fukuoka city is itself a place of sufficient importance to visit. Hakata harbour is the port of entry to Fukuoka by sea, and is supposed to be the oldest trade port in the empire. From the remotest period of antiquity trade between Japan, China and Korea was carried on at this place. This was especially so during the Nara period, and here too the Chinese invaders proposed to land during the Kamakura era. The present population of the city of Fukuoka is about 70,000, the second largest city of the island. The ruins of the old castle lie to the west of the city. It was formerly known as Maizuru castle, the fortress of Lord Kuroda. At present the place is occupied by the Headquarters of the Twenty-fourth Infantry Brigade and the Forty-eighth Infantry Regiment of the Imperial army. On the hill, known as Aratsuyama, there is a pretty park known as *Nishi*, from which good views may be had of the castle and the seascape across Hakata bay. Beyond lies the ocean on one side and the blue mountains of Hizen and Chikugo on the other. The shrine in the park is dedicated to the ancestral spirits of Lord Kuroda. In the shrine are preserved the ancient weapons of the Kuroda family. There are also to be seen some relics of the war with China and the war with Russia.

On the east side of Kyushu is the beautiful cape Shika-no-shima, jutting far into the blue sea. It acts as a break-water to Hakata bay, and is about 7 miles long by 300 yards to 1500 broad. The first to notice and praise its beauty was Rai Sanyo, a famous scholar and traveler of the Tokugawa period, who made a tour of Kyushu. He composed a Chinese poem on the beauty of Cape Shika-no-shima; and a subsequent traveler, Omachi Keigetsu, also a literary man, contended that the beauty of the place was superior to that of Ama-no-hashidate, one of the three most beautiful spots in Japan.

Among the more interesting historical relics of Kyushu are the ancient ruins, some of them going back for more than a thousand years, most of them being in the region of Dazaifu. The name, Daizaifu, was originally the name of the office of the chief governor of the island of Kyushu. In the year 282 A.D. Takeshiuchi-no-Sukune was appointed Governor-General of Kyushu, with his main office at this place. The ruins of the foundations may still be seen at Mizuki village, the huge stones, some of them six feet square, indicating the proportions of the ancient building. The old tiles found in the vicinity are interesting relics, as they came from Korea and China. They are made from a dark grey earth, and are as hard as metal. Sometimes they are made into inc slabs and sold as souvenirs.

The Daizaifu shrine is dedicated to Sugawara Michizane, a famous royalist of old Japan. The shrine was built in 905 A.D. and forms one of the second-class government shrines. It may be visited from Futsukaichi station, from which it is distant some two miles. The bronze torii entering the precincts of the shrine is very fine, and the big stone bridge crossing the temple pond is characteristic of Japanese holy places. The structure itself is simple but in keeping with the nation's conception of reverence. As the patron saint was noted for his love of the plum blossom, there is a fine plum tree in front of the shrine, called the flying plum tree, the tradition being that when the famous man was exiled to Kyushu, after bidding farewell to his beloved plum trees at home and proceeding to the place of banishment, one of them flew after him and was found growing before his door in the morning. This is but one of the numerous plum trees that adorn the precincts of the shrine. At the time of the annual festival of the shrine, on the 25th of August, the crowds that here assemble are very great.

In Chikuzen province there is another cape known as Keya-no-oto at Itoshima, famous for its rocks and caves. Here huge rocks towering aloft like mythic pillars make an imposing appearance. There is one cave some 30 feet wide opening northward toward the sea, inside of which are walls of cyclopean natural masonry. The sea thundering in out of

this cave during rough weather is something to hear, though one cannot then go near it. However, during calm weather the tourist can enter the cave by boat to a distance of some six hundred feet, and landing can proceed thence on foot over varicolored sands to the limits of the interior. It is said that no one has ever ventured to the very end of the cave, as it really extends endlessly or even to the palace of the goddess of the sea.

About one mile distant from Hakozaki station there are some very interesting long stones known as *Hobashira-ishi*, or mast rocks. Eight of these are about eight feet in length with a diameter of some three feet, and are marked by what appears to have been iron rings. Tradition has it that these are the masts of the ship which brought the Empress Jingo back from her expedition to Korea, and that they have since become pertified.



JAPAN'S IMPORT OF CHEMICALS

By K. SUIDZU

JAPAN'S imports, which fifty years ago amounted to some 10,690,000 *yen* in value, have today reached a total value of some 729,430,000 *yen*; and of this enormous aggregate, about 186,690,000 *yen*, or some 26 per cent of the total, represent what may be classified as chemicals. When more than a quarter of the nation's imports are chemicals the importance of such materials in the progress of the country may be estimated. The fact is still further emphasized when we say that with the ever increasing import of chemicals there has also been a constantly growing output in the domestic field, showing an increase of about 29 per cent a year. Japan exports chemical products to the value of about 40,000,000 *yen* annually. This means that her chemical output sent abroad represents as much a 7 per cent of her total exports.

Chemical industries in Japan have suffered from adhering too closely to traditional processes instead of hastening the adoption of modern methods of production and treatment. Our experts employ their time and ingenuity in supervising those under them, rather than in working out problems for themselves. They are too prone to be mere officials and have no ambition to be discoverers. Promoters of chemical industries have too often adopted the habits of other industrialists; there is too much imitation. If one city starts a gas company, the capitalists of all other cities follow suit, and so on. There is not enough incen-

tive to research, somehow. When one considers the vast amount of chemicals Japan has to import, it will be seen what room there is for development in the realm of the domestic industry. Indeed many important chemical industries which receive much attention abroad, the Japanese promoter seems unaware of. It is well enough to take up industries which others have undertaken, but it is far better for the country to promote some important industry that no one has thought of inaugurating.

Perhaps the chief drawback to Japan's progress in this way is the general lack of knowledge among those associated with chemical industries in this country. If some one lower down shows any signs of a genius for research and discovery his superiors do not know enough to recognize his capacity and consequently he is discouraged. Until managers treat experts with more respect and consideration little progress can be expected along original lines. In acids, alkali and fertilizers Japan imports to the value of 5,775,000 *yen* annually. With the exception of caustic soda and bicarbonate of soda, all these imports are devoted to fertilizing purposes. If the amount of sulphate of ammonia used as fertilizer be included, the imports would reach 7,000,000 *yen* a year. As Japan has little or no phosphate resources she has to look wholly to foreign imports for her supply. One of the most important of our imported chemicals is nitrate of soda, as it is not

only directly used in fertilizing but as a raw material for the production of nitric acid, gunpowder, celluloid and so on. Our only resource at present is Chili, and in recent years the price has greatly advanced. In Europe they have succeeded making it by chemical process, but in Japan, although it has been tried, the process has not been a success. We are also in great need of a more scientific process for the manufacture of common salt, the old and primitive methods being still largely used.

In chemicals derived from destructive distillation of wood, such as calcium acetate, acetic acid and formalin some progress has been made in producing them in Saghalien, Shiobara and Shimada. But in the different forms of ammonia our imports are as large as ever if not more so. Annual imports in these chemicals now reach a value of some 17,440,000 *yen*. Much more progress could be made were we more alive to the necessity of saving waste products such as sawdust and smoke so as to obtain their acids. The sulphate, chloride and carbonate of ammonia which we now import in such vast quantities, might be obtained from our coal gas manufacture. A beginning has been made in this direction, but the output does not pretend to meet the demand. In the great majority of our gas works the valuable liquid from which the different forms of ammonia might be obtained, is allowed to go to waste. And carbolic acid as a by-product of coal gas manufacture, we have not yet even attempted.

Japan has done something in the way of meeting her domestic demand for petroleum, but in that commodity and its byproducts we still import to an annual value of 13,400,000 *yen*. In the matter

of paper, which requires chemical process in its manufacture, we are making some progress, but our yearly imports in this material are still enormous, reaching a total of 11,700,000 *yen*. Our attempts at making artificial silk are as yet unsatisfactory. We have two successful factories for making celluloid, and there is every hope that this industry will much increase.

There is an immense annual consumption of dye stuffs in Japan; and yet but few of these important chemicals are made in the country. Our annual import of dye stuffs reaches about 8,590,000 *yen*. One of the most important sources for dyeing materials is coal tar; and as Japan has an enormous consumption of coal the opportunity for utilizing its waste products is ample. Yet we have done practically nothing. Japan has also extensive coke-making plants that might be used for this purpose. We already are making a little crude benzine, naphthalene and timber preservative from our coal consumption waste, and most of the tar is sold to the navy for making coal briquettes. But nothing has been done to meet the increasing demand for dye stuffs.

As for such chemicals as oils, fats, essential oils and soap materials some progress has been made in their production, but the annual importation still equals 8,120,000 *yen*. Tallow and such oils have to be imported, since Japan has no great herds of stock such as are to be seen in western countries. But in the matter of glycerine and turpentine we could do much more were we so disposed. There is also a splendid opportunity for producing such manufactures as oil cloth and linoleum. We make some camphor and peppermint oils but all other aromatic oils are imported. The process of ex-

tracting the essence of aromatic plants has not been developed at all.

In such important products as paints, resins, gums and cosmetics our annual imports are valued at some 7,310,000 *yen*. Such materials as rubber and shellac will have to be imported for some time, as we have no way of their production at present. The demand for resin is increasing enormously, but we have to depend on America for our supply.

As for purely chemical materials we import to the value of 6,990,000 a year. This list includes medicines and chemicals used in industry and for chemical purposes. Chemicals used for medical purposes are now made in both Osaka and Tokyo, but these laboratories by no means meet the requirements of the nation. We have done very little in the way of making organic chemicals, most of our output being in the nature of inorganic chemicals.

Owing to our backwardness in the matter of chemical manufactures we are still obliged to import leather, glue and their associated materials to the value of 5,660,000 *yen* a year, and glass products, cement and porcelain to the value of 4,160,000 *yen* a year. At the same time we must admit that in some of these products we are exporting to the extent of over 8,000,000 a year, which is some compensation. Osaka has made some

progress in the manufacture of plate glass.

In the realm of electro-chemical products, such as red and yellow phosphorus, aluminium, graphite and chlorate of potash we are still in the rudimentary stage, and our yearly imports equal 1,970,000 *yen*. We are, however, making investigations with a view to obtaining cheaper electrical supply and are trying to develop the electrical dissociation industry. In photographer's materials we still import to an annual value of 1,110,000 *yen*. Our attempts at the making of dry plates and photographic printing papers have not been a success. In regard to chemicals connected with the process of fermenting we import goods valued at 860,000 *yen*; but our exports in saké valued at about 4,000,000 annually do something to offset this disability. In explosives, matches and such like our annual imports reach a value of 850,000 *yen*, but our annual export of matches, valued at 100,000,000 is some compensation. In important articles like writing inks, lead pencils, shoe blacking, asbestos and condensed milk we import to the value of 3,700,000 a year, when we should be amply able to meet the home demand. Thus it will be seen that in the department of chemical products alone there is an immense field for development in Japan.



A STILE

Kore ya kono

Yuku mo kaeru mo

Wakarete wa

Shiru mo shiranu mo

Osaka no seki.



The stranger who has travelled far,

The friend with welcome smile,

All sorts of men who come and go

Meet at this mountain stile,—

They meet and rest awhile.

By Semimaru (888—897)

HARAKIRI

IN the Tokugawa era capital punishment was of four kinds, *shikui*, which simply meant death; *seppuku* or *harakiri*, which involved disembowelment; *sansai*, decapitation; and *geshu-nin*, or slaughtering. In all these processes decapitation was involved. The mode of execution differed according to the rank of the offender and the nature of the offence. The first two modes of death were limited to *samurai* and higher ranks. The last two were the fate of ordinary people.

The *samurai* or any one of higher social or official rank, who had committed a capital offence, such as incendiarism, robbery, murder or other fatal deed, were simply told to die. If sentenced to *harakiri* it was regarded as a mark of favour or leniency. For instance the outrage perpetrated by Naito Izumi on Nagai Shinano during a religious ceremony under the auspices of the shogun Iyemitsu at the Zojoji temple in June, 1680, was punished by *seppuku*, as was also the offence committed by Asano Takumi when he attacked Kira Kozuke with a drawn sword in the shogun's palace, though both were cases of revenge or mere personal enmity. The forty-seven *ronin*, who were sentenced to *seppuku* afford another instance of the fate that inevitably awaited the offending *samurai*. Thus whether the crime were political, public or private the sentence was the same.

The sentence of *seppuku* was pronounced in a place called the *hyojo-sho*, or board of deliberation; and the mode was so often been described that we spare the feelings of our readers by not again giving it in detail. The culprit was summoned before the Judges and the sentence read to him. The following is the sentence read to Sano Zenzaemon a criminal executed under the Tokugawa shogunate.

“To Sano Zenzaemon :

Of the new Band under Ninagawa
Sagami-no Kami : Thou, on the 24th

of the 3rd month, didst attack with drawn sword Tanuma Yamashiro-nokami in the Violet Chamber of the Shogun's place. It is a most wicked offence for thee to have broken out with such violence regardless of the place where thou wast, and thou art therefore sentenced to *seppuku*.”

The sentence was usually delivered at the hall of deliberation at 4 o'clock in the afternoon; and as soon as the sentence was pronounced a constable conducted the offender to the *shikidai*, or stoop before the main entrance, where he was put into a *kago* or portable basket, and carried under guard of four police and four lanternbearers to the prison. There the condemned one was received by the governor of the prison. Already a hut was prepared wherein the gruesome operation was to take place. This consisted of a room twelve feet square, roofed with singles and open on the fourth side facing the officers of the court. In the center of the hut were placed four straw mats, over which a white sheet was spread. All round the mats was sprinkled white sand to absorb the blood. As soon as the judges arrived they entered a room and put on their judicial robes, when the governor of the prison came out to receive them, presenting to them a paper certifying to the custody of the criminal. The various officers then took their places in proper order of rank in front of the place of execution. The act was performed about dusk. The lighting of lanterns added to the gloom of the bloody event. The prisoner's *kago* was then carried to the back of the hut and the condemned man brought to the place, walking between two constables. Leading him by the sleeves they cause him to sit down in the middle of the white sheet. The executioner then takes his place behind the prisoner. Two officials assist the latter to remove the clothes from his shoulders, and then after a profound bow again take their places on the sand. Then on a given signal a small dagger

about nine inches long, wrapped in white paper, is placed on a small wooden stand before the victim. An attendant then asks the prisoner to accept the proffered gift. As the stand with the dagger is about three feet in front of the prisoner he has to reach forward on his arms to obtain it, and just as he does so, the executioner lops off his head with a sword. The head is immediately seized by an attendant and held up for inspection by the officials, whereupon an official exclaims in a loud voice that the proper officer has witnessed to the completion of the sentence. The officials now withdraw into a tent, change their dress and return to the court, where they report to the judges.

The sleeves of the dead prisoner are now hastily wrapped over his bleeding neck and the headless body is borne away by the police, and handed over to relatives of the victim.

In the case of *seppuku* of high personages at feudal mansions the ceremony was much more elaborate and the agony long-drawn out for the sake of courtesy, but the mode of death was essentially the same. There are numerous cases of private *harakiri*, such as that of the late General Count Nogi, when a man despatches himself for reasons of principle or in protest against what he believes wrong. One of the most memorable of such cases of private *seppuku* occurred in Tokyo in 1843. At that time there was promoted a scheme for converting lands in the vicinity of Tokyo and Osaka into government lands in exchange for other lands to be given the

holders. The proposal created widespread dissatisfaction. One Nakayama Hizen determined to remonstrate with the officials of the government; and knowing that such an action would mean death, he formally made his protest and then despatched himself by *seppuku*. His act was approved by the government and the obstinate official who refused to hear him, was punished and the family of the victim was allowed to inherit his property and succeed to his titles.

There is no doubt that the origin of this gruesome method of taking leave of life was among the military as a means of escaping from falling into the hands of their enemies in time of defeat. For this reason it became a characteristic mode of the *samurai* class and passed into the ranks of the feudal nobility and gentry. By this means persons above the common rank were permitted to perform their own execution and not to die as common criminals. So much has the idea taken hold upon Japan after centuries of practice that it has not quite passed away, and almost every year sees some case of this mode of despatch. Last year there were several cases of those who preferred to die when the late Emperor had passed away, and this year some have so died to depart with the Empress Dowager. It is the survival of a spirit that for ages has defied death and regarded it as merely a means of passing from one state of life to another just the same as birth is. The general trend of opinion in modern Japan is against it, however, and no doubt in time it will wholly cease as a mode of suicide.



round the Hibachi

OTOMEMATSUBARA

(THE LOVERS' PINE GROVE)

By "ARIEL"

FAR back in the distant past, even as remote as the age of the demigods, there lived in the place now covered by the county of Kashima in the province of Hitachi, a fair and noble youth named Naka Samuda who courted a maiden of more than earthly beauty, called Unagami Aje. It was the time when heaven was very close to earth and gods communed with men, their children, and love was the noblest passion that could dominate the heart of youth. Surprised we must not be, therefore, to find Samuda and Aje walking hand in hand beneath the pine trees of the plain, even in the twilight when the tiny *lespedeza* blossoms were to them love's stars of good omen. There among the flowers scenting the air of dewy eve, the two lovers lingered till the leaves were laden with moisture, and from the pine needles diamonds sparkled in the moonlight. Who can wonder that they breathed the odour-laden air of night with joy, and pledged to love each other longer than the years that would be required to count the stars?

One evening the hours seemed to pass like minutes, as they talked of mutual interests, reclining beside a great trunk on a patch carpeted dry with spines of withered pine. The giant evergreen spread its arms heavenward in silent devotion, and its many fingers seemed to feel themselves embathed in an element ethereal. And from the great pine's uplifted eminence came whispers delicate yet profound like the voice of many waters.

Pointing at last to the light purple aureole that haloed the moon, the youth remarked and said to the maiden :

"Thy heart, of Love, is like to yonder moon : so near and yet so far : bright yet bathed in a divine and filmy misted haze !"

"Nay, heart of my heart," protested the maid. "Twixt me and thee no cloud shall intervene : there is only the haze, the unkind haze."

He looked into her eyes ; and the warm, welling tears shone as gems beneath the full round moon.

Thus the evenings passed ; and the days

too came and went, and love but increased till they felt the pain that clings to all desire.

Why love should bring pain, was a problem over which the young man and maid often pondered during those later days of their passion.

And as they pondered they reached the conviction that lovers seldom come to, that the pain arose from the *distance of the awful nearness* that separated them. It was the haze, the filmy haze, the divine ethereal haze of distance and distinction. Ah, was it not after all only too true that those two souls of earth could no more become one without collision and disintegration, than two orbs of heaven? The moon may woo the sea; she may tug hard at the heart of the young earth, till the whole creation groaneth and travaileth together in pain until now, but the two dare not kiss without catastrophe.

Thus was it with the hearts of the youth and maiden, as for the last evening they went out to commune together under the spreading pines of the plain.

In the same sacred spot, consecrated by many a pledge and token, the lovers reposed once again.

Gazing aloft among the branches into the endless blue of night as she faces the uprising moon, Samuda spoke to Aje and said:

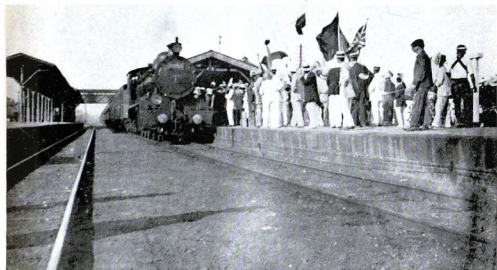
"See, Love, how the spines of pine seem all one to-night, though each is separate and individual, to be sure! Blissful indeed would it be if we could thus be one, yet ourselves! What say you, O my Love? Let us be unashamed of soul!"

"Yes, beloved; inexpressibly sweet would it be, were it possible. To my mind comes back the old song:

'On the four seas
Still are the waves;
Soft blow the time-winds,
Moaning in the pines.
Bldest are the fir trees
In that they meet
To grow old together.
Vain are the looks of love;
Futile the words we tell.
The dawn is near
And the hoar frost falls
On the fir tree spines;
But the twigs' dark green
Suffers no change!
Morning and evening,
As the seasons pass,
Beneath its branches
Spines fade and fall;
Yet the tree remains green!
Its verdure keeps fresh
Through ages on ages long.
Exhalted is its fame
As the emblem of unchangableness!
'The love of the fir trees
That grow old together!'

Fain would I wish, O Beloved, that we were as the pines."

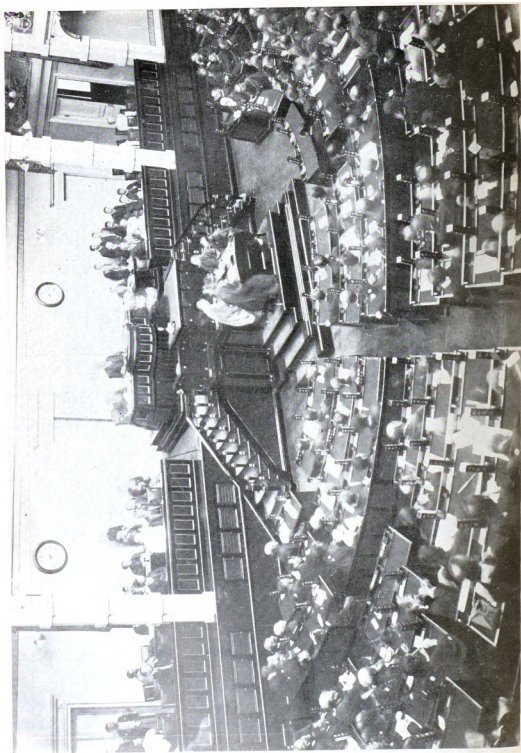
And so Samuda and Aje prayed and dreamed; prayed and dreamed again with intense reverie and bewildering entrancement. And lo, when morning dawned, in the places where the lovers lay, stood two noble pines, with prospect of agelong life. And the male tree was by the people called *Nanimatsu*, and the maiden tree, *Kotsumatsu*; and the pine grove itself came to be called *Otomematsubara*, the pine grove of the two lovers. And hither on moonlit evenings still come those who love; and though there be windless air and silence all about, yet a music articulate issues from the tops of the two pines, a sound sweeter to the lover's ear than any strain of harp Aeolian; for it is the whisper of the eternal youth of love.



EUROPEANS LEAVING JAPAN FOR HOME



NEWSBOYS WAITING ISSUE OF WAR EXTRAS



SPECIAL SESSION OF IMPERIAL DIET IN CONNECTION WITH THE WAR. COUNT OKUMA DELIVERING AN ADDRESS

CURRENT JAPANESE THOUGHT

By THE EDITOR

The War There is no doubt that the all-absorbing thought in the mind of Japan during the past few weeks has been the War in Europe. Judging from the vernacular press there is evidently a conviction that had Germany done more to coöperate with Britain the catastrophe might have been averted. Such a failure to respond to the dictates of humanity must inevitably humiliate the west in the eyes of the east. After all our arbitration treaties and talk about peace the boasted leaders of modern civilization have perpetrated what threatens to become one of the greatest wars of history, which many will take as proof of the contention that vast armaments are but an incitement to war rather than a preventive. History proves that those who want to fight will inevitably get enough of it.

Japan's Attitude No sooner did the great European disruption take place than Japan undertook to make clear what might be expected of her in regard to the Alliance with Great Britain. There was no hesitation on the part of the Government in giving the world to understand that Japan would keep faith to the letter. If the warring nations involved England and threatened her interests in the Far East they would have to reckon with Japan as well. None more than the British and other foreigners living in the Far East felt the satisfaction of this declaration on the part of Japan. It gave them a feeling of safety that was

most assuring at a time of trial and suspense. Surely those that have been prone to criticize the Alliance or regard it as out of date will henceforth be slow to adhere to such unfounded conclusions. The utility of the Anglo-Japanese Alliance never becomes so patent as at a time like the present. The circumstances go far to prove that the Alliance is just as useful to Britain as to Japan.

The Imperial Declaration With the outbreak of the war in Europe the Imperial Government of Japan made the following official announcement:

"The Imperial Government cannot but entertain much anxiety in reference to the latest aspect of the political situation in Europe from both a political and an economic standpoint. And it goes without saying that what the Imperial Government earnestly desires is that the conflict will see a speedy solution and that peace will be restored; but in case the present war continues, the Imperial Government desires that the sphere of action will not extend to countries not actually involved, so that the Imperial Government may be able to keep a strict neutrality. It is necessary, however, that the closest attention should be paid to any further developments of the situation; and in the event of England becoming involved in the conflict, and should the terms of the Anglo-Japanese Alliance be at stake, Japan may take necessary measures for discharging her

obligations under the Treaty. It cannot be predicted just now whether such a time will arrive or not, and it is the earnest desire of the Imperial Government that such an event will not happen, but the Government is paying the most careful attention to the situation."

National Opinion It may be said that the vernacular press of Japan is un-animously in agreement with the Imperial Government as to the above announcement. In endorsing the attitude of the Imperial Government in case Britain is brought into the struggle the Tokyo *Asahi* says there is no doubt that Japan should and will discharge her obligations in accordance with the treaty of Alliance with Britain, and the journal compliments the authorities in having made their attitude quite clear. If Germany has violated the neutrality of Belgium, says the *Asahi*, Britain will undoubtedly be involved, and then there is nothing for it but to accept the challenge. The *Jiji Shimpō* likewise favors the timely declaration of the Imperial Government and expresses the conviction that Japan will be ready to help England in accordance with the terms of the Alliance. The *Nihon* asserts that it is the duty of Japan to protect British interests should they be menaced in the Far East. The *Hochi* and the *Chuo* also concur in the Government's attitude and declare that the rupture in Europe will make no difference as to Japan's policy in China.

Ultimatum to Germany The earnest desire of Japan to prevent the spread of the European conflict to the Far East has proved a hope against hope, and the Imperial Government was obliged to send the following ultimatum to Germany ; "Considering it highly important and necessary, in the present situation, to take measures to remove all causes of disturbance to the peace of the Far East and to safeguard the general interests contemplated by the Anglo-Japanese Alliance, in order to secure a firm and enduring peace in Eastern Asia, establishment of which is the aim of the said Agreement, the Imperial Japanese Government sincerely believe it their duty to give advice to the Imperial German Government to

carry out the following two propositions : 1st.—To withdraw immediately from the Japanese and Chinese waters German men-of-war and armed vessels of all kinds, and to disarm at once those that cannot be so withdrawn. 2nd.—To deliver on a date not later than September 15th, 1914, to the Imperial Japanese Authorities, without condition or compensation, the entire leased territory of Kiaochow with a view to eventual restoration of the same to China. The Imperial Japanese Government announce at the same time that in the event of their not receiving by noon August 23rd, 1914, the answer of the Imperial German Government signifying an unconditional acceptance of the advice offered by the Imperial Japanese Government, they will be compelled to take such action as they may deem necessary to meet the situation."

Japan Declares war Germany's reply was awaited by the Japanese Government and people

with utmost anxiety ; and when the time-limit expired and no reply was forthcoming, there was nothing for the Imperial Government to do but make a formal declaration of war, which was couched in the following terms : "We, by the Grace of Heaven, Emperor of Japan, seated on the Throne occupied by the same Dynasty from time immemorial, do hereby make the following proclamation to all our brave and loyal subjects : We hereby declare war against Germany, and We command our army and navy to carry on hostilities against that Empire with all their strength, and We also command all Our competent authorities to make every effort, in pursuance of their respective duties, to attain the national aim, by all the means within the limits of the law of nations. Since the outbreak of the present war in Europe, the calamitous effects of which We view with grave concern, We, on Our part, have entertained hopes of preserving the peace of the Far East by the maintenance of strict neutrality. But the action of Germany has at length compelled Great Britain, Our Ally, to open hostilities against that country ; and Germany is at Kiaochow, its leased territory in China, busy with warlike preparations, while its armed

vessels, cruising the seas of East Asia, are threatening Our commerce and that of Our Ally. The peace of the Far East is thus in jeopardy. Accordingly, our Government and that of His Britannic Majesty, after full and frank communication with each other, agreed to take such measures as may be necessary for the protection of the general interests contemplated in the Agreement of Alliance; and We, on Our part, being desirous to attain that object by peaceful means, commanded Our Government, to offer, with sincerity, an advice to the Imperial German Government. By the last day appointed for the purpose, however, Our Government failed to receive an answer accepting their advice. It is with profound regret that we, in spite of Our ardent devotion to the cause of peace, are thus compelled to declare war, especially at this early period of Our reign, and while We are still mourning for Our lamented Mother. It is Our earnest wish that, by the loyalty and valor of Our faithful subjects, peace may soon be restored and the glory of the Empire be enhanced."

Sequel to Volcanic Eruption

The devastating eruption which destroyed the island of Sakurajima in southern Japan, is still fresh in the world's mind; and now comes a report from Kagoshima, the city just opposite the scene of devastation, to the effect that the surveyors from the Military headquarters there have found that the land on which the city of Kagoshima stands, has subsided nearly eight inches as the result of the eruption of Sakurajima. It is further reported that Shigetomi, a village at the head of the bay, has subsided about 30 inches. An unmistakable evidence of the change brought about by the subsidence of the land was the fact that not long ago, during a high sea, the reclaimed land at Kagoshima was overrun by the waves.

Profits on Imperial Railways

The average return of the Government railways on the capital invested, including the price paid for the nationalisation of the railways, on the final accounts for the last fiscal year is 6 per cent. The rate for each line is as follows:—

	PROFIT. Per cent
Tokaido...	13.3
Chikuho...	8.2
North-Eastern	7.2
Sanyo ...	7.1
Kwansai ...	6.1
Kagoshima ...	5.2
Hokuroku ..	4.8
Shinyetsu ...	4.2
Sobu ...	3.4
Nagasaki ...	2.9
Oita ...	2.4
Sanuki ...	2.2
Sanin ...	1.4
Tokushima ...	0.08
Miyasaki (loss) ...	—1.5

In the Government returns these are divided into two categories—over 5 per cent., and under 5 per cent., presumably to show which lines are earning the interest that has to be paid on the money borrowed to buy them up.

The authorities state that the return of the Hokkaido Railway on the capital invested is a little over 1 per cent. Most lines in the Hokkaido are less profitable than the lines on the main island, but, being a colonial railway, they cannot be compared with the other lines. The price paid for the Sanyo line includes the cost of the Shikoku line, so that the return on this line appears smaller than it actually is.

The War and Japanese Finance

The war in Europe will doubtless have a detrimental effect on the trade of Japan, as well as on that of the world at large. The requisitioning of so many merchant ships by the nations involved in the conflict is in itself sufficient to deal a heavy blow at trade. In Japan, however, the stress will be felt in financial circles as much as in the department of commerce. The item likely to be most seriously affected is the customs revenue. The last Budget estimated the customs returns for the year at ¥54,000,000, the authorities basing the estimate on the natural increase promised by the progress of trade during the last three years. The records show, moreover, that in the first half of the year the imports are for the most part raw materials, while in the second half they are usually manufactures and valuables, which leads the customs authorities to expect a much larger revenue during the last half of the year. The present

European conflict breaks into the second half of the year and greatly decreases the customs revenue. Thus the result of the European complications on Japanese finance will prove a good deal more serious than had they occurred earlier. Should the war be somewhat prolonged the effect would be yet more detrimental to the interests of Japan. The Finance Department is investigating the various circumstances affecting revenue, especially in regard to the world's markets and their possible effects on Japanese economics and finance, with the hope of taking steps to recover or prevent loss of revenue.

Eucken Will Not Come

Among the many unfortunate results of the war in Europe is the news that Professor Eucken of Jena will not be able to make his promised visit to Japan to lecture at the Imperial and other universities here. This outcome is all the more to be regretted in view of the vital subject with which the greatest of modern philosophers intended to deal in his lectures in Japan. Professor Eucken, on being approached by a friend as to the import of his lectures to be delivered in Japan, said, in answer to the question, whether he intended to expound the need of Christianity as a universal religion, that he was convinced that Christianity could not remain one among many religions: it must become the universal religion of mankind. Asked what was his special message to Japan, Professor Eucken said it was a question which would take him a long time to answer. He was going, he said, to a people of whom he had a very high opinion and he hoped to carry something of value to them, and to bring back with him something of value to the West. He insisted that he wanted East and West to understand each other better; but East and West, he added, have to some extent been giving up their characteristics in order to labor for a corporate and united civilization and culture. There must be some unifying center around which all mankind can rally. Professor Eucken explained that he intended to show the Japanese where this center exists; and if he succeeded he felt sure it would be a step forward in

uniting mankind on the deep things of the Spirit. One cannot survey this attitude of mind on the part of a man like Professor Eucken without repeating the regret that he is precluded from fulfilling his promise to visit Japan, which may be reckoned as not least among the ill effects of the calamitous conflict among the most civilized nations.

National Self-confidence

Referring to recent expressions opinion in England as to whether Japan is losing self-respect, Dr. Sawayanagi, formerly president of the Kyoto Imperial University contends that the nation, owing to an awakening democracy, may seem to be departing from its old-time moral vigor, yet the Japanese, like all progressive countries, are bent upon adopting the best ideals, and, as a people, are as self-reliant as ever. Face to face with the stress and strain of western competition there may be in certain quarters some doubt as to national potentiality, due to a period of transition; but spasmodic movement is now being superceded by steady and purposeful progress. Optimism is justified by the fact that the nation still seeks the best in all foreign institutions. The tendency to skepticism, Dr. Sawayanagi thinks, has about run its course, and, having reached the extreme, will now return to a state of equilibrium. Fault is found with Japan for not trusting other nations more; but Dr. Sawayanagi is disposed to the opinion that Japan in some respects is trusting foreigners too much. In international relations, however, the nation is learning to insist more firmly on her rights, instead of yielding in everything, as was the policy some years ago. He further thinks that his country should in future make a point of cultivating her own powers instead of depending too much on the favor and sympathy of other nations. Excessive reliance on others is bound to weaken the prestige of a nation. There is no reason, however, why Japan should not pay to all foreign countries the respect they deserve. While disposed to agree with Dr. Sawayanagi's valuable opinion on the whole, we yet feel convinced that not sufficient realization is had by the people of Japan of the vital importance of the spiritual

factor in national evolution and progress, nor of the necessity of allowing reason to overcome prejudice. Willingness to stand corrected where mistakes are patent is nothing to be ashamed of, but rather to be encouraged as a mark of all truly noble minds. Western nations are continually hauling one another over the coals; and this criticism and constant brushing up against each other, have produced a high degree of polish and culture which would have been impossible were each to remain in isolation resenting all extraneous criticism. When a Japanese is good enough to criticise and correct the mistakes of the Englishman who is trying to speak or write Japanese, the latter, in so far as he is highly moral and intelligent, will be only too grateful for the assistance; but the Englishman will undoubtedly expect the Japanese to stand corrected in regard to English with an equal degree of gratitude. Herein is involved a vital principal of international relationship without which progress is impossible. Self-confidence is good, but when it is interpreted to mean teaching Greek to the Greeks, it becomes an absurd hindrance.

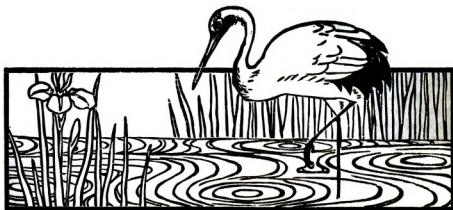
Reason Versus Duty Some time ago there was an interesting article in the *Bunmei Hyoron* by Professor Kashiwai, dealing with the permanence of Japanese civilization. Speaking of the rise and fall of nations, of how some quickly appear like blossoms and as quickly pass away, while others rise slowly and persist through ages, even after the life has gone out of their civilization, Professor Kashiwai refers to how Japan arose to the zenith of power and prosperity during the Meiji era, and asks whether the era of Taisho shall be one of decline. The most important elements of civilization seem to be, first, instinct; secondly, reason and thirdly, a certain distinction between a society and a nation. The advance of civilization lies in the restraint of reason over instinct. Society cannot be permanent where reason is not fully exercised, and true civilization cannot develop without society. The development of reason does not necessarily ensure the permanence of a nation; since reason often fosters a selfish in-

dividualism. The soldier with a high development of reason is not so ready to lay down his life as the one who is led by instinct. Reason leads the soldier to have a greater hesitation in facing death. This apprehension is already felt in Japan where the soldier is not allowed to read the Bible or hear Christian sermons, lest a higher evolution of reasoning powers dispose him toward a loss of the spirit of self-sacrifice. Professor Kashiwai doubts whether the present generation is so ready to meet sacrifice as men like Saigo and his company; there is to-day more desire to share pleasures than pains. Great leaders are no longer admired for their character but for their utility. The relation between the leader and the led is no more one of loyalty and affection but of business and ambition. How to cultivate a true spirit of loyalty and readiness to sacrifice self for the sake of people and country is the great question. The author of the article under review confesses that he sees no way except by religion. Human instinct alone is blind: it propagates and prolongs life and thus increases population, but it also indulges in those vices and immoralities that interrupt civilization and prevent the birth of genius. It is on the whole true that the man who is moved chiefly by instinct is more injurious to the state than he whose instincts are controlled by high moral reason. There is no doubt that the point made here by Professor Kashiwai is well taken. He fails to note, however, that among the bravest and most selfsacrificing heroes of western warfare are the men of Christian faith, like Gordon. Such examples bear out his contention that without religion a mere intellectual development cannot produce the highest and most selfsacrificing character. Reason needs to be suffused and directed by the divine spirit if it enables a man to do his duty.

Count Okuma's Opinion Appropos of the last paragraph, which apprehends a decline of public morality unless more attention is devoted to religious education, it is interesting to note the convictions of the Premier, Count Okuma, as expressed in an article in the *Kakusei*. In speaking on national morality the

Premier refers to recent scandals and the danger of failing to recognize the ethical character of constitutional government. Japan is a constitutional country, says Count Okuma, and the Constitution must be carried out efficiently. It is a country governed by law and the law should be enforced in a beneficial manner. Japan may today be a little slack after being intoxicated with the triumph of two great wars. At a time of national inertia unhealthy and superficial notions may easily prevail. Such a condition must be attributed to superficial conceptions of public morality. If Japanese citizens only exerted themselves aright no other instruction would be necessary than that of the Imperial Rescript granted at the time of the promulgation of the Constitution, a manifesto which the late Emperor read before the Imperial Ancestral spirits at

the same time, the Imperial Rescript on Education and various other teachings of the late Emperor. Should the people of Japan adhere strictly to these instructions, the morality of the nation would be exalted, and public morality as well, without difficulty. The love of good, hatred of evil and respect for righteousness still obtain in the hearts of the Japanese. The highest morality, which is superior to that of all other nations of the world, that which is ever ready to sacrifice one's life when its country is in peril, is yet unimpaired in the souls of the people. Should this superior type of morality which the Japanese so conspicuously possess, be still further advanced and promoted, it would no doubt manifest itself in superior politics and become effective in constitutionalism and law.



THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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THE MANCHESTER OF JAPAN

THE JAPAN MAGAZINE

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NOVEMBER, 1914

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OSAKA

(By THE MAYOR OF THE CITY)

AS far as population goes Osaka takes second place among the cities of the empire, but in point of commerce and industry she may well aspire to first rank. Favored by position and other topographical advantages the city has seen great development in recent years, and this progress promises to continue until Osaka leads all.

The city stands on a plain covering the south-eastern corner of the province of Settsu, facing the sea of Settsu and the island of Awaji. Behind the city runs a great chain of mountains, among which the names of Muko, Mionomo, Shigi, Ikoma, Kongo and Katsuragi are well known. Thus encircled on the north and east by lofty mountain walls the city has beautiful scenery a short distance from its level streets. The city is well equipped with what geographers call the important factors of a city's composition: rivers, sea-front and alluvial soil outside. The river Yodo traverses the city. The atmosphere is not too humid and the rain-fall not

overmuch. Life in Osaka is fairly comfortable all the year around. Osaka occupies, too, the center of national communications as well as being situated in the most vital part of Kinai.

When the first Emperor of Japan, Jimmu Tenno, undertook an expedition to the eastern part of the empire, he landed at Osaka and called the place Naniwa. Since that time the city has remained a *rendezvous* for ships and a stopping place for travelers. In the poem of the great Wani, a literary man of the time of the Emperor Nintoku, there is mention of Naniwa as possessing a good harbor. In fact the Emperor Nintoku had his capital there, and paid much attention to the development of the town, making roads and excavating canals, while the poem which his Majesty composed to show his interest in the people of the place, rendered the Emperor's name immemorial to the citizens.

During the time of the Emperor Kinmei and the Empress Suiko, Naniwa

was great meeting place for foreigners. The Emperor Kotoku removed the capital to Nagara. In the period of Gotsuchimikado the famous abbot Rennyō established a branch of the Hongwanji temple at Osaka, which attracted pilgrims and people from all parts, and did much for the prosperity of the city. When the great Hideyoshi Taikō built his wonderful castle at Osaka the place gradually assumed the aspect of an administrative center. Hideyoshi paid much attention to commerce and important merchants began to establish themselves in the city, many of them coming from Sakai and Fushimi. With the rise of the Tokugawa régime a representative of the government was given residence in Osaka and the town came under direct control of the central government. Citizens of the city were accorded special treatment and every means taken to ensure the prosperity of the place. During the era of Genroku (1688-1703) the government sent Kawamura Zuiken, a noted official, to carry out improvements in the river and the canals of Osaka, thus affording better facilities of communication. At the same time certain feudal lords established their warehouses there for traffic in the products of their respective provinces. From this time Osaka became the kitchen of the empire, so to speak; and Osaka merchants had the confidence of all the *daimyō*.

With the Restoration, of the Meiji period, all power moved eastward and the

commercial importance of Osaka declined somewhat. But the citizens never lost their genius for trade and industry, while the geographical advantages of the city could not be removed or ignored, and gradually the place began to recover and hold its own. In fact the downfall of the Tokugawa government opened a new era in the prosperity of Osaka; for then it was that foreign trade began to grow and industrial enterprise developed with great rapidity.

The present population of Osaka is about 1,390,000, most of whom are engaged in trade. There are over one hundred industrial and commercial guilds. Judging by the business tax paid in Osaka the annual retail sales amount to ¥336,000,000; and wholesale to ¥50,000,000. Though Osaka is still behind Kobe in the volume of its foreign trade, it is nevertheless one of the leading export markets of the empire. The city has always an excess of exports over imports, and to China alone it sends goods with an annual value of ¥48,000,000. As Japan is yet an importing country, this achievement must be regarded a great feather in the cap of Osaka.

The growth of the city's trade in the past fifteen years has been enormous; and the same progress marks the development of industry. Osaka used to be called the "water capital," on account of its superior facilities of water communication, but now it is called the "smoke capital" owing to its industrial development, having some

8,830 factories with an annual output valued at 210,000,000 *yen*. Spinning and weaving in cotton and wool occupy the largest place in the industrial activity of Osaka, while iron industries come next. The making of leather, glass, soap, fertilizers and medicines also occupy an important place.

The establishment and growth of important monetary organs are another feature of Osaka's progress in recent years. Progress in this respect has well kept pace with the growth of commerce and industry; and now the national government is taking account of the opinions of the great financiers of Osaka as well as those of Tokyo. Indeed the big banking corporations of Osaka indirectly have vast control among the financial circles of the empire.

During the Tokugawa period the municipal government Osaka was quasi-democratic. There was a *Jodai* who represented the central government, and under him was a *Machi-Bugyo*, or mayor, with subordinate officials representing the city. The citizens through their representatives duly participated in the city administration. There were representatives called *So-toshiyori*, who stood for the three sections of Osaka; and these were duly consulted by the chief officials.

This system came to an end with the beginning of the Meiji period and Osaka came directly under the control of the Imperial government. In 1889 a measure of self-government was accorded to Osaka.

In the early days Osaka was divided into three districts and 548 *machi*; but in later times the number of wards came to be 620. At the beginning of the Meiji era there were 636 wards. But the district system was now abolished and the city divided into four wards with 903 *machi*. The self-govern of 1889 was granted by a special municipal act, but afterwards this was repealed and ordinary municipal government was adopted. In October, 1898, a municipal office was established and a mayor and attendant officers appointed, and a modern system of city government began. The mayor has under him two assistant officials, a treasurer and assistant treasurer. There are eight departments of city government: Commerce, Industry, Education, Miscellaneous Affairs, Water-works, Engineering, Sanitation and Accounts. There are in addition an Electric Bureau and Harbor department. There are many other sub-departments, too numerous to mention.

Since the inauguration of modern city government in Osaka there have been four mayors: Mr. Tahei Tamura, Mr. Sadakichi Tsuruhara, Mr. Shunpei Uye-mura, Baron Kimotsuki and myself. Most of the city administration is under direct management of the mayor, but in matters of annual estimates the aldermen's council has to be consulted and the consent of the Municipal Assembly must be obtained, the latter comprising sixty members. There are 64 joint ward

assemblies which manage the affairs pertaining to their respective wards.

The system of water-works in Osaka, as well as the sewerage system, used to be quite as unsatisfactory, affecting somewhat the health of so densely populated a city; but since 1887 great improvements have taken place, a thoroughly modern system of water-works having been adopted with all sorts of preventive measures against disease. At present Osaka may be regarded as an ideal city from a sanitary point of view. The water-works system was completed in 1901, but with the great increase of city population and consequent expansion of the suburbs the water supply became inadequate, and therefore in 1908 extensions were made at an outlay of ¥9,500,000, the work being finished last May. The extensions render the water supply equal to meeting the wants of a population of 2,000,000.

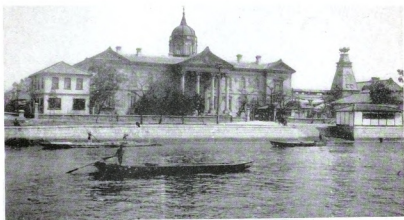
Osaka has not so extensive a mileage of tramways as Tokyo, but the equipment is a model, and the management and income as satisfactory as similar enterprises in western cities. The tramway has done much to increase the population, which is

now growing at the rate of 60,000 a year; and the tramways must be extended soon.

Osaka streets are yet too narrow and irregular for her immense development in commerce and industry; and it is very difficult to make improvements owing to the number of canals intersecting the streets. During the last ten years the municipal authorities have been devoting considerable attention to the street problem, having been assisted somewhat by conflagrations that have occurred. Consequently great changes have been made in some of the city thoroughfares.

Judging by the rapid progress Osaka has in every way made during the last decade we may look forward to even more progress in the next few years. Indeed our hopes are of the brightest. One great concern that remains is the matter of harbor improvement. The growth of our foreign trade renders this a pressing necessity. The work was started in 1897, and already ¥10,000,000 has been spent on it. When the new harbor is completed Osaka will be one of the greatest ports of the orient, and will well deserve the name, 'Liverpool of the Far East,' as it now bears the name 'Manchester of the Far East.'

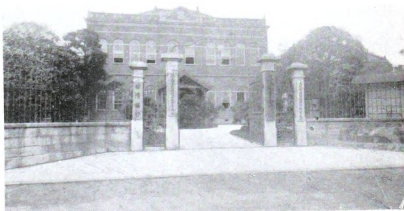




MUNICIPAL
BUILDING



IMPERIAL
MINT



OSAKA CHAMBER OF COMMERCE



KAWAGUCHI



YOTSUHASHI
TRAM JUNCTION



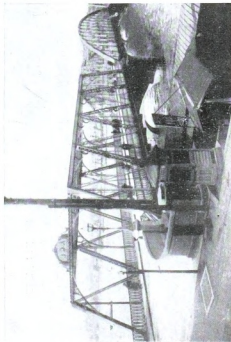
OSAKA PIER AND HARBOR



DOTONBORI, A BUSY STREET OF OSAKA



UMEDA RAILWAY STATION



TENJIN BRIDGE



SHINSAI BRIDGE

CITY OF OSAKA



SHITENNOJI



SUMIYOSHI SHRINE



KÔZU SHRINE



TENNOJI PARK



OSAKA NISHI HONGWANJI

THE MANCHESTER OF JAPAN

By TOKUGORO NAKABASHI

AMONG the more prosperous activities of Osaka are its shipping industries, rendered favorable by the natural features of the city and its convenient situation by the sea. For centuries the shipping of Osaka has represented the greater portion of the shipping of the empire. In pre-Meiji times the aim of the great clans was to have their ships trade with Osaka; and when an American company opened a line of steamers in 1869 to Osaka, the city inaugurated steam communication with the outside world. Another foreign firm, Olds & Co., soon afterwards opened a steamer line from Osaka to Yokohama. These operations were a signal for the commencement of shipping enterprises in Osaka. As soon as the Pacific Mail Company established a line, calling at Yokohama, Kobe and Nagasaki, the Imperial Government was moved to consider the necessity of initiating a line connecting Yokohama and Osaka, to compete with the foreign line.

The result was the organization of the Nippon Seifu Yubin Jokisen Kaisha, or Japan Government Mail S. S. Company, which eventually merged in the Nippon Yusen Kaisha. On establishing connection with Formosa in 1874 Japanese shipping took onward strides, and a number of companies appeared, plying between Osaka and other ports. Most of these were promoted by public-spirited citizens of Osaka. The competition finally drove the companies into amalga-

mation in 1884, forming a new company known as the Osaka Shosen Kaisha, with some 70 ships. Besides these, there were 29 other ships representing 21 owners sailing from the port of Osaka. These independent ships made every effort to enter into close competition with the Osaka Shosen Kaisha, but eventually they also were forced to join that company. Subsequently other private companies appeared in competition with the Osaka Shosen Kaisha, resulting in the organization of the Kwansai S. S. Company, in 1890. At present the great bulk of shipping from Osaka is in the hands of the Osaka Shosen Kaisha, the Kwan-sai Kisen Doemi and the Seibu Senshu Doemi-kai; and more than seventy per cent of all the shipping between Japan and China, Manchuria, Vladivostock, Korea, Formosa etc. has its basis in Osaka.

This fact alone renders the need of good harbor facilities a necessity to Osaka. The city is situated at the mouth of the Yodo river, the port being about 3 miles long and only 390 feet wide. Since the Restoration, plans for improving the harbor of Osaka have frequently been advanced, but not until 1896 did the government authorities see their way clear to approving them. There was a fear lest too ambitious an outlay might impose burdens too heavy on the people. The estimate for harbor improvement sanctioned in 1896 contemplated an outlay of ¥22,490,400, of which ¥4,690,-

000 was a subsidy from the government. Moreover, the sum of ¥468,000 was to be contributed by the prefecture of Osaka for a period of ten years from 1901. At that time too the city of Osaka acquired land for the purpose of harbor construction at a cost of ¥1,978,000, and the balance of the expenditure was to be covered by public loans.

The first work of the new harbor was commenced in 1897 when H. I. H. Prince Komatsu turned the first sod in the operation. After a time certain defects were discovered in the plans, and as the cost of work and material became higher than expected, almost all the available funds were run out before much had been accomplished. Mr. Tsuruhara, the then Mayor of Osaka, had the harbor plans remodeled, aiming first to finish part of the embankment and dredge and reclaim part of the harbor, as well as to finish the construction of one pier. This was to be regarded the first term's work. The second term's work was to be left until such time was financial conditions favored the recommencement of operations. Consequently the north and south embankments were completed and a fine pier built, with road leading thereto, by the year 1903. Meanwhile some dredging and reclamation work was also in process and in the same year the harbor was of sufficient depth to allow large ships to enter. From August of that year ships of all sizes were admitted into the new harbor. Since that time as many as 97 warships have entered the harbor of Osaka and no less than 11,121 other ships, representing a total tonnage of 8,619,800, not counting Japanese junks. During the war with China the harbor of Osaka proved of immense value to the empire in the transportation of troops and provisions.

Another important feature of the commercial activity of Osaka is its system of communications by land. After Hideyoshi built the great castle there it became the center of the city and all roads branched out from it, especially those connecting the castle with the sea. Naturally under the circumstances canals became more important than highways, and consequently there are few streets in Osaka of

sufficient width for modern traffic. Those recently widened for tramway use are among the more important modern thoroughfares in the city. Though the necessity of further street improvement has been felt for years the difficulty of making the necessary changes has discouraged the authorities. Osaka has many old and historic buildings and places which the people do not care to remove or change. But by taking advantage of big fires and other circumstances the city authorities have been able to bring about more improvements than they had dared to anticipate.

In Osaka rivers and canals form important means of locomotion; they are the arteries of communication everywhere, like a veritable Venice. In considering the improvement of the city these water ways cannot be ignored. There is a sentiment as well as a use ever associated with those streams running hither and thither through the old city. Along their surfaces boats ply to every corner of the commercial metropolis; the people like to travel on them, finding them cheaper and cleaner than other means of travel; and they form the lungs of a smoky manufacturing city like Osaka. Streams like the Yodo, the Dojima, the Tosabori and the Aji run through the city east and west, while the Yokobori, the Yedobori and the Kyo-masabori branch out into other parts of the city. Indeed there are as many as 45 rivers and canals threading their sinuous way through the body of this dense mass of population, representing a total length of 215,298 feet, or 60,000 more than the total length of city streets.

The first railway in Osaka was constructed in 1874, running to Kobe, one year after the first line in Japan was opened between Tokyo and Yokohama. Osaka citizens have always led the way in promoting private railway enterprise. Osaka is now the great national railway center of the south, a network of lines running out to all parts of the country. More than 30,000,000 passengers and 1,700,000 tons of freight pass through Osaka every year. In the city of Osaka there are six terminal rail-

way stations and ten general railway stations, the central station being known as the Umeda, connecting with four lines. Osaka shows more activity in railway travel and traffic than any other city in the empire.

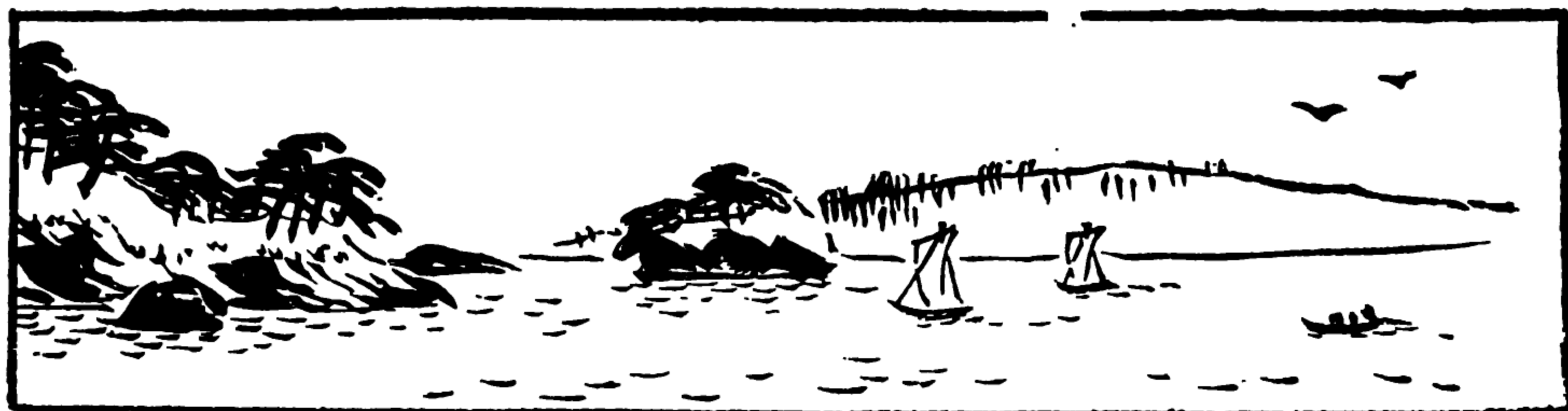
Naturally Osaka is one of the greatest commercial centers of the nation. Trade guilds and commercial associations have existed in Osaka since the early days of the sixteenth century. In the Tokugawa period Osaka became the transshipping center for the commerce of the empire, and it is still the main distributing center in Japan. It is in fact the great wholesale emporium of the Empire. Even to-day the Osaka merchant is noted for his indifference to retail transactions. The people as a class are remarkable for their extraordinary independence, seeking little or no assistance from the government. There are in Osaka 28,849 merchants who pay direct national taxes on business transactions, employing as many as 87,313 clerks. These men represent an annual trade to the value of ¥270,000,000 in wholesale transactions, and about ¥52,000,000 in retail sales. In the last seven years the trade of Osaka has increased over 70 per cent in volume and value.

In foreign trade Kobe has more to show than Osaka, but Osaka is still taking a very large share in that trade. Tea, marine products, vegetables, fruits, canned goods, sugar, saké, tobacco, dye stuffs, are among the chief exports, while there is an immense import of cotton, rice, beans, hemp, steel and machinery. The chief centers of destination for the

foreign trade of Osaka are China, Hong-Kong, British India, Dutch India, the Philippines, England, Germany, Belgium and Australia. China is the largest customer, taking goods to the value of ¥20,000,000 annually.

Most of the imports are from China, British India and Germany, consisting of raw materials for the most part, cotton, sugar, woolens, and machines, and building materials from the United States. The whole trade of the empire is affected by the trade of Osaka, especially as the city is a great distributing center. Osaka handles at least 600,000 tons of outside freight every year. The six great warehouse companies there do a thriving business, the number of houses being 363 with 819 doors. The total value of goods warehoused in one year amounts to over ¥145,796,000.

Great as Osaka is as a center of shipping and trade it is still greater, perhaps, as a center of industry. Certainly it is the largest manufacturing place in the empire and well deserves the name: Manchester of Japan, especially on account of its numerous cotton mills. The city now represents no less than sixty separate and active industries, the chief among which are cotton and woolen spinning. The cotton market in Osaka now has an effect on the cotton markets of the world, a feature not true some years ago. Progress in metals, tanning, watch-making and artificial fertilizers is also conspicuous. At the present rate of growth and activity Osaka bids fair to become the leading city of the nation.



NIKKO

Oh, Nikko, stately doth thy splendor gleam !
Profound, majestic is thy Nantai's throne !
Thy deep blue basins slumber, storms unknown !
Thy lulling breeze and murmuring pines redeem
The wearied souls, once here, with gentle dream !
Kegon, in mystic grandeur, doth adorn
God's art. The shrine's as fair as glowing morn !
Thou art the home of beauty men esteem.

For thee our souls oft yearn by night and day ;
Our hearts much needing thee, in joy do leap.
Let's silent be as thou, yet eloquent, free !
So blest thou art like rosy dawn of May !
Thou, pride of Samurai-land in Eastern Deep,
Long may thy glory flourish, e'er with glee !

—Tomitaro Suzuki.

JAPAN AND THE EURO- PEAN ARMAGEDDON

By Count OKUMA
(PREMIER OF JAPAN)

AS one who has been a life-long friend of peace I profoundly deplore the unwelcome fact that mankind somehow seems unable as yet to avoid war. But war, it seems to me, is always due to an unevenness of advancement in the progress of civilization. I have often said, and I now repeat it, that civilization, like water, must find its level; and where its force is obstructed, there will be violence and bloodshed. War is a result of the pressure offered in resistance to the growth of civilization. Anything that tends to destroy a balance of power among nations will lead to disturbance.

The root of the present trouble in Europe, I am inclined to think, lies in the weakness of the Balkan peninsula. Like China, it is a seething crater in the world's diplomacy. The unequal civilizations of that peninsula are in constant clash and antagonism. Disruption would long ago have come but for the unnatural pressure of the great European powers. The small nations of the Balkan peninsula are either constantly clamoring about their own rights or disputing with the larger nations who press them. Consequently from conditions apparently insignificant in themselves half the world

can be set on fire and plunged into distress and decimation. Europe is to-day a hell of exploding shells and poisonous powder fumes, all emanating from a quarrel between little Servia and Austria.

The present bloody struggle has its origin far back in the past. The details of its germination are more or less complicated. For years Russia has been trying to find an opening through the Balkan peninsula to the Mediterranean. Servia, Bulgaria and Montenegro are all of the Slav race, and it is natural that Russia should want to have close connection with them. Russia wishes to establish herself as the leader of the Slavs and exercise supreme influence in the Balkan peninsula. England on the other hand hesitated to encourage the extension of Russian influence further southwards; and she set up Turkey as a barrier, making her secure on the Mediterranean sea. Both the Crimean and the subsequent Russo-Turkish wars were the result of this policy. Both conflicts were most disadvantageous to Russia. As a result of the Berlin Congress she was forced to return to Turkey all that she had obtained by the treaty of San Stefano.

In 1879 came the Alliance between

Germany and Austria, which Italy joined in 1882, forming the so-called Triple Alliance. Thus by these three powers and indirectly by Britain the progress of Russia was stayed in its march southward and she had to look for an ice-free port in other directions. In the reign of Alexander II Russia decided to come eastward and so she laid down the trans-Siberian railway, reaching the Pacific coast at Vladivostock. It was in July, 1891, that his Majesty, the Emperor Nicholas II, dug the first sod on the new line reaching the East. Henceforth Russian activity concentrated itself in that direction, finally precipitating the Russo-Japanese war. The results were wholly unsatisfactory to Russia and she failed to secure the open port she sought on the Pacific. While Russia was directing all her energies toward the Far East both Germany and Austria were securing their influence in the Balkan peninsula, and at last Austria in 1908 annexed Bosnia and Herzegovina, which had been only under the protectorate of Austria-Hungary, in accordance with the treaty of Berlin. But both the annexed nations had formerly been a part of Serbia and most of their population were in sympathy with that country religiously and otherwise. At the time of the annexation Serbia bitterly opposed the action of Austria, and was about to resort to arms, for the two countries lie between herself and the Adriatic, and it was but natural that she should want them to be either a part of

her own territory or in sympathy with her. Russia at that time showed every sign of sympathy with Servian ambitions, but she knew that if she attempted to act on her sympathies, Germany would interfere on behalf of Austria. In fact the Kaiser publicly stated that Germany was wholly on the side of Austria. When Serbia was given to understand that she could not then count on the active support of Russia in the event of a rupture with Austria, she drew in her horns. Russia was obliged to take this position owing to the war with Japan. Of course Russia at once began to lose influence in the Balkans. And hatred of Austria by Serbia became all the more intense. There was a studied movement to upset the influence of Austria, in which the Slavs of Bosnia and Herzegovina shared.

All these bad feelings were rendered still more acute by the results of the recent Balkan war. Serbia having no coastline, had to despatch all her exports and receive imports through Turkish territory; and out of her victories in the Balkan war she tried to secure a port on the Adriatic; but Austria being moved by the same ambition, there was a conflict of interests, leading to the rise of the independent state of Albania on the coveted coast. These conditions tended to sever relations between Serbia and Austria. The last straw was the assassination of the Crown Prince of Austria by a Servian fanatic, in which conspiracy there was evidence that high Servian

officials had some part. At any rate the affair became extremely complicated ; and the Austrian Government sent a note to the Servian authorities demanding acquiescence in conditions threatening the sovereignty of the latter ; and as the reply of Servia was not satisfactory war was declared against her by Austria. Russia to save her influence in the Balkan peninsula avowed her active sympathy for Servia. France supported Russia and Germany attacked France in aid of Austria, involving Great Britain in the terrible consequences. Britain exerted herself mightily in the cause of peace, trying to bring about an understanding without bloodshed, but the trend of events was against her, and she was obliged to face the conflict against her will. As was seen from the speech of the British Foreign Minister, Sir Edward Grey, delivered in the House of Commons on July 20th, Germany violated the neutrality of Belgium and of the Grand Duchy of Luxemburg, both of which Great Britain had solemnly guaranteed, since the possession of such countries by a sinister power would be a menace to the independence of Britain. As the result, therefore, of great provocation Great Britain was forced to rise to the situation and defend her honor and position by arms.

The resultant war is the greatest in extent and consequences involved, that the world has ever seen. It is difficult for us to realize that the greatest war of

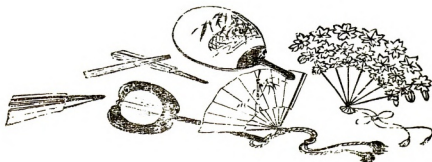
history has begun. Just about one hundred years ago Europe combined to defeat Napoleon. In that struggle France stood alone against Prussia, Austria, Russia, and England. But the number of combatants was less than a million all told. Moreover, the means of communication and the implements of war were as nothing compared with the ways and means of to-day. The results were therefore not so awfully destructive and terrible as in the fray now going on. The numbers now involved equal about ten millions, Germany alone commanding four millions. The machine guns, aeroplanes, airships, wireless telegraph apparatus, telephones, telegraphs, huge battleships, torpedoes and submarines now used in the destruction of an enemy were undreamed of in the Napoleonic wars. The total cost of this war cannot be less than ¥100,000,000,000, to say nothing of the destruction of European civilization and the losses in property and human life.

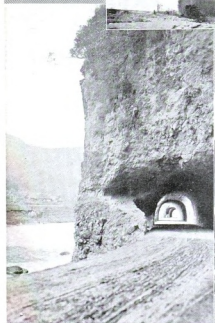
But it is not Europe alone that is affected by this terrible outrage upon modern civilization. Europe being the center of the World's monetary circulation all countries are injured financially. Commerce and shipping are likewise unfavorably affected. The fact was brought home to us in Japan when on the outbreak of the war in Europe we could not so much as draw a foreign bill of exchange. As the nations at strife possess colonies in various parts of the world the war will spread everywhere.

From northern Canada to Central Africa, and from Britain to Japan, all are involved. Even Australia, New Zealand and the islands of the South seas will not escape. Japan too has to do her part, and has already been entrusted with the protection of shipping in Far Eastern waters, obliging her to dislodge Germany from occupation of Kiaochou. Japan must maintain the peace of the Far East at all costs; and as Germany has begun to capture and interfere with shipping in these waters, our duty is plain. Such is the meaning of the Anglo-Japanese Alliance: it was concluded for just such an emergency as this. We owe it to ourselves and to our Ally to take the course we are adopting. Japan has no desire to resort to arms without undoubted necessity. But we must do our duty and sustain peace. We are the only people at this moment who cannot guarantee peace in the Far East. How great then is the mission of Japan!

It will be our one ambition at this time to show the west what it is slow to believe,

that we can work harmoniously with great occidental powers to support and protect the highest ideals of civilization, even to the extent of dying for them. Not only in the Far East but anywhere else that may be necessary, Japan is ready to lay down her life for the principles that the foremost nations will die for. It is to be in line with these nations that she is at this time opposing and fighting what she believes to be opposed to these principles. She entered the Alliance with Great Britain to stand for and die for what Anglo-Saxons are everywhere ready to defend even unto death. It is Japan's aim and ambition to participate in all world-movements toward noble diplomacy, international relations and the principle of equal opportunity and peace, and to prevent by the proper means the outbreak or continuance of bloodshed between nations. Japan's relation to the present conflict is as a defender of the things that make for higher civilization and a more permanent peace.





YABA BRIDGE

SHIN YABAKEI IN FUKASE VALLEY

AO-NO-DOMON

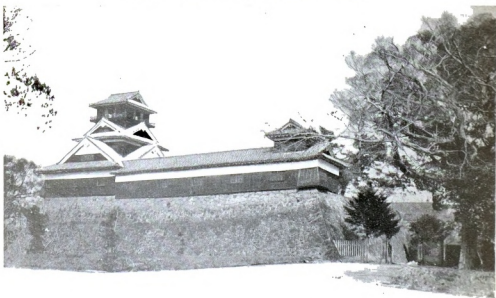
TUNNELS ALONG THE VALLEY

RIVER YAMAKUNI

THE BEAUTIFUL YABAKEI VALLEY



KUMAMOTO CASTLE BEFORE LAST SIEGE



KUMAMOTO CASTLE TO-DAY

KYUSHU SCENES

“By TRAVELER”

AMONG the most beautiful scenes of Japan's southern island must be named the fair Yabakei valley, than which there is no more enchanting prospect in nature. The fairy-like valley may be entered some three miles from Nakatsu-yeki in the province of Buzen. The valley is nearly 40 miles in length, much longer if all the branching ravines and smaller valleys be included, and the main valley is traversed most of its length by the Yamakuni river. All words fail to describe the fantasy of unearthly rock scenes to be witnessed almost the whole way, resembling nothing more than some old Chinese landscape painting of the earth when gods lived among men. The road down the beautiful valley is here and there cut through the rocks, making tunnels through which one darts in and out, always coming to some newer and still more enthralling loveliness of view. No such rare combination of rocks, hills, trees and water could be found. In the earlier ages of Japanese history the place seems not to have been known to the general public, for people in early times did not travel much. To leave home was dangerous, and mountains were supposed to be the haunts and homes of weird creatures, bad gods and monsters. At last the celebrated scholar of the early Tokugawa period, Rai Sanyo, visited Kyushu; and when he saw the Yabakei valley he was so enchanted by its incomparable beauty that he not only wrote a description of it but poems in its praise. Through his comments, and pencil sketches of the place, it soon became known widely, and to-day is reckoned among the beauty spots of the empire. Toward the northern end of the valley stands the Rakanji temple, situated on an eminence that affords a matchless view of the surrounding cliffs and precipices. It was erected in 1338 by the priest, Shokaku, and is dedicated to Hyaku Rakan. The work was done

partly by cutting into the granite of the mountain; and the precincts are lonely enough to suit the taste of the most pronounced hermit.

Beppu Hot Spring is another pretty place in Kyushu, where many tourists and other holiday-seekers go every year, and all the year round. Beppu is a port, facing Bungo bay on its east side. It has communication, therefore, both by water and land. To the westward of the city beautiful mountains stretch away, dying in the blue haze. The climate is always mild, the air bracing and salubrious, with hot springs everywhere for baths. Even on the sands of the seashore the hot water is oozing through; so that the tourist, if he wills, may try a bath in the sand. The popularity of the place may be seen from the fact that it has about 800,000 visitors every year. The Beppu spa is the most important in Kyushu and ranks among the greatest in an empire which boasts of more hot springs than any other country. A place called *Umijigoku* (sea-hell) lies about $2\frac{1}{2}$ miles to the west of the village, where there is a pond of hot water about 150 feet in diameter. Boiling water shoots up from the surface of the lake, steam shrouding the scene; and as the water is deep blue, the name is accounted for. The Chi-no-ike Jigoku, or hell lake of human blood, with its reddish water, is near by.

Taking the train at Hakata, one reaches Chikugo through Futsukayeki, and thence turning to the west one enters the province of Hizen. A good place to stop is the city of Saga, which formerly belonged to the Nabeshima clan. The place has a population of over 40,000, and is known as the birth place of the Premier, Count Okuma, of world-wide fame. The old castle still lies toward the end of the city, and in its day was one of the foremost in Kyushu. Only the moat and the ruined walls now remain. In the city stands the Matsubara shrine,

dedicated to the ancestral spirits of the Nabeshima family. In front of the shrine stands a fine porcelain torii and a tōrō, representing the great porcelain factories of Hizen.

Proceeding further toward the end of Kyushu one comes to the famous old city of Kumamoto. The old castle, once the fortress of the famous Kato Kiyomasa and later of the Hosokawa family, is in the center of the city. Its time-scarred walls have seen some of the more interesting events of Japanese history, the last period of excitement being the Satsuma rebellion, when the place was besieged. In the city is also the famous Honmyoji temple, which belongs to the Hokke sect of Buddhism. Within the precincts of this temple stands the mausoleum of the great Kato Kiyomasa, who was an adherent of the sect. There is a public garden in Kumamoto known as the Seishuen, where formerly stood the Suizenji temple: it is one of the most important of such gardens in Kyushu. Within the garden is the Demizu shrine, which contains the mausolea of the Hosokawa family.

Not far from Kumamoto is the famous volcano of Aso, one of the most active in the empire. The entire crater is one of the most enormous in the world, being about 17 miles across, but the real crater is not more than 20, of which but a small fraction is active. That portion of the mountain known as Nakadake is the site of the crater. The crater is about, 4,889 feet above the sea, and a constant column of dark fume ascends skyward. Toward the northern part of the cone there is the Aso shrine.

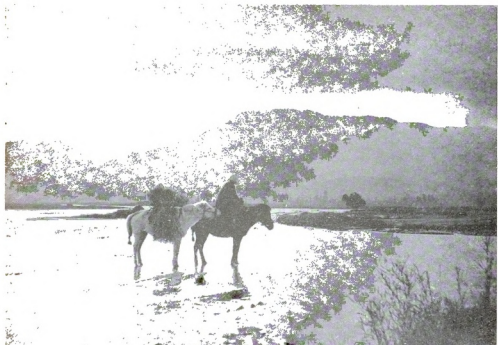
Amidst deep and remote valleys in Yashiro-gori in Higo province are five villages known as Goka-no-sho, which are supposed to be inhabited by descendants of the Heike family, that were scattered after their vanquishment by the Minamoto clan. Herein secluded from the outside world they have lived on for centuries, preserving their own blood and their own customs. During the Ashikaga period they lived cut off from even their immediate neighbors, as there was no road across the high mountains. But one

day some of the people of Higo found a wooden cup floating down a stream that issued from the hills, and they inferred that human beings must inhabit the upper reaches of the river. Upon exploring the region they came across the five villages, since known as the Goka-no-sho. The river Kuma, which runs from this district, has fine rapids and presents some of the noblest natural scenery in Kyushu.

Kagoshima city is another place in Kyushu well worth visiting. Formerly the feudal seat of the great daimyo of Satsuma, Prince Shimadzu, and still noted as the birthplace of many great naval and military men, it has a population of some 60,000; and recently came into much prominence owing to the disastrous eruption of Sakurajima, a volcanic island across the bay. Admiral Count Togo was born in Kagoshima. Up to the beginning of the Meiji period the place had been closed against foreigners; and consequently the manners and customs of the people are less modern than in some other places.

The sacred mountain, Kirishima, is in the province of Hyuga. On the mountain side is the Kirishima shrine, dedicated to Ninigi-no-mikoto, an ancestral god of the Imperial family of Japan. The eastern summit is called Hokomine, where, according to tradition, the Imperial ancestress, Omikami, first touched the earth with her spear. The spear is still seen standing on the summit.

Another interesting portion of Kyushu is Unzen-ga-take, a quiescent volcano, situated to the south-east part of Shimabara. At the base of the west side hot springs bubble up in plenty, in some places forming geysers, the water being strongly impregnated with sulphur. The springs are about 600 feet above sea level. The air is good and the surroundings afford ample opportunity for pleasant excursions; and a great number of visitors, chiefly foreigners from Shanghai and Hong Kong, frequent Unzen every year. Nagasaki, one of the oldest and most beautifully situated cities in Japan, is not far from Unzen, it being the port of entry for visitors to the spas.



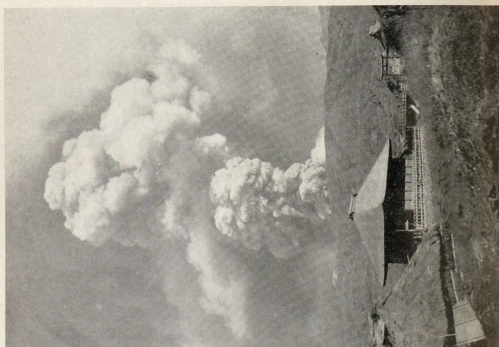
THE PLAIN APPROACHING MOUNT ASO



BEPPU HOT SPRINGS



A BLAST FROM THE CRATER OF MOUNT ASO



DISTANT VIEW OF MOUNT ASO

PAPER-MAKING IN JAPAN

THE making of paper is probably one of the oldest industries in Japan. In the far distant ages when Europeans were writing on skins of animals and leaves of plants the ancestors of modern Japan were inditing their thoughts on paper made from woody or vegetable fibre. Probably the first mode of paper-making in Japan was introduced from Korea. In the reign of the Empress Suiko, about 610 A. D. a Korean priest named Doncho, is said to have made paper in Japan and at the same time to have introduced *sumi*, or Indian ink, for use in writing on the paper. This is the first mention of paper in Japanese history.

Though the art of making paper was thus first introduced from the continent the Japanese made considerable improvements in the method of manufacture and in the quality of the product. A defect of Chinese paper was that its fibre was too weak for practical use and the color was not pure white. The Chinese method treated the fibre by simply boiling, but the Japanese makers began to mix the fibre with ashes and after boiling the pulp it was bleached, vastly improving the consistency and color. This gave Japanese paper a distinction all its own, and its fame traveled even into China.

Other historical references lead us to believe that at the beginning of the 8th century the Library Bureau employed four experts in paper-making to establish paper mills, as many as fifty of which were in time duly working and meeting the nation's demand for paper. These establishments were known as *kamibc*. By the middle of the 8th century the mills were turning out two kinds of paper: one made from hemp fibre and the other from a fibre known as *kozo*. Specimens of these papers are still preserved in the Horyuji and in the Todaiji at Nara.

The modern process of Japanese paper-making consists of taking the *kozo* shrub,

or paper mulberry, and cutting the pieces up into lengths of two or three feet. These are boiled in a cauldron and the bark being thus softened is removed. The coarser portion of the outside of the bark is now taken off; and the remaining fibre is beaten in a mortar while mixed with juice from hollyhock roots, and thus is produced the pulp from which the paper is made. The pulp is next put into a box with a bamboo sieve bottom and drained, after which it is taken out and spread over boards to the thinness of paper. The part next the board has a smoother surface than the other side and becomes the face of the paper.

To show how old this mode of making paper in Japan is, a certain ancient story may be related, which comes down from the Kamakura period. In the days of the Kamakura régime there lived in the province of Echigo a certain Buddhist priest at the temple known as Kinotodera. He was a faithful priest and daily recited the *hoke-kyo* at the appointed hours. The *hoke-kyo*, as is well known, is one of the most important of Buddhist sacred writings. Every time the priest was engaged in the recital of the holy scriptures a party of monkeys invariably appeared and listened reverently to the divine words. One day the priest addressed his strange visitors and said: "Why is it that you come to hear the *hoke-kyo*? Upon being thus addressed the simians devoutly folded their hands and made reverent salutation before the image of Buddha. Next time the monkeys came they brought with them armfuls of paper-mulberry bark. This could have only one meaning; and so the priest had it duly made into paper, the quality being so good that he began to copy the *hoke-kyo* on it. Every day the monkeys came with their portion of mulberry bark, and every day the priest persisted in his task of copying the old

books. Not only did the monkeys bring the requisits portion of bark but they brought the necessary food also for the priest while engaged in his holy task. The priest had finished the fourth volume and had just got to the fifth, when one day the monkeys came no more. He went out to ascertain the reason for their sudden disappearance and found them dead in a deep hole into which they had fallen while attempting to dig potatoes for the priest to eat. So greatly grieved was the holy man over the misadventure of his simian cōlaborators that he could no longer go on with the copying of the sacred books. So he placed the four finished volumes in a box and laid them before the altar of Buddha in the temple. More than forty years had passed away when Kinomitaka, the new lord of Echigo, visited the Kinoto temple, and inquired of the old priest, now over 80 years of age, whether, any of the sacred books had been left uncopied. He at once took out the four volumes from their long resting place and showed them to the *daimyo*. The latter was greatly pleased and said: "I am the very monkey who had you copy the four books. After my death, by virtue of my faith in the old books, I was born a human being in order to complete the copying of the books." The old priest was overjoyed at the intimation; and the lord of Echigo had more than 3,000 more copies of the sacred books made and presented to the temple. From the above tale it is clear that during the Kamakura period paper-making was a well established industry in Japan, even farmers engaging in its production.

There are a great many different kinds of paper made in Japan, among which the following are the most important:

1. Asa-kami: this is made from the bark of hemp fibre.

2. Kozo-kami, which is made from paper-mulberry bark.

3. Ganpi-shi, which is made from the ganpi plant and is known as ricepaper. Izu province is noted for producing the best thin ricepaper.

4. Suruga-hanshi, which is made from the golden-flowered *edgeworthia*, and was first made in the province of Suruga.

5. Torinoko-kami: this paper is made by mixing the pulp of the paper-mulberry with that of the *ganpi*, producing a firm, tough paper with an excellent surface for beautiful calligraphy.

6. Hoshō-kami: this kind of paper is manufactured from refined paper-mulberry pulp mixed with rice-starch, producing a smooth, thick white paper used for official documents. The best quality is from the province of Echizen.

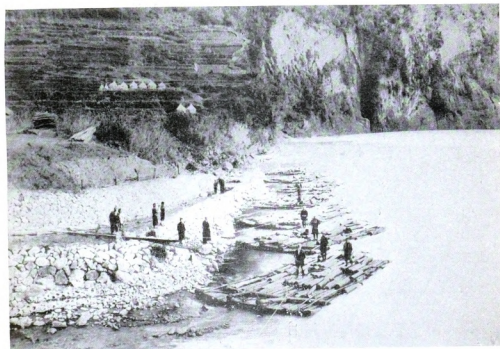
7. Wara-gami: this is a coarse quality made by adding straw to the ordinary pulp, and is the outcome of a demand for cheap printing paper.

In the year 1872 the Marquis Asano, on the advice of an engineering expert employed by the Finance Department, undertook to introduce the western method of making paper from rags and wood pulp, and a mill was established at Nihonbashi, the machinery being imported from England. In 1884 an English expert in paper-making named Ruggles, was brought to Japan, but did not remain long. About the same time an Englishman and an American set up a paper mill at Kobe for the making of newspaper. The paper-making department of the Government Printing Bureau was not established until 1875. The necessity of producing material for paper money, which would not afford easy facilities to forgers, caused the authorities to take a deep interest in the production of good paper; and an experimental station was established at Oji. To this place experts from Echizen were brought, and after many experiments they succeeded in producing a paper which for strength and general quality has not been surpassed abroad. This paper is used for printing paper money.

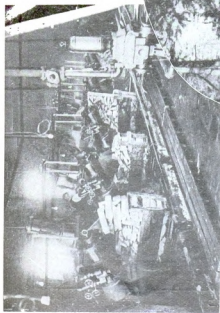
There are at present three large private paper mills in Japan: the Oji Seishi Kaisha, the Fuji Seishi Kaisha and the Senju Seishi Kaisha. The Oji paper mill was set up by Baron Shibusawa in 1875. The Fuji Mill began in 1890 in the province of Suruga. These two mills manufacture from wood-pulp, turning out printing paper for the most part. They are carried on after the manner of western mills. The Senju paper mill opened in 1888 at Kokura.



FUJI PAPER MILL



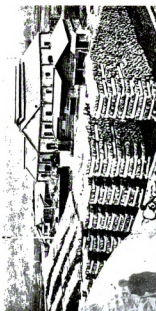
RAFTS OF PULP WOOD



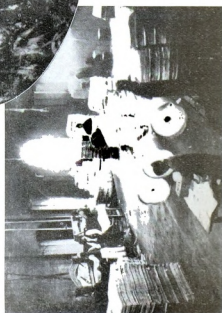
PULVERIZING PULP WOOD



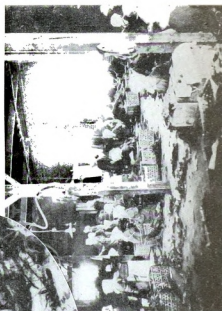
PULP WOOD
FOREST



PULP WOOD YARD



PACKING ROOM



WOMEN WORKERS

SIR PHILIP SIDNEY OF JAPAN

By "B"

A POET and soldier of old Japan was the shogun Sanetomo, a great chieftain of the Kamakura period. He was one of the few great warriors who combined fine poetic qualities with consummate military skill and daring. Sanetomo was the second son of the famous shogun Yoritomo. The elder son, Yoriiye, should have succeeded to the shogunate, but owing to misconduct he had been deprived of the succession. History suggests that the deprivation was at the instance of an ambitious mother, aided by her brother, the great Hojo Tokimasa. Sonetomo was only twelve years of age at the time, and could not have known much about the *morale* of the circumstance ; so he found himself in the seat of the shogun when he was a mere boy, and in the year 1203 A.D.

The latter days of the Kamakura régime were few and evil. The shoguns had come to be regarded as mere puppets in the hands of powerful families like the Minamoto. The shogun's authority was but an empty title, for the real power lay with the Hojo, though the rightful heirs were the Minamoto, to whom Sanetomo belonged. Seeing the danger of the circumstances the widow of the last shogun, calling herself *ama-shogun*, or

dowager-shogun, practically assumed the reins of government, gradually inclining to the Hojo family. The deposed heir, Yoriiye, lay incarcerated at Shuzenji in Izu. So long as he lived the Hojo family could not rest in peace. One night as he was enjoying his hot bath he was despatched at the age of 23. Though the real power was in the hands of his mother, Sanetomo was now the legitimate shogun. The young shogun was most ambitious and sought as well as obtained high preferment from the Imperial Court, being made a general of the Imperial forces. One of the old councillors took occasion to remind him that his great father, Yoritomo, never sought self-promotion, and that such an ambition was regarded dangerous. Sanetomo replied that he was quite aware of the truth of the remark, but that as his family, the Minamoto, were on the verge of extinction, he wished to gain the highest position with the hope of impressing the world and obtaining a posterity.

But the son of the murdered Yoriiye, a youth named Kugyo, had his father's revenge to accomplish and was biding his time. In the year 1218 Sanetomo was appointed to the higher rank of a General of the Imperial Guards, and had to go

to the great temple of Hatchiman at Kamakura to acknowledge the appointment in the presence of the national gods. The ceremony was held at night. In front of the Hatchiman temple was a big tree, that still stands there; and behind this tree Kugyo stood hidden. As the shogun descended the flight of steps from the temple, the avenging youth stepped out and despatched Sanetomo, who died on the spot, aged 28. The whole thing was a Hojo intrigue. The murtherous youth had been given to understand that Sanetomo was the murderer of his father, Yoriye. Being so persuaded his blood burned till his father was avenged. Thus the Genji line ended, and the power passed fully into the hands of the Hojo family.

Thus passed away the gentle soldier-poet of old Japan, regretted and beloved of all who knew him. It has been said that he was a man hardly fitted to cope with the wild times in which his lot was cast. He was a student and a poet rather than a warrior and a leader of men. It is a question whether any man could have done better in the face of so many disadvantages. His mother and relatives on her side, including the Hojo, were all against him. If he took a high-handed policy and decided that blood could be washed off only with blood, who could have blamed him? His real character is to be seen in the poems he left behind him. These show him not to be the creature of infirm and irresolute disposition

that some would ascribe to him. Sanetomo was a man of great courage and magnanimity, in spite of the most trying circumstances in which he was placed. He loved rather to surround himself by scholars than by warriors, and spent all his spare moments with literature.

Sanetomo's teacher in the art of verse composition was the great Fujiwara Teika, an anthology of whose writings has come down to us under the name; *Kinkwaishu*, or Gold-nugget Verses, not unlike Palgrave's Golden Treasury in English. From this man Sanetomo drank in the springs of the old national literature. It is remarkable in such a degenerate time to find a man of such high ideals and wholly admirable sentiment. Like a fair lotus blossom he rises above the putrid environment of his day, exhaling and revealing a beauty all his own. Not least among his remarkable qualities is his love of spiritually. Not less consistent with poetic fancy was his idea of building a big ship and setting out over the boundless sea, letting himself drift on forever, to escape from the corruption of his day, with the hope of some time reaching some purer haven.

The character of Sanetomo shines out in every poem of his and to these we must go for what he was. He could not look upon the vastness and sublimity of nature without thinking of how wicked a world it was withal, as man had made it. The spirit of loyalty was a passion with him:

Yama wa sake
 Umi wa asenan
 Yo nari tomo
 Kimi ni futagokoro
 Ware ara meyamo !

(Though the mountains be uprooted and the seas dried up, yet shall my sovereign know in me no duplicity !)

Sanetomo had in him the spirit of the soldier, and like all the warriors of the of the time, he was much impressed by sight of a great army equipped for battle. The precision of observation deftly turned to poetic use in the following lines may be taken as unexcelled :

Mononofu no
 Yanami tsukurou
 Kote no uye ni
 Arare tabashiru
 Nasu no shinowara !

(On the plain of Nasuno stand the archers all arrayed, bows and arrows aimed in one direction, the hail glancing from their gauntlets like sparks !)

Those who have crossed the Hakone pass and obtained that never-to-forgotten view far over the sea toward Izu, will appreciate the description of it suggested in the following :

Hakone-ji wo
 Waga koye knreba
 Izu no umi ya
 Oki no kojima ni
 Nami no yoru miyu !

(Emerging from Hakone pass, out across the distant sea, behold I many islands

fair, the white waves breaking at their feet !)

Of course the simple beauty of these lines of Sanetomo it is not possible to show in translation ; but they remind the student of Japanese literature of the best in the old national anthology known as the *Manyoshu*. What is particularly remarkable is how Sanetomo escaped any trace of the bombastic temper and effeminate elegance of his time. Yet he shows a refined and chaste quality which, for pure exquisiteness, is all his own. Thus in the next poem he writes :

Nagame tsutsu
 Omou mo kanashi
 Kaeru kari
 Yukuran katano
 Yugure no sora !

(Across the evening sky sail the lonely wild geese into the unknown. What fate awaits them, I wonder ?)

The next poem has about it a touch of nature that shows how man in Japan a thousand years ago was not very different from what he is the world over today :

Ama no hara
 Kaze ni ukitaru
 Ukigumo no
 Yuku ye sadamenu
 Koi mo suru kana !

(Beneath the boundless space of Heaven, the drifting clouds float on the wind, transient like love, whose future no man knows !)

ANGELS ON EARTH

Amatsukaze

Kumo no kayoiiji

Fuki toji yo

Otome-no-sugata

Shibashi todomen!



O ye winds of Heaven

In the paths among the clouds

Blow, and close the ways,

That we may these virgin forms

Yet a little while detain!

Sojo Henjo (850 A.D.)

Tran. by Dr. Clay MacCauley

Note.—Bishop Henjo was a poet of Imperial descent who lived about the middle of the 9th century. After the demise of the Emperor Nimmyo, with whom the poet was in high favor and to whom he was much devoted, the poet entered the Buddhist priesthood and later became a bishop. Tsurayuki, himself one of the nation's greatest poets, regarded Bishop Henjo as a skilful versifier but lacking in profound feeling. He excelled in form, but was wanting in substance, the emotion produced being evanescent. "I might liken him," says Tsurayuki, "to one that should conceive an artificial passion for the mere painted semblance of a maiden." The occasion of the above poem was a Court festival called the Feast of the Light of Plenty, or the Autumn Harvest Thanksgiving when there was a dance given by daughters of nobles. The poet was so charmed by the scene that he likened the maidens to heavenly beings; and as according to old tradition, the pathways of celestial beings lie through an unclouded sky, he prayed the winds that they would close with clouds the ways to the heavenly home of the maidens.

EFFECT OF WAR ON TOURIST TRAFFIC

By "TRAVELLER"

SINCE the outbreak of war between Japan and Germany the volume of tourist traffic in this country has greatly decreased. It is of course quite natural that tourists from Europe, which is the central scene of the bloody conflict, should give up the pleasure of foreign travel; but the same should not apply to America and those lands not involved in the struggle. Indeed there is reason to fear that tourists from America may make the mistake of thinking that because Japan is at war with Germany, it is not advisable to visit Japan this year. As a matter of fact the war, neither in Europe nor in Kiaochow, interferes in any way with the comfort of those wishing to tour Japan and the Far East. Travel by sea and land on the Pacific and in Japan is just as safe and comfortable as it ever was; and it is to be hoped that no one contemplating a visit to Japan will be in any way discouraged by the war.

As to Japan's war with Germany the scene of operations is confined to the Shantung peninsula in China, the main purpose being to occupy the leased territory of Kiaochow and take the settlement of Tsingtau, which is now held by a small German garrison. The transport of Japanese troops and munitions of war has been effected so rapidly and secretly that no one was aware that such a thing was going on until it was all accomplished. The nation is now daily awaiting the news of the progress of

operations by the Imperial army and navy at Tsingtau, and the public mind is calm and the social and commercial life and work of the nation go on as usual without excitement or interruption.

The Imperial Government is taking every precaution for the protection and comfort of foreign tourists as well as of foreigners living in Japan, every now and then issuing official instructions for the purpose of promoting this object. No foreigner in Japan feels or will feel the slightest inconvenience on account of the war. Even residents who are citizens of Germany and Austria, are remaining in Japan without any feeling of danger to life or property. They are going on with their business without let or hindrance. The trains and steamboats run as in ordinary times and there is no inconvenience in travel.

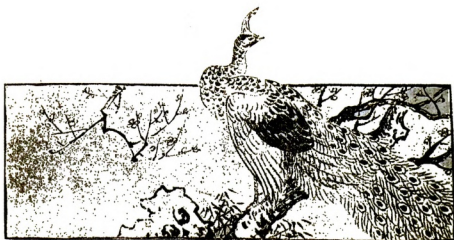
Of course the prices of imported goods, especially those from Europe, have gone up a little, but the cost of all things produced in Japan, such as silks, porcelains and curios are now even cheaper than ever. Indeed this is the very best time to buy Japanese products to advantage. The cost of hotel accommodation and carriages is not beyond what is usual, having been in no way affected by the war. Letters of credit carried by tourists are honored in Japanese banks just as in former times. It is true many steamers have been requisitioned by the Government for transport service, but the larger ships, such as those of the Toyo Kisen

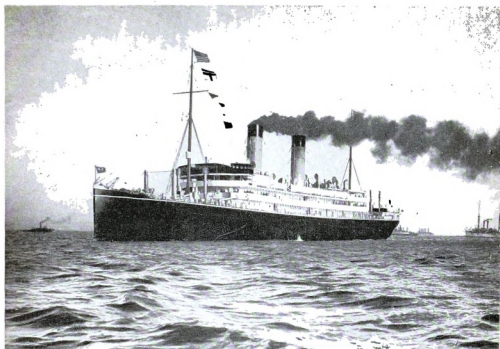
Kaisha, the Nippon Yusen Kaisha and the Pacific Mail, still run as usual across the Pacific, following the printed schedules. Communication between Japan and America has not been interrupted at all.

There is no danger to shipping from the presence of a few German cruisers in southern waters, for these are now under surveillance by the fleets of Japan, Great Britain and France and can do no damage to shipping. The trade routes are everywhere clear and safe.

The present is the best time to visit Japan. The hotels are comfortable and are everywhere ready to welcome the foreign tourist. The slight decrease in tourist traffic this year will stimulate the managers to give all the more careful attention to those who do come from abroad. As tourist traffic in Europe is

impossible at present this is the very best time to try Japan. The beauty of the country, its distinctive civilization and customs as well as its peaceful society will prove restful and interesting to all who come. To visit Japan now will prove a most agreeable change to those who have been accustomed to make Europe their objective from year to year. When then Panama Pacific Exposition opens next year many more will no doubt take advantage of their nearness to the Far East to come on to Japan, which is but a pleasant trip across from San Francisco. A voyage of only ten days on palatial steamers will suffice to bring them to the land of the Rising Sun. The comforts afforded by the magnificent steamers now crossing the Pacific make the voyage to Japan a pleasure never to be forgotten.





S. S. "SHINYO MARU," T. K. K.



SMOKING ROOM FOR 1ST CLASS PASSENGERS



THE HON. T. MIYAOKA
(Ex-Minister Plenipotentiary and Ex-Councillor to the Japanese Embassy at Washington)

JAPANESE LAW COURTS: THEIR ORGANISATION AND JURISDICTION

By THE HON. T. MIYAOKA

(OF THE TOKYO BAR, EX-MINISTER PLENIPOTENTIARY AND EX-COUNCILLOR
OF THE JAPANESE EMBASSY AT WASHINGTON)

LAW is a formal science of precision and a lawyer will be pardoned for taking professional delight, if not pride in his ability to be exact. In order to be exact a general proposition has to be qualified with exceptions. Again the enunciation of exceptions might be found too broad to be precise, and they will again have to be qualified. This process of qualifying and requalifying general propositions takes one into a hopeless labyrinth of details in which one might lose the bearings of the main arteries that run through the system; so the details will have to be omitted.

CONSTITUTIONAL POSITION OF LAW COURTS.

Article 57 of the Constitution of Japan provides :—

“The Judicature shall be exercised by the Courts of Law according to law, in the name of the Emperor. The organisation of the Courts of Law shall be determined by law.”

Article 58 of the same Constitution provides :—

“The judges shall be appointed from among those who possess proper qualifications according to law. No judge shall be deprived of his position, unless by way of criminal sentence or disciplinary punishment.

Rules for disciplinary punishment shall be determined by law.”

Article 60 provides :—

“All matters that fall within the competence of a Special Court shall be specially provided for by law.”

Article 61 provides :—

“No suit at law, which relates to rights alleged to have been infringed by illegal measures of the administrative authorities, and which shall come within the competency of the Court of Administrative Litigation specially established by law, shall be taken cognizance of by a Court of Law.”

Reading these provisions of the Constitution together, the first question that suggests itself is “What is a Special Court?” One of such special courts is mentioned in Article 61 of the Constitution itself, namely, the Court of Administrative Litigation. Prize Courts which are created in times of war only, for the condemnation of vessels captured as prizes are instances of Special Courts; but in time of peace special courts actually existing are the Court of Administrative Litigation, the Maritime Disciplinary Courts and the Tribunal which sits in the Patent Office to decide contending claims relating to patents and other allied subjects. There is but one Court of Administrative Litigation and that si

situated at Kioicho, Tokyo. Such claims only as are permitted by the express provisions of law or Imperial Ordinances to be brought before such Administrative Court, are heard and adjudicated by that Court. All claims for compensation for damage are expressly excluded from the jurisdiction of that Court. Illegal acts committed by administrative officials redress for which is permitted to be sought before the Administrative Court of Litigation, are limited by a general statute to the following matters only :—

1. Matters relating to the imposition of internal revenue tax or administrative fees.

2. Matters relating to proceedings instituted for forcible collection of taxes.

3. Matters relating to the denial or cancellation of business licenses.

4. Questions relating to the use of and maintenance of waterways and to public works.

5. Delimitation of State-owned and private-owned lands.

There are some other matters which are taken cognizance of by the Administrative Court under express provisions of specific laws and ordinances; but the nature of the questions which are dealt with by that Court can be gauged from those that I have mentioned.

There are local and superior Maritime Disciplinary Courts which exercise jurisdiction in matters relating to the withdrawal or suspension of licenses or permits given to captains, officers, engineers and others engaged in the navigation of vessels. Captains and other officers, engineers and others belonging to sea-faring trade are tried before this Court for disciplinary reasons in case of neglect in the performance of their duties. These are matters with which ordinary

law courts have nothing to do, but which come exclusively before the Maritime Disciplinary Courts.

The tribunal of the Japanese Patent Office exercises jurisdiction in matters relating to the cancellation of Letters Patent granted by the Japanese Government. Cases in which parties interested claim that such and such invention is outside the scope of a patent granted to an individual, cases in which an inventor claims the right to use a patented invention for the purpose of giving effect to his own invention, appeals from the decision of the Examiner of the Patent Office regarding patentability and other allied matters in regard to invention, trademarks, designs and utility models are taken cognizance of by this Tribunal.

In the light of these explanations one is able to understand what Article 60 of the Constitution of Japan means, when it says "all matters that fall within the competency of a special Court shall be specially provided for by law." Article 2 of the Law of the Constitution of Law Courts provides that ordinary law courts shall have jurisdiction according to provisions of law both in civil and criminal matters except such matters as fall within the competency of special courts. I have indicated in a general way what are matters that fall within the jurisdiction of special courts in order that we may be able to understand what is meant by the expression "ordinary law courts" as contradistinguished from "special courts." Roughly speaking, courts before which civil suits or criminal prosecutions come up are ordinary law courts, while the Court of Administrative Litigation, Maritime Disciplinary Courts and the Tribunal of the Patent Office are special Courts. I propose to give a description

of the organisation and jurisdiction of ordinary law courts. Such law courts exist by virtue of a general law called the Law of Organisation of Law Courts. That law was originally promulgated in 1890 and has been amended several times since. The last important amendments are contained in Law No. 6 of 1913.

TERRITORIAL LIMIT WITHIN WHICH THE
LAW OF ORGANISATION OF LAW
COURTS IS APPLICABLE.

The Constitution of Japan says that the judicature shall be exercised by the Courts of Law which are organised according to law, that the qualifications of judges shall be determined by law, that no judge shall be deprived of his position unless by way of criminal sentence or disciplinary punishment and that all laws require the sanction of the Imperial Diet. The Constitution of Japan was promulgated in 1889 and took effect from 1890. At the time of the promulgation of the Constitution no one dreamed that within six years of its promulgation Japan would be called upon to administer a colonial possession. The cession of Formosa by China to Japan in 1895 in the Treaty of Shimonoseki presented a constitutional question never dreamed of before. Was the Constitution of Japan applicable to Formosa? Was jurisdiction in Formosa to be entrusted to Law Courts organised according to the Law of the Organisation of Law Courts? Was the constitutional guarantee relating to taxation and the making of laws, applicable to Formosa? Manifestly it was impossible to administer a colonial possession like Formosa in accordance with the limitations imposed by the Constitution of Japan. Thus a special law was enacted with the consent of the Imperial Diet declaring that for a certain

length of time matters which would require legal enactment in Japan might be regulated by the administrative ordinances of the Governor-General of Formosa, subject to the provision that such orders were to be submitted through the Prime Minister to His Majesty the Emperor for Imperial sanction. A law conferring such legislative authority on the Governor-General has been repeatedly re-enacted; and the one now in force is the law of 1906 which was renewed in 1911. This law by the express terms of its provision continues in operation until December 31st, 1916. The organisation of law courts in Formosa is determined not by Japanese Law of the Organisation of Law Courts but by the Order in Council of the Governor-General of Formosa promulgated with the Imperial sanction on July 19th, 1898. Article I of that Order in Council provides that the Law Courts of Formosa are immediately subordinate to the Governor-General and administer justice in civil and criminal matters. "Directly subordinate" means that there is no intervening official or authority between the Governor-General and the Law Courts but that the law courts are subordinate to the authority of the Governor-General. It will thus be seen that there is an immense difference between the law courts of Japan Proper and of the law courts of Formosa. Under the terms of the Constitution of Japan law courts are independent of the administrative or the legislative branch of the Imperial Government; but in Formosa we find the judiciary subordinated to the Governor-General who, subject to the higher authority of the Imperial Government, represents the highest authority in Formosa not only with regard to civil, fiscal and military matters but also

exercises legislative authority. In Formosa there are one supreme court, three District Courts and one Branch of a District Court, all of which form no part of the judicial system of Japan proper.

When the lease of Kwantung in which Port Arthur and Dairen are situated, was acquired by Japan as the result of the Russo-Japanese war, the Japanese judiciary consisting of a supreme court and a district or local court was established in that territory subordinate to the Governor-General. Similarly when the Kingdom of Korea was merged with the Empire of Japan the judicial system of Korea was reorganised as a branch of the Governor-General's Office. The judiciary in Korea consists of one supreme court, three appellate courts and eight district courts with sixty branch offices of the district courts. With the acquisition of Formosa as an integral part of Japan, questions of colonial administration and of the territorial extent within which the constitutional guarantee must be respected, presented themselves for immediate solution. Upon the acquisition of Kwantung and the merger of the Kingdom of Korea with Japan it was only natural that the principles adopted with reference to Formosa should have served as a precedent.

The foregoing survey of the constitutional position of the Japanese judiciary will now bring me to the subject with which I wish to deal. We have seen that Special Courts have to be eliminated, in the first place, to arrive at the ordinary law courts. In the second place we have seen that the law courts of Formosa, of Korea and of Kwantung, have to be alike eliminated. The judiciary of Korea forms no part of the judicial system of Japan proper. Similarly there are in-

dependent judiciaries in Formosa and Kwantung.

There is one more territory which we will have to examine in dealing with the Japanese judicial system, and that is Kabafuto or Saghalien. In the case of Kabafuto there is no delegation of legislative authority such as we find with regard to Formosa, Korea and Kwantung. In a law promulgated on March 29th, 1907 with the consent of the Imperial Diet, it is provided that the laws of Japan which are in part or in their entirety applicable to Kabafuto shall be designated by Imperial Ordinance. In pursuance of that law an Imperial Ordinance was issued on March 31st of the same year declaring among other things that the Law of the Organisation of Law Courts was applicable to Kabafuto. Thus Saghalien forms an integral part of the judicial system of Japan, whereas Korea, Formosa and Kwantung form independent judicial units.

LAW COURTS OF JAPAN PROPER.

The present Law of the Organisation of Law Courts was originally enacted on February 10th, 1890 and has been amended in various directions by subsequent legislation and particularly by Law No. 6 of 1913. Article I of that law provides that the following are the ordinary law courts.—

1. *Ku Saibansho* or Local Court;
2. *Chiho Saibansho* or District Court;
3. *Kosoin* or Court of Appeal;
4. *Dai Shin In* or Court of Cassation.

In Japan Proper, that is to say, in those territories that formed the Empire of Japan before the Sino-Japanese war of 1894-5 with the subsequent addition of Saghalien, there is one *Dai-Shin-In* or Court of Cassation, seven Appellate

Courts, fifty District Courts, sixty-two branches of District Courts, and one hundred and eighty-four Local Courts. In this country ordinary law courts are not established according to the different classes of subjects they deal with, such as probate, admiralty, or divorce courts. With the exception of such matters as fall within the jurisdiction of special courts, ordinary law courts exercise jurisdiction both in civil and criminal matters. In the lowest court, called the *Ku Saibansho*, one judge, sitting alone with the clerk of the Court, is competent to discharge judicial functions. In courts above the grade of a District Court a judge sitting alone is not competent to discharge his functions. All cases must be heard and tried before a division or a department of the Court composed of three judges in a district or an appellate court, and of five judges in the Court of Cassation. Attached to every court there is a Public Procurators' Office. In criminal matters it is the duty of the Public Procurator to conduct the prosecution in behalf of the Crown and to ask the law court to apply the laws against the defendant, and to see that the sentence of the court is properly executed. In civil matters if the Public Procurator deems it necessary to do so, he may ask the Court to give him notice of trials that are coming up and he shall be permitted to express opinions at the hearing, and generally in all matters relating to administration of justice it is the duty of a Public Procurator as the guardian of public interests to see that judicial administration is carried out in accordance with law. A Public Procurator is independent of the law court although he is an officer of the court in the same sense as the barristers are. He is amenable to the orders of his superior officer. There is a Procurator-General attached to the Court of Cassation, a Chief Procurator attached to each Appellate Court and a Chief Procurator to each District Court. The Procurator highest in rank among those attached to Local Court is called the Senior Procurator. The Procurator-General is the senior officer of all the procurators of Japan Proper. The Chief Procurator of

an Appellate Court is the official superior not only of the Procurators attached to that particular Court but of all the Procurators attached to every District Court within the jurisdiction of that Appellate Court, and of all the Public Procurators attached to the Local Courts established within the jurisdiction of the District Courts concerned. The Chief Procurator of a District Court is the official superior not only of all the Procurators of that particular District Court but of all the Procurators attached to each of the Local Courts established within the jurisdiction of that District Court. It will thus be seen that a Public Procurator is subordinate to his official superiors in precisely the same manner as all other administrative officers are. The difference between a Public Procurator and an ordinary administrative officer in point of tenure of office is that, whereas an ordinary administrative officer holds office during the pleasure of the Crown subject to a certain measure of protection offered by an Imperial Ordinance governing the status of civil functionaries, a Public Procurator can not be divested of office against his will except by way of criminal sentence or disciplinary punishment.

Attached to every law court there is a Secretariat or clerk's office of the Court. Thus we find as a general proposition that in every court there are firstly judges, secondly public procurators, and thirdly the clerks of the Court. In describing the organisation and jurisdiction of law courts I shall begin with the lowest court and proceed upwards through the different grades.

KUSAIBANSHO OR LOCAL COURT.

The jurisdiction of a Local Court in civil matters is as follows:—

1. Claims involving an amount of money not exceeding ¥500.00 or a claim relating to movable or immovable property not exceeding in value the sum of ¥500.00
2. Irrespective of the amount of money or the value of the object of litigation:
 - a. Questions relating to the surrender of possession, use or occupa-

- tion of dwelling houses and other buildings.
- b. Questions relating to repairs of buildings, etc.
 - c. Questions relating to the boundaries of real property.
 - d. Actions relating to possession only.
 - e. Actions relating to contract of employment between an employer and an employe of which the time of employment does not exceed one year.
 - f. Disputes arising between the guests and a hotel-keeper or a restaurant-keeper, or between passengers and a common carrier either by sea or land, with reference to the hotel or the restaurant-keeper's charges or the passage money to be paid by the traveller, etc., etc.

In criminal matters a Local Court has jurisdiction with respect to

- a. All petty offences punishable with imprisonment or detention not exceeding 30 days or fine not exceeding ¥20.00.
- b. All offences which are punishable with imprisonment not exceeding fifteen years with or without hard labor or with fine exceeding ¥20.00.

In case of offences referred to under (b) a Local Court has jurisdiction only in cases where the defendant has not been submitted to the examination of the Judge of Preliminary Investigation. In this connection I have to explain that when a Public Procurator institutes examination into a criminal offence, he decides as the result of his investigation either to drop the matter, or immediately to send the case to public trial, or ask the Judge of Preliminary Investigation to examine the case. In case a criminal matter has been investigated by a Judge of Preliminary Investigation and in the event of the Judge deeming it appropriate to send the case to public trial, then such case comes up before the Criminal Branch of the District Court and not before the Local Court. The jurisdiction of Local Courts in criminal matters is,

therefore, limited to petty offences or to such heavier offences as have not been submitted to the examination of the Judge of Preliminary Investigation.

In the Local Court, besides civil or criminal actions, there is a large volume of business which falls under the description of non-litigious matters. There are such matters, for example, as the selection of directors or trustees of civil corporations, the custody of the property of persons who have absconded, the question of enabling a creditor to collect a claim which his debtor has against a third party, the question of the custody of documents relating to common property, the voluntary abdication of the headship of a family, the selection of a successor to the headship of a family, the convocation of family councils, questions relating to the consent or declaration of the heir to succeed to the headship of a family, the probate and the execution of wills, the registration of civil corporations and the registration of contracts of separate property entered into between husband and wife. Such are, roughly speaking, the so-called non-litigious civil matters. Besides such civil matters, there are so-called commercial non-litigious matters, such as questions relating to commercial corporations, particularly their winding up, the registration of trade names and of minors and married women engaged in business and their legal representatives, the registration of managers and the registration of commercial corporations such as the partnership or *Société en nom collectif*, *Société en Commandite*, joint-stock companies, foreign corporations, etc. It is provided in the Law of the Organisation of Law Courts that among litigious matters, those relating to registration may be entrusted to the clerks of the court. Thus in Japan the functions of the registrar of companies are discharged by clerks under the direction of the senior judges of Local Courts.

DISTRICT COURTS.

The jurisdiction of a District Court is either original or appellate. If according to the provisions of the Law of the Organisation of Law Courts a case is to be begun in a District Court, then the

lawyers say that the District Court has original jurisdiction over that case. In other words, the District Court is the Court of first instance in that matter. If a case originates in a Local Court and comes up on appeal to the District Court we say that the jurisdiction exercised by that Court in such a case is appellate. In that case the District Court is a court of second instance. In civil matters a District Court has original jurisdiction in matters that do not fall within the jurisdiction of the Local Court. There is also a special provision in the Law of the Organisation of Law Courts to the effect that in all civil actions brought against a member of the Imperial Family the jurisdiction both in the first and the second instance belongs to the Appellate Court of Tokyo. Therefore, such cases which have never been and which are not likely to arise, are outside the jurisdiction of any District Court. But in all other matters the District Court has original jurisdiction as the Court of first instance. District Courts have appellate jurisdiction in all cases coming up from the judgment of a Local Court. Besides, without waiting for a final judgment there are cases in which appeal is allowed by law from the ruling or an order of a court in the form of an objection. Such objections as are permissible against the ruling or the order of a Local Court are heard by the District Court as the Court of second instance.

In criminal matters also the jurisdiction of a District Court is either original or appellate. All criminal cases which do not fall within the jurisdiction of a Local Court come up in the first instance before a District Court with the exception of certain specified offences regarding which jurisdiction is reserved to the Court of Cassation as the Court of the first and the last instance. The District Courts have appellate jurisdiction over all criminal cases that originate in the Local Courts. Under certain specified circumstances objections to the rulings or the order of Local Court are permitted to be made, and such cases also come up on objection before the District Courts.

Just as Local Courts have jurisdiction in the so called non-litigious matters, so

matters relating to bankruptcy fall within the jurisdiction of District Courts. Such objections as are allowed from rulings or orders of Local Courts in non-litigious matters come up for hearing before District Courts.

In a District Court there are one or more civil and one or more criminal departments or divisions. For example, in the Tokyo District Court there are three criminal divisions and four civil divisions. All trials whether civil or criminal that take place before the District Court are heard by Tribunals consisting of three judges, of which the one highest in rank who sits in the middle and is called the Presiding Judge, conducts the proceedings while his two associates sit on either side. In each District Court there is the President of that Court who directs the general affairs of the Court and supervises its administration. There is, therefore, but one President to each District Court but there will be as many Presidents of the Tribunals as there are different divisions. It is the duty of the Minister of State for Justice to name one or, if necessary, more judges from among the judges of each District Court to be the Judges of Preliminary Investigation.

As already stated there is a Procurators' Office in each District Court. The Chief Procurator of that District Court is the official chief of all the Public Procurators attached to that Court and to the Local Courts within the jurisdiction of that District Court.

The division of the Judges into different groups to constitute such divisions or departments is made in accordance with the general rules prescribed by the Minister of Justice in regard to the division of the work of the District Courts. The Presiding Judge of each Division or Department is named by the Minister of Justice. The assignment of the Judges of the same District Court to the different Divisions for the ensuing judicial year is decided upon at a meeting to be held at each District Court. Such a meeting is presided over by the President of that Court and is attended by the Chiefs of Divisions as well as one senior Judge from every Division. The delibera-

tions of such a meeting are decided by the majority of votes of the judges present and in case of equal division the Judge who acts as the Chairman has the casting vote. The President of a District Court names himself the Division or Department of which he will act as the Presiding Judge. Such assignment of judges to different divisions is made once every year for the next succeeding judicial year. The fiscal year of the Japanese Government commences on April 1st and terminates on March 31st, but the judicial year follows the calendar year. It commences on the first day of January and terminates on December 31st.

The assignment of Judges into different groups once made is not altered for the year unless it is found that some particular Division has too much business and is overworked, while others have not as much work. Readjustments are made if some of the judges have been transferred to another Court or are prevented for any length of time from attending to their duties in consequence of illness or any other cause. When the Minister of Justice is convinced that there is more business in a given District Court than can be successfully dealt with by the existing Divisions, he has authority under the law to create one or more Divisions in that Court in addition to the existing Divisions. In case any Judge of a District Court is prevented by some cause from attending to his duties and the President of that District Court deems it necessary to appoint a substitute, the President may name some other judge to take his place. Should the President be unable to find such substitute from among the judges in his own Court, he has the authority to select any of the judges of the Local Court within the jurisdiction of that District Court to fill such vacancy.

APPELLATE COURT.

An Appellate Court is presided over by a President, and like a District Court consists of several criminal and civil departments. For example in the Tokyo Appellate Court there are four criminal departments and three civil departments. Each department has its President who

acts as the Presiding Judge in all cases coming before that Department for trial. Rules relating to the division of the work of the District Court and the filling of vacancies in the constitution of tribunals, etc. apply to Appellate Court with slight modifications. Should the President of an Appellate Court find it impossible in case of hindrance to one of the judges to find a substitute to fill a vacancy in the tribunal temporarily from among the judges of his own Court, he is authorized to require the President of any of the District Courts within the jurisdiction of his Court to elect and send to the Appellate Court one of the judges of the District Court to fill the vacancy for the time being. The jurisdiction of an Appellate Court is generally speaking confined to cases on appeal from the decision, ruling or order of a District Court. The Appellate Court of Tokyo, however, acts as the Court of first instance as well as of second in civil claims against members of the Imperial Family. Subject to such exceptions the jurisdiction of an Appellate Court is limited firstly to appeals from the judgment rendered in the first instance by a District Court, and secondly to the hearing of such objections as are permitted by law to be raised against a ruling or an order of a District Court made in the first instance.

I have already stated that in minor cases both in civil and criminal matters Local Courts exercise jurisdiction in the first instance. From the judgment of a Local Court an appeal can always be made to a District Court. In specific cases appeals are also permitted to be made at a District Court in the form of objections against a ruling or an order of a Local Court. In such cases the District Court acts as the Court of second instance. From the decision of a District Court in the second instance there is no second appeal to an Appellate Court, but on pure questions of law appeal can be taken directly to the Court of Cassation in the same way as against a decision, ruling or an order of an Appellate Court.

To each of the Appellate Courts there is attached a Public Procurators' Office and a Secretariat.

COURT OF CASSATION.

Dai-Shin-In or the Court of Cassation is the highest Law Court of the Empire. A Court by this name was first established by the Imperial Rescript of April 14th, 1875. In France the Supreme Court is called "La cour de Cassation" from the verb "casser" meaning to break, that is to say, quash or annul judgment. The function of the Court of Cassation is to quash judgments rendered by one of the lower courts if such judgments are found to be erroneous in point of law. If the Court of Cassation upon hearing the arguments of the appellant and of the respondent finds the judgment was well-founded in law, it confirms the same. On quashing the judgment of a lower court the Court of Cassation renders a judgment itself, or refers the case to another Court for new trial. No appeal to the *Dai-Shin-In* or the Supreme Court is permitted on questions of fact. The appeal must necessarily be based on some legal ground. The Court of Cassation will hear no appeal unless the statement of appeal shows some plausible ground to sustain the contention that the Court below in arriving at its judgment, or in giving a ruling or an order, erred either in the interpretation or the application of law. In the absence of a single court to examine the correctness of an interpretation or an application of law as the Court of final resort, the interpretation and the applications of law might vary according to different law courts. There are fifty District Courts which may hear cases on appeal, that have originated in any of the Local Courts. There are seven Courts of Appeal which hear cases on appeal from the decision of the District Courts. There are thus altogether fifty-seven law courts that are competent to render decision in the second instance. If there were no higher court to which a case could be taken in the third instance from the judgment rendered by any one of the fifty-seven courts, the dicta of the latter courts on law might conflict with one another. Thus the necessity arises for some organisation by means of which interpretation and application of law can

be unified. Such is the function of the Court of Cassation.

The Court of Cassation is presided over by its President who is the highest judicial officer of the Empire. There is a Minister of State for Justice who is a member of the Cabinet and is responsible for the administration of law courts; but he is absolutely powerless to direct the proceedings of law courts or to interfere in any way with their judicial function. The Minister of Justice, in other words, is an administrative officer who attends to the administrative business, but cannot direct the judicial business of law courts. The President of the Court of Cassation ranks with the Cabinet Minister.

The Law of the Organisation of Law Courts provides that one or more civil and criminal departments may be created in the Court of Cassation. As a matter of fact there are now three criminal and two civil departments in the Court of Cassation. Each department is presided over by the President of such Department.

The division of the work of the Court of Cassation and the order in which judges are to represent one another in the discharge of their duties in case of hindrance are determined in advance by the President of the Court with the concurrence of the Associate Justices. The President of the Court names himself the Department over which he proposes to preside during the ensuing judicial year. In case of impediment to any of the judges should it be found necessary to fill the vacancy but there is no available judge in the Court of Cassation itself, the President of the Court may require the President of the Appellate Court to detail one of the Judges of that Court to fill such vacancy. The Law of the Organisation of Law Courts deliberately says "the President of the Court of Cassation may requisition the President of the Appellate Court of the place where it sits," because under some contingencies the Court of Cassation may sit not in Tokyo but in another city, as it once did at Otsu, but under normal circumstances Tokyo is the seat of the Court of Cassation, and the temporary vacancies are filled from among the judges of the

Appellate Court of Tokyo. The opinion on a legal point expressed by the Court of Cassation in delivering judgment binds the lower Courts. It sometimes happens that when a case comes up on one or more legal grounds to the Court of Cassation, the Department before which the case is heard or some of the judges composing the Tribunal hold an opinion on law which is contrary to the decision already rendered by one or another of the Departments of the same Court in another case. Legal ideas in Japan grow as elsewhere. A judgment rendered by one of the Departments of the Court of Cassation may, after the lapse of some years, be found in the opinion of more progressive judges to be based on an erroneous conception or erroneous construction of law. If is, only natural if with the progress of time a contrary legal sentiment should sometimes be created among the Judges of the Court of Cassation who would like to see the dictum reversed upon which the judgment of former years rested. The law, therefore, prescribes that if in a case pending before any Department one or more judges should hold an opinion contrary to the principles on which the judgment of former years was based, the President of that Department should report the existence of such contrary opinion to the President of the Court of Cassation. The President of the Court upon hearing such a report convenes a tribunal composed either of all the judges of the Court or of all the judges of the civil departments or of the criminal departments. The case shall then be heard before such exceptionally large tribunal and decision rendered. If in the progress of human wisdom it is found that a branch of the Court of Cassation itself had made an error either in the construction or in the application of law, then a larger tribunal composed of the judges of all the civil departments, of all the criminal departments, or of all the judges of the Court sit together to hear a case; and such a tribunal is competent to deliver a judgment which would be in opposition to the interpretation or application of law already enunciated by one Department of the same Court. Until

the Law of the Organisation of Law Courts was amended in April 1913 cases originating in the lowest court, that is to say Local Courts, never went to the Court of Cassation. From the decision of a Local Court there was an appeal to the District Court, as now, both on the question of law and of fact. From the decision of the District Court there was a second appeal to the Appellate Court on points of law. Under that regime cases originating in the lowest Court never went up any higher than the Appellate Court. We tried that system until 1913 but found that sometimes different decisions were rendered on points of law by different Courts of Appeal. The unification of the application and interpretation of law could therefore, not be assured. Under the present system a case in the third instance, if permitted at all, goes always before the Court of Cassation and not before a Court of Appeal. The Court of Cassation as the court of final resort, has, therefore, jurisdiction in :—

- (a) Appeal from judgment rendered in the second instance either by a District or by an Appellate Court.
- (b) Hearing of objections made in pursuance of law against a ruling or an order of a District Court in the second instance, or against a ruling or an order of an Appellate Court.

The function of the Court of Cassation in the cases referred to are, therefore, purely for the unification of the interpretation and application of law. Special original jurisdiction of the Court of Cassation is provided for in cases which we regard to be of paramount importance, namely, in cases where any personal injury has been done or attempted to be made against any member of the Imperial Family, in cases of offences that constitute acts of rebellion or preparation for or conspiracy to set rebellion on foot, in cases of the crimes of aiding a rebellion by furnishing war materials, money, grain or any other material, and in cases of offences committed by a member of the Imperial Family punishable with imprisonment. In case of such special offences the Court of Cassation itself conducts both the preli-

minary investigation and the public trial. When the Court of Cassation exercises original jurisdiction, it may sit in the building of the Appellate Court or of the District Court of the place where the investigation and trial will have to be conducted.

We have seen that in a District Court and in an Appellate Court three judges constitute a tribunal. In the Court of Cassation each tribunal is composed of five judges. In the case of the larger tribunal convened for the purpose of hearing a case with a view to eventually reversing the enunciation of a legal principle, more than two-thirds of all the judges of the departments convened must be present in order to constitute the necessary quorum. Such a tribunal is presided over by the judge who is highest in rank among all the participating judges, or by the President of the Court himself.

In the Court of Cassation there is a Public Procurators' Office as in all other courts, and the chief of such office is the Procurator General of the Empire. This officer like the President of the Court of Cassation has the same rank as a Cabinet Minister, and, as already stated, is the official senior of all the Public Procurators of the Empire.

CONCLUSION

There is an old Chinese adage that "people shall be made to conform themselves to law. Laws shall not be made known to them." In adopting Chinese civilization with its merits and drawbacks we have also imported this principle of oriental despotism. During the regime of the Tokugawa Shogunate the body of laws was, as far as the people were concerned, a sealed book not only in the territories directly governed by the authority of the Shogun but in the respective dominions of the feudal Daimyos who were in a sense independent sovereigns. When I was a student of law in the Imperial University at Tokyo the *corpus juris* of the Tokugawa Shogunate known as "The Hundred Articles" was printed for our instruction by the authorities of the University with modern movable types. During the Shogunate, however, the so-called "Hundred Arti-

cles" were carefully copied by the officials who were in the privileged position of administering these laws. It is true that whenever an act which had not been a crime heretofore was to be condemned as a crime, special enactment was made public, but the body of the criminal law itself remained unpublished.

When the Emperor Meiji ascended the throne in 1868 His Majesty took an oath consisting of five declarations, of which the last two read as follows:—

"Abusive practices of old shall be abolished, and hereafter the government shall be conducted on the principles of righteousness co-extensive with the heavens and the earth."

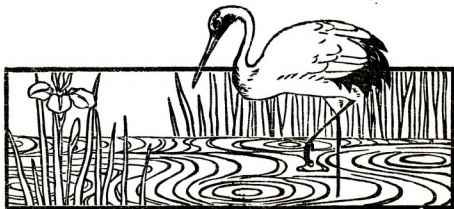
"Wisdom shall be sought in all parts of the world and the foundation of the Empire thereby strengthened."

These declarations together with others to the maintenance of which the Emperor Mutsuhito pledged himself, have laid the foundation of the liberal and progressive policies which have marked his era. On December 20th of the lunar calendar of the third year of Meiji, that is to say, of 1870, a general penal code entitled "*Shin-ritsu Koryo*" or "Principles of New Statutes" was promulgated. That law was mainly based on principles of Chinese criminal law of the Min Dynasty. In 1873 it was replaced by a body of laws called "Amended Laws" in which European ideas were more or less adopted. In 1880 a penal code based on the principles of French penal code and drafted by a French jurist, Boissonade, was promulgated after a careful revision by the Senate which was a deliberative assembly created by the Emperor Meiji in 1875. That Penal Code took effect in 1882 and marked the beginning of Japan's adoption of laws based on the principles of European jurisprudence. Simultaneously with the creation of a deliberative assembly called the *Genroin* or Senate, the Court of Cassation was created in 1875 for the unification of judicial interpretation. The practice of convening the Governors of different Provinces in a general assembly at the Department of Home Affairs was also commenced in that year. I have

already alluded to the fact that the Constitution of Japan was promulgated on February 11th, 1889 and took effect from November 29th, 1890 when the Imperial Diet was opened in person by the Emperor Meiji. It was the policy of the Japanese Government to enact all important laws before the convening of the Imperial Diet, for it was feared that the people's representatives in their eagerness to assert the rights of the people might legislate in too advanced a spirit of liberalism. The late Prince, then Count, Ito and other statesmen of the period foresaw the danger of dividing with the Diet the responsibility of enacting organic and other laws that would be needed in assuring to the people the benefits of a constitutional form of government. Thus most part of the Civil Code of Japan, the Commercial Code, the Law of the Organisation of Law Courts, the Law of Administrative Litigation, the Law of Disciplinary Punishment for Judges were all enacted in the year 1880 before the meeting of the Imperial Diet.

The present organisation of law courts is based on the law which was first enacted in 1890 and was subsequently revised on several occasions, notably by Law No.

6 of 1913. By the Constitution of Japan the legislative power is exercised by the Emperor only with the consent of the two Houses of the Imperial Diet. No law can be enacted and no tax raised without the consent of the people's representatives. The administrative authority is, on the other hand, reserved to the Emperor, but his Ministers of State are responsible for his acts. The judicial authority is exercised in the name of the Emperor by the courts of law and in accordance with law. While, therefore, the Emperor remains the fountain of legislative, administrative and judicial authority, the exercise of each of these three attributes of sovereignty is not only separated from one another, but there are constitutional limitations imposed on the exercise of such powers. The principle of the division of sovereign right into legislative, executive and judicial power was the cardinal principle of the French Revolution. The Constitution of Japan rests on such division of powers, and we have in Japan, as in countries of European civilisation, law courts which are absolutely independent of the legislative or the executive branch of the Imperial Government,



FUNDAMENTAL SOLUTION OF JAPANESE FINANCE

By Dr. INAJIRO TAJIRI

THE proper manipulation of finance is the most difficult problem Japan has to face; and in Japan it is perhaps more difficult than in any other country in the world. And yet there is no country on earth where is such hope for the future, if all classes combine and coöperate toward the one end of financial consolidation.

The question that most vitally affects national finance in this country is that of food. It is in fact the great fundamental problem of the nation. Solve this problem and the problem of finance is solved. At present our food supply is deficient and renders us a debtor nation. This is reflected in our excess of imports over exports, and our unfavorable balance of trade generally. The Government is in debt and private enterprise is in debt to the extent of hundreds of millions. Many of our municipalities are in debt too. More than 200,000,000 *yen* of our business capital is foreign money. It is not too much to say that the whole difficulty lies in our deficiency in food supply, chiefly in rice, the staff of life in Japan.

The annual supply of rice for the nation, deficient as it already is, is made more so by annual consumption of 20,000,000 bushels by the breweries for making saké. In eating rice as our chief food to-day we are verily eating the money of the usurer. So long as such a state of affairs continues we cannot hope to make much progress financially nor

expand as a nation. There are those who say we should eat barley, but even that crop is totally insufficient to meet the demand. Beans also make good food, but they are also deficient in quantity. We imported last year 12,000,000 *yen* worth of barley and 70,000,000 worth of beans.

At this rate it will be a long time before Japan becomes a creditor nation. Great Britain, our ally, does not produce more than 25 per cent of what she consumes in grain and yet she is a creditor nation, a condition all due to thriving business and industry. So we see that deficiency of food supply need not necessarily mean that a nation should be a debtor country. The United States is a debtor country to Britain because of the enormous investments of British capital in that country. What Japan wants to achieve is the same condition. We must bring about a reorganization of our commerce and industry, and do more to encourage colonization. But none of these reforms will be more than skin-deep until we take into consideration the rice supply. If we go on importing the most necessary article of food and export only luxuries and ornaments we cannot bring about the desired change.

The first reform essential is the readjustment of our cultivated lands. If this were properly done we could ensure an annual increase in the rice crop of at least 35,000,000 bushels. Much also could be done in the way of exterminating insects

injurious to rice. It is said that as many as 75,000,000 bushels are destroyed annually by insects. By improved methods of cultivation the barley crop could also be greatly increased. We should, moreover, encourage the custom of growing two crops a year.

There is further hope in the direction of increased crops in Hokkaido, Korea and Formosa. The climate favors us in every way; and in the more southern regions of the empire two crops a year can very easily be raised. Usually when the weather is not favorable in Japan proper it is favorable in Korea or Formosa, and this is another advantage. Typhoons do a great deal of damage to crops in Japan because they usually come when the grain is maturing, but they come to Formosa when the grain is only two or three inches high. Formosa is therefore like a reserve force to an army. We certainly should do our best consistently with what nature has placed in our hands. We cannot do more, but we should never do less: and we *are* doing less. We are too fond of working for appearances instead of reality. We lack sincerity. There are also errors and ignorance in taking care of rice after it is harvested, that have to be remedied, if we are to bring about the desired reforms. The custom of eating polished rice must also be diminished as far as possible. There is no doubt that polished rice is not so wholesome as the other; and in the polishing process as much as ten per cent of the grain is wasted, the waste at the same time meaning a decrease in the food quality of the grain.

What Japan has to do then, if she would establish her prosperity on sure foundations, is to make agriculture the main avocation of the people. Let us become as successful a commercial and industrial people as we can, yet we should never forget that without agriculture there is no hope for us as a nation. The reforms we

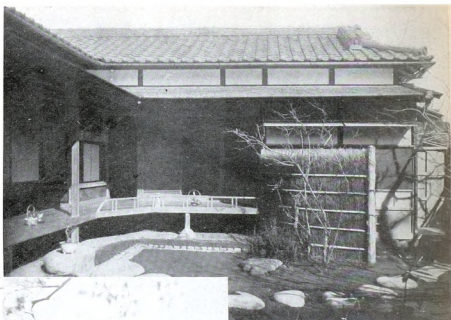
bring about in this direction will have more lasting good than any other. It is the best policy for promoting national economy. Those who hold that in a country like Japan industry rather than agriculture should be made the foundation of national economy, take but a very superficial view of the situation. It is such illconsidered notions as this that lead so many of our young men to forsake the land and wander off to lose themselves in the cities, where they come to nothing. This is a tendency that should be opposed and rectified. Why does the average farmer when he visits the city register himself at the hotel as without occupation? Surely here we have an example of a false view of life. The farmer's is as noble an occupation as that of the merchant or the government official.

Another reform necessary to the consolidation of our national economy is in relation to our foreign trade. At present our condition is that we import necessities and export luxuries. Thus our foreign trade is made dependent on things which people want only when they have money to spare. What we must do is to export the permanent necessities of life, such as foods and the things of daily life. All the luxuries we now export, such as silk, for instance, will in the near future be produced equally well in the lands now buying from us. We must learn to grow our own cotton, as we are now attempting to do in Korea.

Japan needs to be careful to guard against the western tendency to run after ornament and to be reckless of the more practical things of life. Our people should think more about the substance and meaning of life. The foundation of national economy depends much on the economy of individuals. It seems to me if we began by reforms in the supply and consumption of food and then go on to improve commerce and industry we would be taking the right and natural course.



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MIDDLE CLASS HOUSE



GATEWAY



BATHROOM

MIDDLE CLASS JAPANESE HOUSES

IN a country where classification socially is yet in a transition stage it is rather difficult to know just what people may be ranked among the middle classes. In Japan the middle class does not form the backbone of the nation to the same extent as in western countries. The vast majority may be classed as lower and upper classes, the former being by far the larger number. Consequently the middle class at present constitutes a sort of fringe on the upper circles as well as the cream of the lower ranks on its way upward. As to the question whether a family may be classed as middle rank, most Japanese would probably decide the matter by the amount of income. A family enjoying an income of from one to three hundred *yen* a month would be reckoned as included in the middle class, provided the family did not belong to the merchant or the agricultural calling. Farmers and tradesmen seem to be considered a class apart.

The middle class people live in houses that cost from one thousand to five thousand *yen*, the former having about five rooms and the latter ten. Cheap lots and frequency of earthquakes cause the Japanese house to rise seldom beyond two storeys, and for the most part only to only one. The entrance to the house is called the *genkan*, or vestibule, forming a place where the guest may remove shoes and wraps and await welcome from the lady of the house. Here also hat and coat racks stand; and such things as overcoats are always removed before entering the guest room. The guest is ushered from the *genkan* into the *zashiki*, or sitting room, which is the room of ceremony, the chief room of the house. Another room is known as the *ōsetsuma*, a kind of parlour, often used as the guest room. These two rooms, like the sitting

room and the drawing room of foreign houses, form the two most important rooms in a Japanese house. The master of the house also has a room of his own, known as the *shujin-no-ima*, which he uses for the most part as a study, his books and writing table being kept there. Sometimes he may also entertain his most intimate friends in that room. The *fujin-no-ima*, or sitting room of the mistress of the house, is another important section of the Japanese house. In this room the lady of the house keeps some chests of drawers, a kind of bureau containing her clothes. She uses the place both as a dressing and a sewing room. The room called the *cha-no-ma* corresponds to the western dining-room; and may also be used by the mistress at times to receive unexpected guests of inferior rank or her own relatives and more intimate friends. There are also *gejo-beya* for the maid-servants, and *shosei-beya* for dependents of the family. These usually constitute two or three young men whose duty it is to wait on the master of the house, and in idle moments they use their room as a study. They also act as waiters to receive guests at the door. The younger members of the family often share this room. Another room known as the *shafu-beya* is for the jinrikisha man or janitor. Every house, of course, has a special room for the kitchen and one for the bath.

To set up a household of the above proportions is by no means an easy task, with the present cost of living, unless one happens to inherit money. Most people of this class live in rented houses. Tokyo house rents are the highest in the empire, the lowest for a house of ten rooms being not less than 30 or 40 *yen* a month, while an eight-roomed house cannot be

had for less than 25 *yen* a month. The householder has not only his rent, but he must also make a deposit of money with the landlord, double or even three times the amount of the monthly rent. This security money is known as *shikikin*, and when payment of rent falls in arrears the sum is deducted from the deposit fund. The security money is refunded to the tenant after the expiration of the lease if all the rent is paid up to date.

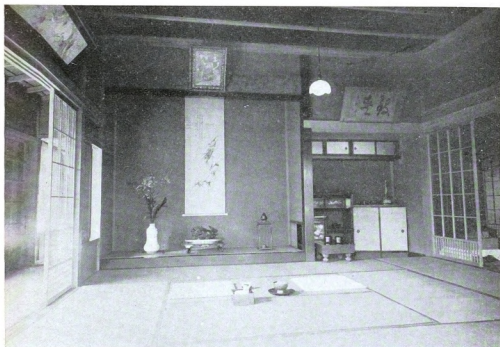
As to furniture the middle classes are as simple in their tastes as the upper classes. In the *cha-no-ma* there is the *hibachi* for making tea, a *tetsubin*, or pot for boiling water and a tea cabinet for cakes and tea, as well as the accompanying dishes. There is also a *takakobon*, or tobacco tray for the use of smokers, with its lump of live charcoal hidden in a brazier of ashes, and a tray for cigar or pipe ash. Bureaux may be found in any room for the reception of clothes or other articles belonging to the members of the family. A *nagamochi*, or long chest, is used for putting away garments not in every day use. In the master's study there is a low table where he reclines when reading or writing, on which will stand his inkstone and writing brushes, together with a roll of paper and a bunch of envelopes. There is usually a drawer or two in the table, called the *yodansu*, in which he may keep certain valuables. In this room also stand bookcases filled with volumes of various kinds and contents. There are also various articles of ornament.

In a Japanese house there are no bedrooms as such. Any room may become a sleeping room for the time being, the beds, which consist of thin mattresses of cotton and comforters of the same material, being easily removed and stowed away for the day in closets, one of which there is in almost every room. There are also small closets for dishes and dining-room utensils, all of which likewise disappear when not in use. Chairs are not used to sit on, as in foreign houses; the floors are covered with *tatami*, mats of straw about four inches thick, covered with fine matting, and on this floor the family sits, each with a *zabuton*, or cushion about 2 feet square under him.

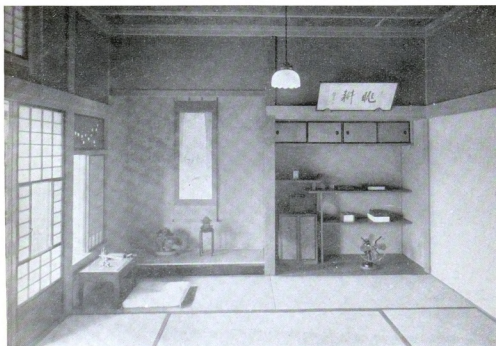
The place of honor in the great-room is the *tokonoma*, a kind of recess in the wall about two feet deep and six long and five or six feet high. It is said by some that in remote times when the original houses had no floors this was a kind of sleeping bunk, and by others that this was formerly the family altar-shelf which used to contain an image of Buddha. At any rate it is now regarded as the most sacred spot in the house, apart from the *kamidana* or god-shelf; and the guest is asked to sit, facing it as the highest compliment that can be paid. But no guest must ever be so rude as to take this position without being invited to do so. In the *tokonoma* there usually hangs for ornament a beautiful *kakemono*, by some famous artist, or a beautiful vase with a solitary flower or budding branch or spray of flowers. In some cases the ornaments on the floor of the *tokonoma* are pieces of the fine bronze statuary, porcelain or incense pots. How to arrange the flower in the vase adorning the *tokonoma* is an art that has to be acquired by study of *ikebana*, or the art of flower arrangement.

In many cases there is a smaller alcove beside the *tokonoma* containing one or two shelves, the place being known as the *shoin*, and the shelves containing pieces of bronze or other ornaments. There is in the room also a piece of shelf called the *nageshi*, on which is hung a tablet called *gaku*, with an inscription on it, some example of calligraphy or motto. In the room are screens also, the *tsuitate* being a single standing screen of paper highly ornamented, or the *byōbu*, a double standing screen, the former being used to keep off the heat of a fire or to break a view, while the latter is used chiefly in bedrooms to keep off wind and so on. The pillars of the alcove, being made of beautiful wood, are an important feature of its composition. If the quality of the wood is inferior a *hashira-kakushi*, or ornamental board, is placed against the pillar. The long pictures on pieces of slender paper, which one sees with the signature of some famous artist of the Tokugawa era, were originally painted for this purpose.

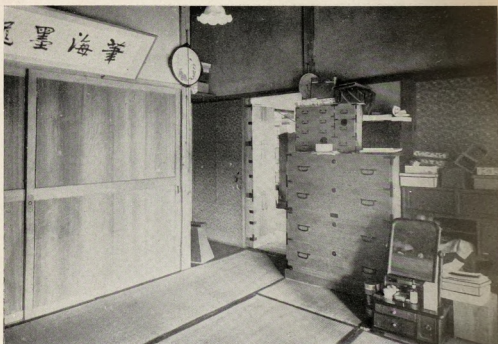
Every Japanese house occupied by middle class people has a more or less ex-



GUEST-ROOM WITH TOKONOMA



A SMALL SITTING ROOM



BEDROOM WITH TANSU AND DRESSING TABLE



BEDS OUT READY FOR THE NIGHT

tensive garden, either in front of the door to form an artistic approach, or at the back part facing the guest room, or both: usually in both places. The space from the gate to the front door is usually paved with granite, with pine trees, maples or cryptomerias on either side, a stone lantern to one side. The plots with shrubbery are usually railed in with bamboo fencing. In modern times some of these front gardens are made after western style, having floral borders and so on. The inner garden is, however, the most important and is nearly always in Japanese style. As the summer is more severe than the winter in Japan, the houses are more adapted to keep out heat than to keep out cold. Consequently most of the side of a Japanese house can slide out of place and open the whole room to the atmosphere. There is, therefore, always a harmony between the rooms of the house and the surrounding garden; the one is made for the other. It would be too great an undertaking to attempt here any explanation of the principles of Japanese gardens. Let it be sufficient to understand that every pathway, hill, tree, rock and waterfall has its conventional position and task in relation to the house. Along from the end of the veranda is placad the toilet room with the pretty *sode-gaki*, sleeve-fence, to render it inconspicuous. In the garden there is usually a pretty pond with its goldfish, and crossed by a miniature stone bridge. If a stream can be had to flow through the garden, all the better. All about the waterways are fern decorations, looking clean and cool. Around all the rooms runs a veranda with smooth board floors, from which the garden is viewed.

As to clothes the middle class people have more trouble than others, seeing that most of them have to dress in foreign as well as native fashion. Consequently they have to have various outfits to serve all seasons and occasions. They have their

harugi, or spring clothes, which they put on in January, both for house use and outdoor use. Most of their underclothing is of cotton or silk. In April and May clothes become lighter, when they wear the *awase*, or lined garment of silk or cotton with *haori*, or outer garment to match. Recently garments of western material, such as serge, are coming into fashion. In summer they wear the *hitoye*, or unlined thin material. It can be washed often and is very convenient. With autumn and the winter come again the seasons for thicker materials and even wadded garments. The *hakama*, or loose doublet, is always indispensable to the gentleman, of which there are various styles. The female dress is distinguished from the male by the make as well as by the materials used, ladies material usually having flowery figures, while men prefer stripes.

Middle class families usually breakfast on rice; *miso*, a kind of beanpaste soup with fish or vegetables and *kô-no-mono*, pickled radish. For lunch they often indulge in meat, usually boiled with soy and vegetables. Or they may have fish and vegetables. The biggest meal of the day is dinner, which is much like luncheon, only more courses. In recent years foreign food has been coming more and more into vogue, only the Japanese invariably have more vegetables with meat than foreigners do. When a guest is invited to dine, the meal is usually served apart from that of the family. In addition to the regular three meals some families take what is called *oyatsu* at 3 o'clock in the afternoon, consisting of sweet potato in winter and fruit in summer. Tea is consumed at all times and seasons. It must be offered to the guest when a caller is received together with some sort of cake. Whether the visitor smokes or not he will be offered the *tabakoban*.

MIDNIGHT FROST

Kasasagi no

Wataseru hashi ni

Oku shimo no

Shiroki wo mireba

Yo zo fuke ni keru!



If the Magpie Bridge,—

Bridge by flight of magpies spanned,—

White with frost I see :

With a deep-laid frost made white,

Late, I know, has grown the night!

Yakamochi (8th Century)

Tran. by Dr. Clay MacCauley

Note.—The name, "Magpie Bridge," is the popular designation of the Milky Way of the skies, and the bridge leading to the precincts of the Imperial Palace bore the same lofty name. It was an ancient superstition in both China and Japan that the magpies on the seventh day of the seventh month each year bridged the Milky Way of heaven by their interfolding wings that the bride of the celestial herdsman might cross for her annual visit to her spouse. The graceful and delicate weaving of the classic myth into the poem is characteristic of the art of Yakamochi, who is much esteemed for his poetic skill. But not least among the remarkable notes of the poem is its truth to nature. Who of us has not seen the frost accumulate, betokening the lateness of the hour, and felt exactly as Yakamochi did in that far distant moment? Thus Japanese poems are often like threads of gold binding together the human generations and showing the solidarity of humanity. (Ed.)



TALES OF THE GREEN ROOM

MANY an interesting tale is told of Iwai Hanshiro, one of the most distinguished *onnagata* actors of old Japan. As women were not permitted to appear on the stage at that time, it was the duty of the *onnagata* actor to impersonate the female character in the drama; and the face of Iwai Hanshiro was of so beautiful a cast that his services were sought by theatrical managers even to the time of his old age. However, as he passed his sixtieth year he decided to retire, much to the regret of the theatre-going public of the capital.

Though he no longer appeared upon the boards Iwai could not easily break himself away from interest in the stage; and one day he was seized with an uncontrollable desire to make one last appearance before the footlights, and then bid farewell to the theatre for ever. The desire was whetted somewhat by the proposed play for the next appearance, the famous old drama called *Yaoya Oshichi*, in which one of the characters was a young lady of sixteen. Nothing

would do but that he should be given the part of the maiden of sweet sixteen. When he mentioned his ambition to his wife she but laughed at him, and chided him upon his dotage. To her the idea of an old fellow of more than sixty impersonating a maid of sixteen was too absurd for anything.

Stung by the sneers of his better half the old actor made up his mind to get even with her. He pondered the matter over for a time in silence and then went out. And thus he came and went for a few days without further reference to the matter. One morning there was a knock at the front door, and the aged mistress of the house was summoned to meet a stranger. She duly appeared to receive the visitor, who proved to be a beautiful young lady of delightfully bashful mood; and after the usual etiquette, began to wonder what the demure lady might want. At last she asked after Mr. Iwai, the celebrated actor, saying she much admired him and was most anxious to meet him once again, as it was long since

she had seen him on the stage. Appearing greatly disappointed at finding him not at home, the young lady gracefully withdrew, excusing herself in the politest terms for the intrusion.

The wife of Iwai now began to feel uncomfortably suspicious, and fancied that perhaps the maid was a secret admirer of her husband's. "The impertinent huzzy," she said to herself at last, "to follow my poor old man to his residence just to have one more confab with him. Indeed, what shall I say to him when he comes home, to have such women running after him in this way?" So she meditated on a curtain lecture, and was determined to give it to him hot.

Iwai at last arrived home; and with a somewhat jealous air his wife approached him and wanted to know what he meant by having young women running after him in this way. "Who was the upstart, anyway?" Iwai was silent for a moment, and then burst out laughing. "Then I can take the part of Oshichi after all," exclaimed the old man in great glee! "What do you mean?," she insisted, with a puzzled air. When she found out that the gentle visitor had been no other than her aged husband, her feelings can be better imagined than described. So Iwai made himself up for the part of the girl of

sixteen; and when he came before the footlights he was received with rounds of applause. It was indeed but one more illustration of the old Yedo saying that "the actor never grows old."

Another tale of the Japanese 'green room' is associated with the celebrated actor Yamanaka Heikuro, who distinguished himself chiefly as an impersonator of demons. Seated one day before a mirror in the green room he was engaged in making himself up for one of the hideous of demoniacal characters; but as he put on the finishing touches he still had doubts as to the success of his make-up. As he surveyed himself in the glass from various points of vantage, he pondered over possible improvements, when suddenly his wife appeared behind him, whereupon he turned upon her with a grimace of such devilish ire that she fainted upon the spot. Heikuro himself was almost as much surprised, and called for help; and when the other actors came in they found his wife reviving and screaming in his arms. The incident over, Heikuro no longer had any doubts of the horror his make-up was calculated to inspire; and sure enough, his success in the part allotted him was one of the most brilliant of the year, and henceforth he was all the go as an impersonator of demons.





LIEUTENANT-GENERAL KAMIO
(Commanding Investing Army at Tsingtau)



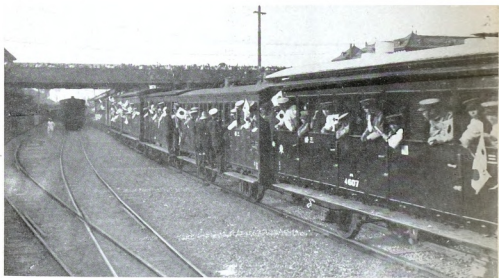
VICE-ADMIRAL T. KATO
(Commanding First Squadron at Tsingtau)



VICE-ADMIRAL S. KATO
(Commanding Second Squadron at Tsingtau)



GENERAL VIEW OF TSINGTAU



LEAVING JAPAN FOR THE FRONT



PREPARING GIFTS FOR THE MEN AT THE FRONT

CURRENT JAPANESE 'THOUGHT

By THE EDITOR

Thanks the United States There is no doubt that in spite of the mutual enemies of Japan and the United States, the European war

has done something to draw the two nations into even closer fellowship than they have enjoyed during the past half a century. In the Imperial Japanese Diet, after Baron Kato, the Foreign Minister, had outlined the causes of the great European war and how Japan had been involved in it notwithstanding her efforts to maintain peace, he concluded with the following words, which no American can read without deep appreciation: "I cannot close my speech without a word on the courtesy which the American Government were good enough to extend to the Imperial Government in connection with the present trouble. When the relations between Japan and Germany reached a point of rupture, the Imperial Government asked the American Government if, in case of need, they would be good enough to undertake the protection of Japanese subjects and interests in Germany. This request the American Government promptly complied with. Subsequently upon the rupture of diplomatic relations between Japan and Austro-Hungary, the Imperial Government again appealed to the American Government for the protection of Japanese subjects and interests in Austro-Hungary, and were given the same willing consent as before. I desire to avail myself of this opportunity to give expression to the

sincere appreciation on the part of the Imperial Government of the courtesy so kindly extended by the American Government."

There is profound satisfaction in Japan over the attitude of **American Neutrality** uncompromising neutrality taken by the American government in regard to the nations now at war. The *Jiji Shimpō* takes special occasion to emphasize the justice of America's policy, more particularly in reference to Japan, and the journal deeply appreciates President Wilson's warning to the American press, reminding all editors of their obligations in respect to neutrality. Such a frank expression of opinion and advice from the head of the great Republic, the *Jiji* is convinced, cannot but have a beneficial effect on the yellow journals that are likely to take advantage of the critical period through which we are now passing. It cannot too often be repeated, says the *Jiji*, that Japan has no intention of retaining Kiaochow but simply occupying it for eventual restitution to China. To maintain the territorial integrity of China is vitally essential to the peace of the Far East. Next to China herself, there is no country more anxious than Japan to preserve that country inviolate.

Should Japan insist on the cession of Kiaochow to her jurisdiction she would be only tempting other powers to similar action. Japan is neither seeking compensation nor hunting for favors in China.

She has no ambition ulterior to maintaining peace in these regions, up-holding the principle of the open door and equal opportunity in China. Such a policy is in the long run to the best interests of Japan.

The Final Issue The Tokyo *Nichi-Nichi* thinks that the present deadly struggle, bloody and prolonged as it may be, will not be the final issue. With the cessation of strife will come the battle of diplomats and the negotiations for ultimate adjustment of gains and losses. This will be the moment of supreme importance, as Japan herself has dearly learned. In these negotiations, if skillfully managed, the fruits of victorious war are determined and reverses may sometimes be retrieved. Japan herself, says the *Nichi-Nichi*, has had some bitter experiences in this respect. There are cases where nations by astute diplomacy have won more than they have done by arms. To the Japanese mind diplomacy is a terrible word, full of endless possibilities, good or ill, as may be. Japan finds herself now facing Germany in conjunction with her ally. The war can have but one outcome; but the negotiations at the end, what of them? The *Nichi-Nichi* hopes that the Tokyo Foreign Office will know what it has to do after the war, as perfectly as it knows how and when to fight now.

Foreign Trade During the first half of the present year Japanese exports amounted to ¥311,631,000 and imports to ¥382,385,000 making a total of ¥694,016,000 for the term's foreign trade, and showing an excess of imports to the value of ¥70,754,000. But the figures represent an increase of ¥27,156,000 in exports and

a decrease of ¥21,776,000 in imports compared with the same period of the preceding year, or 9% and 5% respectively. Further comparison with the figures of the previous year is interesting, and on the whole favorable to a coming balance of trade. For example, the increase of imports over exports shows a decline of some 40%, owing largely to the influence on enterprise by the negative policy of the government. There is also a clear increase of 9% in foreign trade, compared with last year. Moreover, with the exception of Europe, Japanese exports to all countries of the world have greatly increased during the present year. The countries evidencing greatest enlargement of demand are the United States, China, Australia and Russia. A special feature of the term under review is the encouraging increase of exports, which has shown a decidedly higher ratio than imports. Owing to silver quotations in China there was a considerable reduction in exports of sugar to that country, and on account of excessive exports in waste silk during the previous term and large exports from Italy there was also a heavy decrease in that article from Japan. The war Mexico much reduced the silk handkerchief export to that region and central America. Most of the increase in exports was seen in such articles as cotton, cotton yarns, copper lumber, coal, tea, knitted goods, rice and fish oil. Cotton exports enhanced by ¥9,770,000 in yarns and ¥3,000,000 in fabrics, and lumber to the extent of ¥1,260,000, due largely to increased demand in China, and this in spite of very disturbed monetary and social conditions in that country. There was a marked increase in China for copper for coining purposes. The new tariff in the United States had a favorable

effect on *habutae* exports to that country. Hong Kong and Singapore showed an increased demand for Japanese coal, owing to strikes in Australia. Low freights and bad wheat harvest in Japan caused a great increase of wheat from America, where the harvest was good. The fall in rice at home naturally decreased imports in that commodity, and the big sugar crop in Formosa had a similar effect in that article. Owing to official readjustments of finance there was a check in enterprise which led to a decrease in imports of iron and machinery. Kerosene imports naturally declined with the immense increase in domestic production.

Effects of The War on Japanese Trade With the outbreak of a great international war in Europe the financial and commercial circles of Japan almost came to a stand-still for a while, until the public mind could get its breath, so to speak; and though there has been considerable recovery of confidence since then, there is yet a good deal of uncertainty and caution. Since the close of the war with Russia Japan has been a country for European investments, which tendency has close relations with the state of the money market in this country. Consequently the money market in Europe has always a marked effect on that in Japan. Not only so but the war will have a detrimental effect on Japanese trade with Europe. Over 50% of Japan's exports in waste silk and fish oil go to Europe. In five articles alone Japan sends exports to Europe valued at 32,000,000, *yen* annually. More than ¥124,000,000 of her chief exports find their way to the European market, Central Europe, where the war is now

waging, taking as much as 100,000,000 *yen* worth. And more than 76% of Japan's imports, representing an annual value of 177,000,000, come from Europe. The fact that most of Japan's exports to Europe are luxuries makes it certain that the present conflict will cause a notable decrease in her trade with that part of the world. Unfavorable rates of exchange and marine insurance will also affect trade with Europe. Already the price of Japanese exports to Europe has fallen at home, while the price of imports from Europe has abnormally risen. The nation's chief hope lies in being able to open up markets in regions not affected by the war and where European imports have witnessed a falling off on account of the producing countries being engaged in strife.

The European Horror The European war now blotting out western civilization with human blood is doubtless the greatest calamity that has befallen the world since man arose above the beast, if he really has done so. It will take at least fifty years to recover from the moral and material decimation wrought by the blundering and hate of man; and it is a question whether complete recovery is possible then. It will depend on whether the future mothers of Europe will be able to produce wiser children than are now being killed. If the war but strikes a fatal blow at despotism and militarism it will, perhaps, not have been wholly in vain: for we have to face the fact that a few individuals have been able to lay the whole of Europe in moral and material ruin. It shows us the immense responsibility of the educator, especially those entrusted with the education of the representatives of the people. The rulers

and representatives of the people of Europe have plunged them into this holocaust of blood without their will or consent. The Emperor of Austria set the blaze, the Kaiser fanned the flame, and no efforts of other powers could stay the conflagration. On a few individuals lies the burden of the greatest crime ever committed against man. Yet the people cannot rid themselves of the responsibility of having permitted a system of education calculated to inspire officialdom with a false ideal of national progress. Education that makes possible the outbreak and reign of brute force and savagery over a whole continent is hopelessly retrograde. A nation that can produce nothing more powerful than war lords is a doomed nation. The way of progress can never lie through the valley of blood. Perhaps this war will see an end of the war lords. It will prove beyond all doubt to mankind that millions of human lives cannot be safely entrusted to a few men. One fool can destroy in a brief space the good that it has taken millions of honest men centuries to complete. It is only common sense that the few should not be given the opportunity thus to endanger the many. The law of life is that the few should sacrifice themselves for the sake of the many. Europe has reversed the law of life. In trying thus to save her soul she will lose it. A few individuals in Europe have deliberately demolished a thousand years of civilization and sent unnumbered thousands of their fellows to agonising death. What a fearful price to pay for a few years of gay and devil-may-care materialism! Drive the Divine out of life and it must fester and decay. Nietzsche sneered at the slave morality into which Germany had turned Christianity. There is a worse slavery than service of God. It is the bondage of free men to the yoke of masters whose only ideal is material conquest. It is good

for no man to be lord of himself: for the lord of himself will have a heritage of woe, as Byron wrote long ago. And his heritage he cannot keep to himself. The evil he brings falls upon us all. Until civilization gives the puissance of spiritual personality the right to rule and guide, the future of mankind will be dark and uncertain. The pity of it is that so few persons in all lands see the importance of this side of education. They are too busy with material concerns to bother about it. But see what they have brought upon the world by their neglect! A man cannot permit his neighbor to go wrong without suffering himself. We are all, individuals and nations, brothers one of another; and no nation can allow another to cherish and instill principles dangerous to mankind. If this fearful war is to teach us anything, it is that in the past our ideals, and therefore our education, have been wrong. We have been fostering a system that does not educe the best that is in man. We are making it easier for youth to go wrong than to go right. His educational environment draws out, not his best, but his worst: his *animal* side. This is clearly seen in the fact that the entire world up to the outbreak of blood and murder was engaged in discussion of trifles, all unconscious of the volcano on which it was sitting. Even our peace movement, to which had been specially committed investigation in the direction of causes of war, was largely given up to superficialities, while the real success of a peace movement depends on education. Until the schools and churches of the nations can be changed, peace cannot be assured. Reform the preachers and teachers of the world and the time will not be far distant when war shall be no more! This may mean giving woman a larger share in the management of mankind; but it must come!

THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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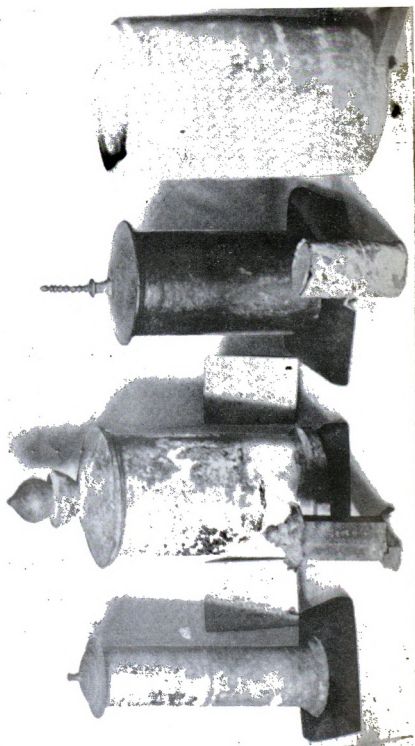
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BACK: THREE BRONZE AND ONE TERRACOTTA KYOZUTSU OF ELEVENTH AND TWELFTH CENTURIES
FRONT: GILT HEXAGONAL AND IRON KYOZUTSU OF FIFTEENTH AND SIXTEENTH CENTURIES

THE JAPAN MAGAZINE

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DECEMBER, 1914

NUMBER EIGHT

UNIQUE INHUMATION

By NORITAKE TSUDA

(EXPERT IN THE TOKYO IMPERIAL MUSEUM)

THE ancient Buddhist custom of burying scriptures of the faith is perhaps one of the most remarkable subjects of sepulture on record. The underlying idea, of course, had to do with some teaching of Buddhism, but other and various motives appear to have entered into the custom, which are now rather difficult to get at.

In recent years, however, relics found in excavation of such sepulture have accumulated to an extent that enables us to see somewhat into the mystery. In some cases there are inscriptions that have been unearthed and in others we have portions of the scriptures themselves. With these materials at hand it is not altogether impossible to arrive approximately at the idea leading to this kind of sepulture. It may then be worth while to inquire the significance of the custom as appearing in Japanese Buddhism.

Before taking up that phase of the question it is important to understand that there were three different methods of interment for the scriptures: the *kyo-dsutsu*, the *gakyo* and the *kyoishi*. As to the first it consisted in putting the scripture into a cylindrical case made of bronze, terra-cotta or sometimes of stone,

and burying it on some famous mountain, fair eminence or other noted locality. The *gakyo* method was to have the scripture imprinted on tiles on both sides, with forms of prayer, the tile being buried in the earth. The *kyoishi* method involved a collection of pebbles, each with an ideograph of scripture inscribed on it in black ink, and the lot interred in the place chosen.

The custom appears to have been practised as far back as the 10th century and to have continued down to the 19th. The two first mentioned methods seem to be the older, the *kyo-dsutsu* being the most popular. It may therefore be more interesting to deal with this method first and chiefly.

The *kyo-dsutsu* was practised unbrokenly from the 11th century. The five following centuries represented a period when the Mikkyo sect of Buddhism was most powerful. This sect seems to have succeeded in Japanizing the faith more than the other sects. The principles of the sect involved the reading of scriptures as a religious duty equal to and instead of prayers. As it was a great bother to read so much of difficult scripture, the custom arose of going

through the prescribed ceremony without the trouble of reading so much. Even to avert such calamities as storms, or for more rain, or for easy parturition the priests used to perform the prescribed ceremonies without reading the prescribed portions of scripture. It was doubtless out of this habit that the interring of scriptures arose.

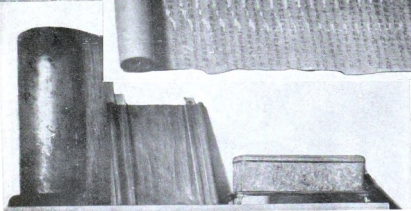
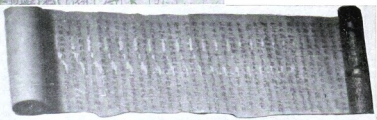
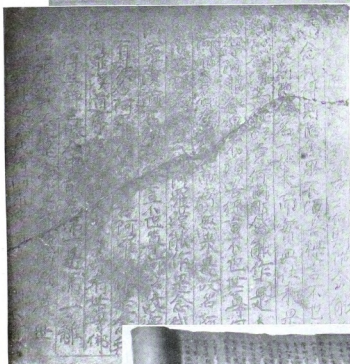
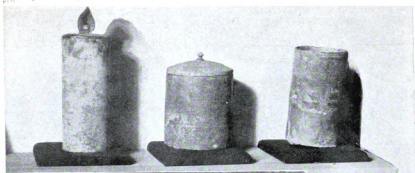
In one of our illustrations herewith reproduced we have one of the finest specimens of *kyo-dzutsu* yet exhumed. It is of bronze, one foot high and about seven inches in diameter. It was unearthed in the precincts of the Kimbu shrine in the province of Yamato. For some time it was a recognized state treasure of great value, and is now on view in the Tokyo Imperial Museum. This specimen has rich historical associations; for it was buried by Kwanpaku Fujiwara Michinaga, the great premier of ancient times, whose family supplied consorts to the Emperors. That he interred the *kyo-dzutsu* in question is proved not only by the inscriptions thereon but by confirmatory evidence in the *Eiga Monogatari*, or the Okagami, a well known literary composition of that time. The inscription is carved around the outside in Chinese ideographs, containing a prayer of the great man, the date being 1007 A.D. The prayer refers to his visit to the Kimbu shrine and others, and to his interment of eight volumes of the *Hoke-kyo*, or Buddhist scriptures (*Saddharma-pundarika Sutra*) and seven others *sutras*. The prayer concludes with the hope that its petitions will be heard and granted and that he and all those who unite in the votive offering may be more consecrated in life and faith.

Another ancient *kyo-dzutsu*, which we reproduce, was exhumed at Tōjōji,

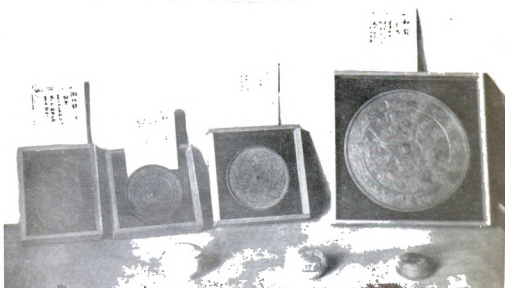
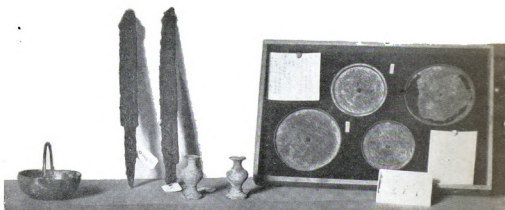
Niiharu-gun, in Hitachi province, and is also now in the Imperial Museum. The inscription on it is dated 1122 A.D., and is to the effect that the priest who copied the *Hokekyo*, Myogaku by name, and the donor, Taira-no-Ason Munetomo, both unite in an effort to increase the happiness of believers in the Buddhist creed by this votive deed. Together with this *kyo-dzutsu* were found others, as well as bronze mirrors, flower vases, dishes, short swords and colored glass beads. The lot was buried under a mound with a stone rail around it. The *kyo-dzutsu* are generally found beneath such a mound, commonly called *kyo-dzuka*, or scripture mound.

It is remarkable that from the 14th to the 16th century the receptacles for the burial of scriptures became much smaller. The shape also took on a hexagonal form, and the inscriptions assumed a more definite form and content.

Some ten years ago a *kyo-dzutsu* of cylindrical form and made of sheet copper, was exhumed at Kyugaku, Ichikawa-gun in the province of Kaga, and may now be seen at the Imperial Museum, Tokyo. Around the middle is an inscription in gilt to the effect that it was interred to dedicate part of the *Saddharma-pundarika Sutra*; and above are the characters: *jurasetsu-nyo*, to one side, while to the other side it reads: *sanju-banjin*. Beneath these inscriptions is the name of the priest who had the interment carried out, with a prayer for blessing on the donor after death. The inscription, which is all in silver gilt, is dated 1587 A.D. To interpret the inscription on this relic is interesting, if somewhat difficult. The words *jura setsu-nyo* represent tutelary deities of the Hokke sect; and *sanju-banjin* means thirty gods



1. THREE BRONZE KYOJUTZU EXHUMED AT THE TOJOJI TEMPLE, HITACHI PROVINCE, DATED 1122 A. D.
2. A GWAKYO DATED SEPTEMBER 6 TH, 1143
3. HOKEKYO SCRIPTURES FOUND IN KYOJUTZU AT TOJOJI TEMPLE
4. GILT BRONZE KYOJUTZU AND SCRIPTURE OF KWANPAKU MICHINAGA



UPPER AND LOWER: BRONZE MIRRORS, VASES, BOXES AND IRON SWORDS FOUND
IN KYODZUTSU OF THE ELEVENTH AND TWELFTH CENTURIES
MIDDLE: KYODZUTSU AND KYOBAL OF THE SIXTEENTH CENTURY

of Shinto, which were enshrined in Buddhism by the priest Jikaku in the 9th century. Here we see the effort to reconcile the newer with the older faith.

A further interesting specimen of the *kyo-dzutsu* is one of hexagonal form found at Hikimura, Ogasa-gun, in Shidzuoka prefecture. It is six inches long and has three Buddhist images carved on it. The inscription is not very different from what is usually seen on such relics. But the receptacle is remarkable for having contained coins at the time of its discovery.

As to the significance of the custom of burying the scriptures it will be noticed that nearly all the *kyo-dzutsu* bear inscriptions containing prayers for blessing on those who promoted the burial and on their friends. Later inscriptions assume a more individual tone still. On the whole it may be said that the inscriptions indicate abstract ideals. That such ideals ever became practical in life may be doubted from the very secular motives that seem to have prompted the custom. In the case of the Premier Michinaga Fujiwara the motive is quite clear, as may be seen from the *Eiga Monogatari*: he wanted his daughter to conceive and bring forth a Crown Prince, so that his family might be represented on the Imperial Throne.

Naturally the all-absorbing desire of most human beings is to sustain life and keep it happy. No religion or philosophy can have any reason for existence in human society if this want it fails to satisfy. It is useless to proclaim high ideals if no power to attain them is imparted. Something must give man impetus toward achievement of his ideals. How far the custom of burying scripture went toward energizing the will of man for higher ends may be left to

individual opinion. Most of us would not have much faith in it. But it is an interesting example of human beings actively engaging in what they fancied was for the promotion of their own happiness.

It is of interest to note that most of the *kyo-dzutsu* are brightened with silver-gilt, which was not of Buddhist origin, for Buddhists always preferred gold and brass. The preachers of the faith in China impressed on their hearers the notion that the body of Buddha was golden color. The same idea was brought to Japan and propagated here. The images of Buddha brought to Japan were usually gilded over and the color was reckoned an inspiration. Consequently the silver-gilt on the *kyo-dzutsu* of Japan must have been the suggestion of the donors and not of Buddhism. The earlier forms of Buddhism used no images. But as the faith began to spread among the illiterate and ignorant, images were found useful for imparting ideas.

Doubtless the swords often found in the graves with the *kyo-dzutsu* are symbols of protection for the holy writings. According to Buddhist faith it is a pious act to preserve a *sutra* from generation to generation. By the inhumation of scriptures the faithful no doubt hoped to win merit for the future, not only in this world but also in that to come. The various utensils interred with the *sutras* were symbols of terrestrial and celestial happiness, since they were such as are used in daily social life. If the custom has not wrought any religious good it has at least provided us with interesting and valuable examples of the art of our nation in remote times, especially the bronze mirrors of the 11th and 12th centuries.

It is now well understood that among the ancient Japanese mirrors were regarded as sacred. That which could reproduce the human form so marvellously, had some unique quality that created awe in the people of that time. The mirrors found in the dolmens of Japan seem to have been placed on the head or the breast of the departed: they contained forms and figures of the dead, or were supposed to. On the backs of these mirrors we find depictions of gods and fabulous beings. Mirrors appear to have been regarded as divine objects not only in Japan but through a great part of Asia. Thus the mirror is included among the three sacred treasures of Japan: the Jewel, the Mirror and the Sword. The goddess who founded the Japanese race is reputed to have given the first member of that race a mirror, saying: "The mirror is my spirit; regard it as myself!" It is not at all surprising, therefore, that we should find our ancestors interring mirrors with the sacred scriptures; for among the ancients, books too were

somehow regarded as personal, the *logos* or reason of the divine spirit.

The mirrors found buried with the scriptures are quite different in design from those found in the dolmens. The latter have Chinese inscriptions for the most part, while the former are mostly Japanese. They have pictures of birds, grass and flowers, showing a developed state of art. In fact they prove that artistic spirit and ability had reached a very high degree of development even at the beginning of the 10th century, which means that it must have been advancing for some centuries before.

Thus out of the strange custom of inhuming the sacred writings we have preserved for us excellent specimens of the art of our ancient ancestors, while the object for which the inhumation took place, namely the preservation of the scriptures, entirely failed, since, in no case have the receptacles found, contained anything more than the merest fragment of anything in the way of writings, the books having long crumbled into dust.



THE MISSION OF JAPAN

By COUNT SHIGENOBU OKUMA

(PREMIER OF JAPAN)

CIVILIZATION is the monopoly of no nation or people; neither is it a private affair that concerns the nation in itself. It is something of which all nations are capable, and in this respect the concern of one is the concern of all.

Pervading the universe is a natural law that is absolute and infinite, and of which the outward forms of civilization are but an expression: the outward movement of the Power behind the scenes. Any nation or race that will allow expression of that unseen Power will attain unto civilization. This is why civilization cannot be regarded as peculiar to any nation in particular.

The nation that makes a point of adopting, adapting and combining the best elements in all civilizations with its own, harmonizing them and putting them into practice, contributes most to the common interests of human life and becomes an heir of all the civilized ages. History shows that civilization has always had its leaders among the nations: superior peoples who bore the burden of the time until more superior nations arose to take their places in the race for supremacy. In this regard Providence has endowed no one nation with permanent rights of priority or place. All that any nation has, or is, comes of its own efforts alone. There is no such thing as the predestination of one nation to low civilization and another to high. Races and peoples

have to realize that their destiny is largely in their own hands. If they lay hold of the Power that is at their disposal they can rise. If they idly neglect it they can never enjoy the privilege of being highly civilized. All the good that civilization is capable of is at the disposal of those nations that exert themselves to obtain it. Hence the struggle for superior civilization among the nations of the world.

A nation's place in the race for high civilization is not determined by any racial quality peculiar to it, but by its habits, customs, character and the absence or presence of mistaken thought: especially a right relation to the unseen Power that moulds all.

It is only some sixty years since Japan came in contact with western thought and civilization; and in that time we have abolished the feudal system and achieved the great work of the Meiji Restoration. So complete a transformation in so brief a period has aroused the surprise and admiration of the occidental world. But how was so great a change wrought? Simply by abandoning former habits, freeing our minds from erroneous thoughts, and adapting ourselves with necessary modifications to the most highly civilized systems of the modern world. We thus became heirs to the best that great Europe had attained during the last two thousand years.

China, on the contrary, which has a

longer history than any of the nations, extending, as it does, over four thousand years, and which was once the foremost nation on earth, is still behind the times, clinging to her old, worn-out habits, treating western civilization with contempt and priding herself in bigoted self-conceit. She makes no adequate exertion to attain the best that modern civilization has to offer. Consequently, though China has known the western world much longer than Japan, she is yet without its great benefits, and is in fact in danger of losing whatever peculiar virtues her own civilization may contain.

Such a vital difference between Japan and China is not due to any inherent racial peculiarity but to habits, customs and circumstances that are permitted to interfere with China's good. In other words the difference is due to causes that are removable. Races cannot change their color but they can change their habits and mistakes. A nation can at least replace indifference by interest, inertia by exertion and follow the good example of others without giving up aught that is good of its own. What a people must believe is that they can develop themselves and become something. Since the beginning of civilization history has been marked by the rise and fall of nations; but the whole process can be explained by this one essential of success: determination to follow the path of truth and succeed.

If we learn one other thing more than another from history it is that is not so difficult for a nation to attain preëminence as to maintain it. With the flowering of a people's civilization comes a tendency to decline, unless great preventive measures are adopted. The annals of nations are full of such examples and it is unnecessary

to go into them here. The difference between India and England is not due to color but to circumstance. The sun has given them their color but their own merits or mistakes have given them their places among nations. There should be no difference between the Indian and the European, save in colour; but there is. India was a civilized country nearly three thousand years before England. She produced great thinkers and teachers when there were none in Europe. She is the mother of art, literature and architecture. But India declined, or failed to grow and keep pace with the progress of time, as Greece and Rome did after her. And the cause in all was the same: a change in circumstances to which they could not or would not adapt themselves, and so they had to give place, and decline.

The highest quality of civilization in the world to-day is a composite of many gifts from various races and nations. It is a union of the seriousness of the Hebrews, the philosophy and art of Greece, the law and order of Rome with the ethics of Christianity, together with all that the East has to offer. Civilization will be greater when the assimilation is more complete. It is interesting to note how much civilization can be indebted to one people: to the Greeks, for example. It is due to the science of shipbuilding among the Greeks that the seas were explored and conquered and the continents discovered. The invention of gunpowder in China displaced the use of the bow and arrow and changed the civilization of Europe. As Europe begun to advance, the nations there made the mistake of thinking that they were the whole world and that there was nothing worthy of consider-

ation outside themselves. To Europe any civilization that was not Christian was not civilization at all.

The greater part of the world's area to-day is taken up by the white races, all the other colors being crowded into the remaining tenth of the earth's surface. These less fortunate races and nations have fallen under the pressure of western civilization. Countries like China, Siam, Persia, Abyssinia and Liberia are especially under the thumb of western power, and whatever degree of independence they may claim is due only to the exigencies of what the greater nations call the 'balance of power.' Japan is about the only outside country that is really independent. The area of Japan does not represent more than one-two-hundredth of the surface of the globe. Her population, including colonies, is some 70,000,000, about one-twenty-fourth of that of the world. About one-third of the human race is white: the rest other shades. Of these China and India represent the larger numbers; and the populations of these two countries exceed the number of the white races by one hundred millions, putting the white races at 600,000,000 and the Indians and Chinese at 300,000,000 and 400,000,000 respectively. From this it is clearly seen that power does not lie in numbers, since these vast populations are practically under the dominance of lesser populations.

It is out of these peculiar circumstances that Japan's mission appears. It becomes her duty to represent both East and West and bring about harmony between their peoples and civilizations. The mission of Japan is to bring about an International Civilization.

Like water, the civilization of the world

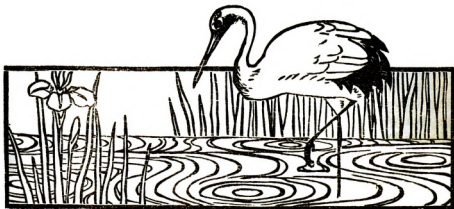
is always flowing toward the lower levels, and thus keeps the balance true. The nation that is strong and active enough to meet and regulate the flow will withstand it and utilize it for its own progress; but the nation that is unable to face the ordeal will be submerged by the superior civilization and overwhelmed as a nation. This great current flowing westward overran and conquered the United States and the Americas, and made a new world. Another current ran eastward and formed the oriental nations. All that could not resist these currents sufficiently to utilize them for good, disappeared before them. Even China, who has held her own so long, is now in danger of dissolution before western civilization. Japan alone has been able to meet occidental civilization and utilize it without detriment to her own, thus harmonizing the two. Japan has faced the flood and has not been overwhelmed. She has revealed marvellous powers of assimilation and adaptation. If she maintains the method and the pace she has begun, Japan stands the best chance of all nations to become the harmonizer of East and West.

It is not out of any notion of self-importance or racial conceit that we feel this responsibility resting upon us as a nation. The facts are before us and we have to face them. We did not create them or manipulate them to put ourselves in so great a position. It is the outcome of obedience to the laws of the universe. It is because our capacity for adaptation is so vast that this opportunity and privilege is thus thrust upon us. I am only sorry that so many of my countrymen are as yet blind to the meaning and duty of this great responsibility laid on Japan. They are too in-

different and prone to lives of ease. Too easily content are they with the empty title of first-class country, and lack the spirit essential to tackling and dealing with this all-important problem. Such a mistaken attitude must be uprooted socially, politically and in every other way.

It will be little satisfaction to Japan to boast of being ranked among the first class powers and sending her ambassadors to the capitals of the West, if she proves indifferent to the unprecedented responsibility I have outlined. A nation recreant to its divine mission is lost. Our military and naval power will amount to nothing if we fail in our duty to humanity. It will profit us little to acquire all the learning of the West if we have nothing to offer the West in return: it is more blessed to give than to receive. If Japan

performs her great mission of bringing East and West closer together in friendly and profitable communion she will have done the world an invaluable service: a service sufficient to make up for all that the West has done for Japan. Western nations have already confessed their failure to be able to assimilate oriental civilization. Japan alone can digest the two. Thus the whole world, pouring its best into the alembic of our minds, will have it transmuted for service everywhere. If Japan rises to her duty and her opportunity there is no telling to what greatness she may attain; whereas if she is indifferent to it she can never hope to be a great nation. I firmly believe that our people have the capacity to do this worthy service for mankind, and I urge them forward toward accomplishing it.



SOME WAKA TALES

By "ARIEL"

WAKA is a mode of literature peculiar to the Japanese. Poetic in form and content it expresses the soul of the nation and is therefore employed to convey only the highest sentiment. Its diminutive, diamond-faceted form greatly limits its range, but what it lacks in scope it compensates for by concentrated force and light, illuminating and moving the human heart.

In Japan as all in other countries poetry is the earliest mode of expressing sacred ideas. Proably it was first used to chant the heart's desire to the gods. At first it was a very simple verse embodying religious sentiment, but as time went on it assumed a definite and permanent form of five lines containing 31 syllables. Before the Heian era the language was colloquial, but with the introduction of writing literary art came into play, and *waka* became more and more the work of professional poets. Yet its composition has never been wholly confined to poets as such; for all Japanese attempt *waka* at times, as occasion calls for it. It is the fitting mode for expressing one's thought at times of crisis or very great importance, such as affliction or before death. It is, as it were, the natural form of expression for every Japanese when he is at his best.

In these far-off days when Japan was a land of Arcady and the happy people lived in perpetual sunshine and poetry, the lover resorted to *waka* to move the heart of the hesitating maiden and the

devotee to persuade the gods to action in time of need. Many are the tales told in Japanese history of how *waka* verse had succeeded in moving Omnipotence, while other efforts had touched with music of the muses the heart of the world itself. The native historian inserts a foot-note to the effect that such tales must be taken with some reserve, advice quite unnecessary to the hard work-a-day western world.

One of these old *waka* tales recounts the exploits in verse of a poetess named Idzumi Shikibu and her daughter Ko-Shikibu. Once when the daughter was dangerously ill and the fond mother was in a strait what to do for the relief of the maiden, all other efforts having failed, she fell back on *waka*. The mother sat and sobbed beside the bed of the stricken daughter. The patient at last opened her eyes a little and stared softly at the mother. The girl then uttered the following *waka* verse:

Ikanisen

Yukubeki kata mo

Omohoezu

Oya ni sakidatsu

Michi wo Shiraneba !

(Though 'tis unfilial for the child to die before the parent, yet die I must and leave thee, but having never learned immoral ways I know not the road to hades!)

In the above poem the skill of the poet is shown in the use of the word *nichi*, which has to meanings, *road* and

morality: the road to hell or the way of the gods, a delightful ambiguity, that at once had its effect upon Heaven, and from the ceiling of the room came a still small voice: "Alas, the pity of it!" Thus was the heart of the Almighty touched by a *waka* verse on the lips of a dutiful daughter *in extremis*.

Another *waka* is associated with the name of Oyé Takackika, one time lord of the province of Idzumi. When he was preparing to take his departure from the province after his term of office had expired, he suddenly fell ill and was long on the way to recovery. There was much speculation among the people as to the cause of his illness, but most of them were convinced that it was a visitation from the deity of Sumiyoshi, who had in some way been offended. It happened that the mother of Takachika was greatly gifted in *waka* composition, and was everywhere known as the poetess Akazomeyemon. Taking a *golci* (paper symbol of offerings or prayers to the gods) she indited thereon a *waka* stanza and offered it before the Sumiyoshi shrine. The verse read:

Kawaran to
Inoru inochi wa
Oshikarade
Satemo wakaren
Koto zo kanashiki!

(For my own life I care not, but with it will atone for the life of my son, if he will but recover!)

That night was vouchsafed unto her a vision in which she saw an aged grey-haired man who approached the altar and took up the *golci* bearing her verse in *waka*. This was enough. From times of old it had been the faith of the people of that place that an old man was the personification or incarnation of the

god of Sumiyoshi; and having thus by means of *waka* won the favour of the gods, the son was restored to health again. The poetess Akazomeyemon is not alone in believing that poems or hymns to Heaven win divine favour! But such favour is in Japan won with more difficulty than in western lands; for the gods of Nippon have apparently a better notion of art, and the favour depends on the skill of the poet. It is a question whether religious rymes such as the Moody and Sankey or the Salvation Army mode, would be understood of the gods of Nippon, who lend an ear only to real poetry.

A further *waka* story concerns the priest Noin, who in his day was a noted *waka* poet. Noin once composed the following stanza, which in itself has served to make his name famous:

Miyako oba
Kasumi to tomo ni
Tachishi kado
Akikaze zo fuku
Shirakawa no seki!

(Setting out on my long tramp from Kyoto it was spring with the season's sublime haze alway before me; but now at Shirakawa in the province of Mutsu the Autum winds are blowing!)

The poem is reminiscent of the days before modern communication when it took so long to get from one part of the Empire to another. There is a tradition to the effect that the crafty old priest never travelled to the province of Mutsu at all; but that, couped up in his house, he sat before the window till his face was tanned well, and then published his poem and showed his face, which brought him the renown he had not earned. Be that as it may, the poem is much prized in Japan as showing the range of *waka* in

drawing a picture in small compass of the days past never to return.

On a certain occasion the Emperor Shirakawa made a special visit to Nishikawa on the Oigawa not far from Kyoto. Boats were duly prepared and launched for the Imperial excursion; and the three best boats were manned by men who were masters in native music, *waka* and Chinese poetry. Each boat bore the name of the captain to whom it was entrusted. The three vessels were known as the *ongaku-no-fune*, or boats of music. Every guest permitted aboard one of these craft esteemed the privilege among his highest honours. But one of the guests, Minamoto Tsunenobu, failed to arrive at the appointed time, and the Emperor noticed his lack of punctuality. By this time the boats bearing the Imperial party were out in the middle of the stream. The late arrival stood ap-

parently disconsolate on the river bank, and called out: "Let me aboard any of the three boats: it does not matter. Now, as Tsunenobu was a man expert in all the three arts of music, *waka* and Chinese poetry, any of the boats would be glad to have him; and it is said that he had purposely come late in order to increase his fame by setting the boats' crews scrambling to get him. Consequently when he called out that any one of the boats would suit him, there was naturally competition to see who would have on board such a champion of the muse. When the lucky ship at last arrived and took him on board, he set to work to compose a *waka* verse appropriate to the occasion, which was offered duly to the Emperor, and the poet was honoured with the title: Genius of the three boats!"



AGE

Tama no o ye

Tayenaba tayene

Nagarayeba

Shinoburu koto no

Yowari mo zo suru.



The ailments of advancing years

Though I should try to hide,

Some day the thread will break, the pearls

Be scattered far and wide ;

Age cannot be defied.

Princess Shikishi

(1156—58)

SEKISHO

IN the days of old Japan the government had *sekisho*, or barriers, erected at boundries or places best suited for defensive purposes. Usually these *seki* were set up at the frontiers of provinces and were to some extent regarded as military outposts. A guard of soldiers always kept watch at the barrier, and every traveller had to give an account of himself. These examinations were conducted in the strictest manner, so as to preclude the possibility of a spy or an enemy of the government getting past. At certain periods in Japanese history a toll was levied at these barriers. The custom of having these toll-gates between provinces is of very ancient origin going back, it is said, as far as the reign of the Emperor Ojin, 201-269 A. D.

The first mention of the custom is in connection with the erection of a *seki* between the provinces of Harima and Bizen after the rebellion of Prince Oshikuma. It was called the *wagenoseki*. In the reign of the Emperor Richu in the 5th century a *seki* was erected at Shirakawa in the province of Iwaki in connection with defending the country from the inroads of the Ainu who were then still savage. In this case the *seki* was tantamount to a fortress. Again in 680 A. D. a *seki* was set up at Fuwa in the province of Mino to aid in the suppression of a rebellion. The famous *seki* of Suzuka in the province of Ise is well known, and others equally noted were the those of Osaka and Omi. These barriers were also placed along the coast,

such as the old one that was at Shimonoseki, and others at Karatsu, Hyogo and elsewhere.

The name, Kasumiga-seki in Tokyo, where the Foreign Office now stands, marks the site of a famous barrier of old days in Yedo. The guards at the barriers, called the *seki-mori*, were among the most refined and cultured of officials, especially those in the most famous *seki*; and in one of the old poems of the *Hyakuninissu* there is a stanza devoted to the *seki-mori* of the barrier at Suma on the Inland sea, where the scenery was in ancient times as attractive for its beauty as it is to-day. Perhaps the most historic of the *seki* during the Tokugawa era was the one at Hakone in the province of Sagami, not to mention the also noted one at Arai in Tottori.

The *seki* consisted of two fences built across the highway some distance apart, with a gate in each and a guard house set up between the fences. This guard house was known as the *sekiya*. There was another form with only one fence, and the guard house on the side of the road. The barrier gates were opened at sunrise and closed at sunset. To pass through, the traveler had to produce a passport. In case of civil war breaking out the *seki* were at once closed and the guard increased. This system of keeping watch over the movements of the public by having *seki* on all the main highways crossing the frontier, reached its greatest perfection under the Tokugawa shoguns. The main idea was to keep a watch on

the movement of *daimyo* and their representatives, as the *bakufu* was always in fear of their insubordination. In addition to the *seki* as safeguards against rebellion the *daimyo* were obliged to live a certain portion of the year in Yedo, the Shogun's capital, and in case of rebellion their families in Yedo were held as hostages. An important duty of the *seki* was to see that the family of a *daimyo* did not secretly return to the home province.

In passing the *seki* the traveler had to remove his cap or hat in the presence of the guard, show his passport politely and answer any questions put to him. The examination of the passport was a very strict matter, especially in the case of women. Men were always more leniently treated. Those who were on their way to Kyoto received their passports at Odawara; and those destined for Yedo got their passports at Mishima. Many Yedo people used to get passports from the governor of the city before starting. In case the traveller was passing in a *kago* or *norimono* the inspection was still more careful. The windows of the *norimono* had to be opened and all those within made visible. Every *seki* had not only men inspectors but an old woman for the same purpose, as women had to be more strictly examined than men. The whole body had to undergo inspection, and in women more especially the hair and the breast. Every precaution was taken to see that the wife of a *daimyo* did not give the inspectors the slip by some disguise and so get way from the capital of the Shogun. Musicians and actors were able to pass the *seki* with much less scrutiny, even without passports sometimes, for they were tested by being asked to perform; and not infrequently the officials beguiled their lonely hours by making such persons keep up the performance for a longer time than was necessary to prove their art. After the gate was shut for the night no one could pass unless he proved to be an official of the government or could show legitimately urgent reasons.

Among the latter was the public courier, who had important letters or money.

For defiance of the regulations respecting the *seki* the punishment was severe. Men were usually crucified for going a roundabout way to escape the examination of the *seki-mori*, and women were captured and made *yakko*, or slaves. Those who acted as guides to offenders or were in any way accomplices, suffered a similar fate. In case a man secretly passed the *seki* at night he was deported, while a woman so offending was made a slave. Notwithstanding the severity of the penalty the number who evaded the *seki* was always considerable, but in many cases the full penalty was not exacted, the law being strictly enforced only in case of robbers or murderers.

Though the *seki* have now long since been abolished the sites where they stood will not be forgotten for many a generation. The people of the provinces still speak feelingly of such noted places as Osaka-no-seki, Shirakawa-no-seki, Suma-no-seki, Kasumi-ga-seki and so on. The sentiment is woven even into the national literature, and in one of the poems of the *Senzaishu* we have the following verse:

Furu mama ni
Ato taye nureba
Suzuka yama
Yuki koso seki no
Tozashi nari kere!

(The snow piles high; and, without locking the gate, stops all traffic in the *seki* of Suzuka.)

The above poem was composed by the Naidaijin Yoshimichi. Another poem on the same subject is equally reminiscent of the pathos associated with long history of the *sekisho*. It reads:

Hito sumanu
Fuwa no sekiya no
Itabisashi
Arenishi nochi wa
Tada aki-no-kaze!

(The old *seki* is forsaken; and through the ancient decaying wooden eaves which once sheltered the officials, the autumn winds are sighing.)



STARTING A GIANT KITE



MANŒUVERING A BIG KITE



GIANT KITES AT MUVA



KITE-FLYING AT NAGASAKI

KITE-FIGHTING

THE people of Japan are intensely fond of kite-flying, more especially the children; and some of the contests attract wide interest. The children of Tokyo go in for kite-flying for the most part in January, while in some other portions of the empire the favourite time is at the boys' festival in March. This is particularly the case in Shikoku and Kyushu. Among the more interesting phases of the sport of kite-flying in Japan is the kite-war that takes place in the village of Muya and neighbourhood in Awa on the island of Shikoku.

In this neighbourhood the people, old and young, have giant kites, which they enter in a contest toward the latter part of May. Some of the kites used in this contest are things to see: huge circular structures about ninety feet in length, including the tail, and having a width of fifty or sixty feet.

The fighting kites of the locality mentioned are round, and thus quite different from the ordinary shape. The frame is made of unsplit bamboo about three inches in diameter, and all the cross pieces of the frame are made of the same material. The spaces between the frame work are about two or three feet wide. The frames of the usual square kite are in lattice form with pieces running diagonally for strength, while those of the Nagasaki kite are something like a cross-bow, and are probably a hybrid of the Spanish days. But the Muya fighting kite is round, a circle round a square with lattice pieces diagonally across the

square, which gives the kite a strong durable border.

The ropes for the fighting kites are made of strong hemp and are more than 2,000 feet long and above an inch in thickness.

In the vicinity of Muya there are some 20 or 30 kite-flying associations; and each association has a gigantic fighting kite of its own. Only in this way can such huge kites be supported, for it costs no little money to construct one. The cheapest fighting kite of this kind would cost at least fifty *yen*. The people take such interest in these contests that there is no difficulty in getting subscriptions to the associations, each one of which is zealous for the victory. People who complain of high taxes demanded by the government do not appear to have any hesitation in paying money to their favorite kite associations.

During the time that the big kite is under construction the community is quite excited. In fact it is not unlike the interest shown in European yachting circles when a new yacht is taking the water and ready for the challenge, hoping to win the cup for its own country. On the day when the construction of the kite is to begin, the opening ceremony is announced by ringing a temple bell in the middle of the village. On hearing the summons the men appointed for the work turn out and proceed with the construction of the big kite under the direction of a veteran kite-fanciers. After the frame has been made it has to be covered with

some sixteen hundred sheets of heavy Japanese paper, the paper being bound firmly to the frame with hemp string. After the paper is all in place a giant figure is painted on it. Close at hand a novice would not be able to tell what the drawing represented, but when the giant kite ascends in the air the figure stands out in bold array and has a very imposing effect. The kite is named in accordance with the figure it bears. Some kites have only a large red circle on them, and these are called *wan-wan*. Another will have the outline of a chrysanthemum and a straight line, and will bear the name of *kikuichi*. Kites with figures of bamboo leaves are called *sasa*. After the kite is all complete with its cords and everything in order, it is carried by 20 or 30 men belonging to the association to the battlefield.

How to get such huge kites to take the air is a problem. The usual way is to set up a post of *kiyaki* wood about twelve feet long with three pine boards nailed to it. To this is attached a long iron chain, borne out in the direction the wind is blowing and covered from the post outward with fifty or more sandbags. To the end of this chain the kite rope is tied. The big kite is stood up against timbers driven into the ground at both sides. About twenty men stand by the monster waiting for the word to throw it up. The scene is a little like the starting of an aeroplane. At some distance from the kite stands a group of 30 men to hold the kite rope. This is called the first hold. Between this spot and the chain another group of men stands holding the rope, and represent the second hold. The third group stands where the rope and the chain join, about seventeen men in number. When a suitable breeze sets in, the word is given to throw the kite. The men work on the ropes and the kite

ascends higher and higher. As it ascends the men at the first hold let go and the men of the second hold have it all their own way until its height compels them in turn to release their grasp of the rope. This part of the operation requires careful dexterity; for if some of the men fail to let go at the right moment they will be hurled fifteen or twenty feet into the air.

The kite-flying associations are divided up two and two and each pair must enter and fight together. There are two umpires and two supervisors. The umpires are in supreme command of the battle. The duty of the supervisors is to keep the multitude in order, for quarrels are not infrequent. At the command of the umpire two kites of the same size are sent up together. As the kites attain a sufficient height the men try to play the kites against each other. Each party wants to bring its kite into touch with its opponent and to bring the latter down. It is the ambition of each party to keep its kite in the air as long as possible. The kite that stays up till the wind ceases or until all the others are vanquished is victorious. This requires the strength of many men working a long time; and the art of fighting one's kite well is not easily acquired. Thus fifty or sixty men labour until exhausted.

Formerly there was danger of kites falling on houses and breaking in the roofs, but now the contests are usually held on the sea shore near the mouth of the Yoshino river and all disaster of the kind suggested it avoided.

Muya is the only place in the empire where such large kites are used in contests, and people go from all parts to witness the sport. In 1908 the present Emperor of Japan, then the Prince Imperial, made a special tour in Shikoku, when a special kite-flying exhibition was given in honour of the occasion.



ENGLISH LANGUAGE IN JAPAN

By PROFESSOR MONOÖ
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IN the study of the English language one of the most difficult problems for a Japanese is pronunciation. The education of the tongue and ear are very important, especially in the earlier period of study, and I have always labored under the disadvantage of having taken up English rather late in life. In the earlier days of English language study in Japan very little attention was paid to the matter of proper pronunciation and intonation, many of the teachers themselves being unable to pronounce correctly a good part of what they were teaching. When they failed to hit the correct pronunciation they were accustomed to direct their students to the great authority of the day : *dokuannai*, or Guide to Self-instruction. Some of our teachers always kept this volume on hand for reference. While such teachers proved of little use to their pupils in the proper expression of the English language, they were of great help in teaching translation. It was soon seen, however, that we never could hope to acquire a proper accent without the help of foreign teachers of English ; and when these began to be brought in there were two kinds of schools, the *Hensoku* and the *Seisoku*, the former under native and the latter under foreign influence.

Ths *Hensoku* schools entirely disregarded pronunciation, accentuation, intonation, modulation, emphasis and all the

acquirements essential to a proper expression of English speech. Even composition, conversation and dictation were ignored by them. What they tried mainly to do was to get at the meaning of what they read. All interpretation was through the eye. The *Hensoku* was a method such as even a deaf-mute could have mastered. There were very few books to assist students of English at that time, even had they been anxious to use them ; and the whole attention was devoted to translation, for the most part, *chokuyaku*, or word for word translation. A virtue of this school, if it had any, was the large vocabulary it gave the student. It also appeared to encourage over-ambition, for some of the pupils, even in the Third year, essayed to study Milton's *Paradise Lost* as well as Macauley's essays and Irving's *Sketch Book*. Though these students were somewhat older than the Third Reader pupils of to-day, they certainly were not sufficiently advanced to be able to appreciate the English classics they attempted to translate. This led some foreign critics to characterize Japanese students of English as a cross between a baby and a philosopher, a telephone operator and a Macauley.

In the *Seisoku* schools, on the other hand, close attention was given to pronunciation, conversation, composition and all that went to a more perfect expression

of the language. The strong feature of such schools was their employment of foreign teachers of English. Some of the Japanese teachers in these schools had been educated in England and America, and they pushed the *Seisoku* idea to the extreme. The sudden popularity of the English language in Japan began about 1885, with the organization of the Imperial Government on a modern basis. Viscount Mori, the Minister of Education at that time, was a firm supporter of the new system. Viscount Mori had been educated in the United States, where he had formed so favorable an opinion of the English language that he was ready to advocate it as the language of Japan. He promoted the study of the language to the full extent of his great ability and influence, until primary school children in the remotest corners of the empire were reciting their A B Cs; but unfortunately he fell at the hand of the assassin in February, 1889.

It was a time too when foreign fashions of all kinds took hold upon the people of Japan like a craze. In Tokyo the people began to give themselves up to balls and dances as in Europe. Prince Ito is said to have been a great admirer of this form of entertainment. Foreign styles of dress were so encouraged that even the lady school teachers appeared in the garb of foreign women, of which only the foreign fashion of wearing the hair remains to-day. By the death of Viscount Mori the English language and the growth of foreign customs suffered a severe reverse in Japan. An influence that tended to keep up the popularity of English was the national desire for treaty revision. When treaty revision finally appeared to end in failure, the disappointment of the nation was so terrible that

the Minister of Foreign Affairs, Count Okuma, lost a limb at the hand of an assassin. The opposition of foreigners in Japan, especially the British residents of Yokohama, to treaty revision, had an untoward influence too on the attitude of the people toward foreign things. Even I myself could not help having my patriotic blood stirred to boiling point, until I hated even the very name of Englishman, though I love them well enough today.

The year 1890 was a memorable one politically and educationally in Japan. In that year the Imperial Diet was first opened and the nation, having begun to awaken from the sleep of long seclusion, now was quite dazzled by the material prosperity of occidental countries, the reaction toward foreign education being very marked. The main cry was for occidental science, and to get foreign science without foreign language seemed impossible. The weakness of the movement was the neglect of the moral and spiritual side of western civilization. Even the old tenets of Buddhism, Shinto and Confucianism, which so long had kept the moral balance of the people, were now thrown to the winds and great numbers of people set out without any moral guide at all. Temples and shrines were neglected and fell into decay. So did the characters of many of those that neglected them. But this dark age could not continue, and later there was happily a revival. From 1868 to 1888 the darkness seemed to increase; from 1885 onward the enlightenment began. There was a great difference of opinion among educators as to what should be the moral basis of education in the national schools. Some contented for all the religions and isms, and others

would have none at all. The majority inclined to the peculiar morality which Japan had lived by from time immemorial, the religion of loyalty: proper relation of master to subject, and parent to child; the Spirit of the Yamato race: Bushido, the soul of Japan. Others, not a few, wanted a *rigakushu*, or scientific religion. Even morals in their eyes were to have a physical basis. With this theory many of the young men of the day were carried away, including myself, though I now feel ashamed of my credulity. Out of this moral and spiritual confusion it was difficult to say what would come. The mental chaos necessitated the issue of an Imperial Rescript on Education, which aimed at settling the dispute as to a basis of morals in education. This was in the notable year of 1890. The Edict threw oil on the troubled waters and the discussion as to a basis of morals ceased.

The principal result was a movement in favor of preserving the national virtues and favorable characteristics, the *Kokusui hozon*. The whole nation began to fear that it had gone too far in the adoption of western ways indiscriminately, many of the importations having represented only the more superficial side of occidental civilization. Henceforward Japanese customs and Japanese literature received more attention, and Chinese classics began to supplant those of the west. During this period the English language was comparatively neglected. Instead, the grammar and philology of the vernacular of Japan came in for close attention. Even foreigners were attracted by the new movement, and such men as Aston, Imbrie, Hepburn, Chamberlain and Satow, became experts in the Japanese language. They were the composers of scientific Japanese grammars and the promoters of the national classics. Hearn too had a very beneficial influence in making Japan favorably known to the western world. It is not too much to say that Hearn by his pen did more to make Japan favorably known to the occident than Admiral Togo did with his sword. Hearn was loved by his students, in whom he, more than any other man, instilled a love and taste for English

literature. But in spite of the influence of a few the attention given to English declined and the hours assigned in the middle schools for instruction in the language decreased. This influence, as I have suggested, was largely the result of the failure of treaty revision and the inimical influence of certain foreigners in regard to Japan. Even in the normal schools English became an optional course. From the primary schools it was abolished altogether. The sound of A B C was no longer heard throughout the land. There broke out a sort of contest between Christianity and education. This was heralded by the refusal of Mr. Uchimura Kanzo to bow before the portrait of the Emperor, and the action was misunderstood as signifying a want of respect for the Imperial House. Then arose two warlike camps, the Christians on the one side and such champions of native virtues as Dr. Hiroyuki Kato and Dr. Tetsujiro Inouye on the other. The cry for *Seisoku* schools now became fainter and fainter. What study of English remained tended toward the literary side. Most of the books on English published during this period are annotated works on English literature. After six years of this attitude the Chinese war broke out and with that a reaction set in.

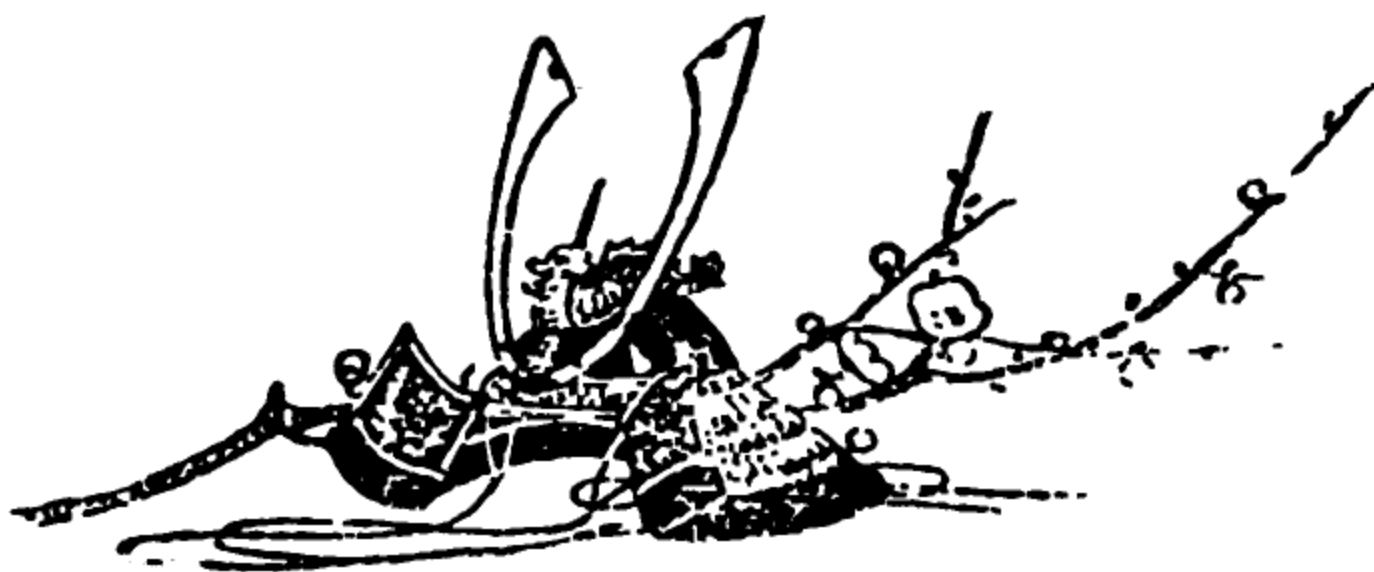
After the war with China there was a tremendous impulse toward expansion in education. This was due for the most part to a conviction that Japan could not hold her own without greater commercial and industrial progress, both of which were impossible without careful education. The fundamental cause was a realization of financial weakness. Much of the indemnity from China was devoted to education. The number of Middle Schools suddenly increased from about fifty to two hundred and fifty. There were now in fact more schools than teachers. The emphasis laid on commercial education revived a demand for the study of English, for the promotion of commerce would be impossible without ability to communicate with the greatest commercial nations, England and America. But owing to the neglect of English there were few teachers of the language, and

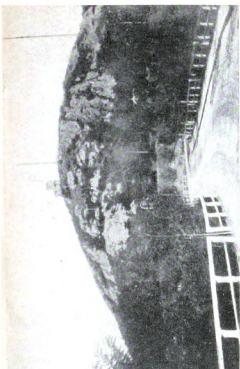
such instructors were now at a premium. As the remuneration now was high, the more ambitious youths of the nation began to take up the study of the language for all they were worth. The Department of Education became so anxious to secure teachers of English that it was practically manufacturing them. Any man who could understand the First English Reader fairly well could get one hundred *yen* a month. That sum was then worth double what it is to-day. After a few years the supply exceeded the demand. Japan now has practically more Middle Schools than she can support.

This revival of English as a language of supreme importance resulted in the disappearance of such distinctions as *Hensoku* and *Seisoku* among schools. Japan's success in war led to a reversal of the western attitude towards her and treaty revision cherished new hopes. Great Britain, which was the most bitter opponent of revision in 1890, now became the first to concede it. With such consent, other powers soon followed suit. The national anxiety of more than 30 years suddenly vanished and great was the relief. The national autonomy was restored. There was now no room for *Hensoku* English: the nation would have nothing but real English after the latest British and American manner. The result was a universal outcry for what was termed Practical English. A marked feature of the revival was the emphasis laid on grammar. It was the old weakness of trying to evade correct pronunciation and use of idiom, which is still an evil of the national schools. Some teachers even invented new idioms and rules of

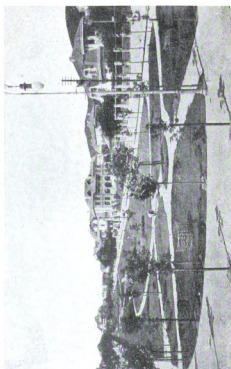
English grammar. Books on the study of English now began to appear like showers from a summer sky. Mr. Saito, of Saito's School in Tokyo, was the leader in such publications, and the author of the new science of *Idiomology*. His idea was that if the English language could be Japanized it would have some hope of becoming a world language. If western arts of peace and war can be adopted and Japanized, why not the English language? The idea was that if the local peculiarities could be weeded out, English might easily become a language fitted for all mankind. Never has a language been so subjected to critical and scientific analysis as has English in Japan.

The influence for some time has now been away from the grammar method of studying English and toward the language as a practical means of exchanging eastern and western thought. An event that had a favorable effect on this movement was the conclusion of the Anglo-Japanese Alliance. The Alliance has been as successful from a linguistic as from political and diplomatic points of view. Henceforth the Department of Education became convinced that the English language could not be correctly taught in Japan without the assistance of good foreign instructors. An array of new methods of teaching English soon presented themselves: the Gouin method, the Berlitz system, the Natural method, and so on. But the right method has not yet been attained and much further investigation remains. In teaching language I am convinced that the man is more important than the books or methods used.



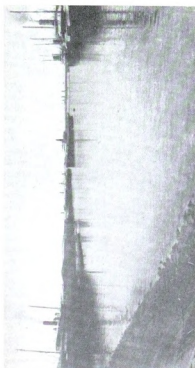


WIRELESS STATION

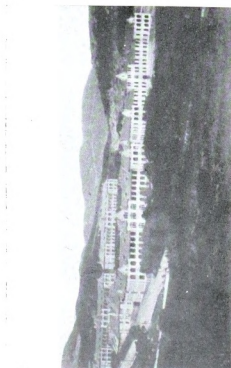


ALBERT STREET

TSINGTAU SCENES



INNER HARBOR



BISMARCK BARRACKS



A GETA SHOP



KOMA-GETA

JAPANESE FOOTGEAR

JAPANESE FOOTGEAR

IN footgear the people of Japan are more versatile and varied than even the most fastidious of western nations. In addition to their own numerous forms of footwear they are now adopting those peculiar to occidental countries, especially the styles of America, England, France and Germany.

The native footgear of Japan is for the most part made of wood in some form. Among the most popular outdoor wear is the *geta*. Any one who has heard a company of Japanese, or even one, proceeding along the street, is familiar with the sight and sound of *geta*. All foreigners on their first arrival in Japan are struck with the peculiar music of the *geta*. The *geta* consists of a wooden block about four inches wide and varying in length according to the size of the wearer, with two supports of equal width with the block and made of quarter-inch board. The thickness of the *dai*, or block on which the sole of the foot rests, is about 2 inches; and the supports, which are called *ha*, or teeth, are from 3 to 4 inches high, and are fitted into a groove in the foot block. To wear *geta* thus gives the average person a tallness far above natural wont, and leaves one's friends much larger-looking on the street than at home. The teeth of the *geta* make a note of music as they strike the pavement; and as each person has four teeth, there are four distinct musical notes as he walks. Thus the sound of a crowd on *geta* is like nothing so much as hundreds of wooden chimes all going together, and is not

unpleasant even to the foreign ear. The echo of footsteps in Japan has a character even above what it has with wearers of boots. It is a common saying in the west that the members of the family know the footsteps of each other. The sound of a father's or a mother's footsteps is always recognized. As each *geta* or pair of *geta* has its own music the sound is all the more readily recognized in Japan. In fact the sound of a crowd in boots has an inferior, animal sort of sound compared with the musical, human echo made by the *geta*. One can well understand how the Japanese, who ages ago wore sandals like the Greeks and Romans, in time abandoned them for the more comfortable *geta*. It is not so warm as a boot, but it is more wholesome for the foot, and does not interfere with the natural shape of the latter.

The *geta* is fastened to the foot with a thong made of soft leather, cotton or silk material. At the front there is a hole in the middle through which the thong passes, comes between the first and second toes, divides on either side of the foot and fastens into holes on either side of the instep, the heel being free to rise and fall as one walks. The grip between the first and second toes holds the *geta* safely in place. The cord which holds the *geta* on, is called the *hanao*.

The Japanese have a knack in wearing *geta* that no alien can even successfully acquire, unless he be born in the country. As soon as the children are able to walk they begin to wear *geta*; and how they

can run and race at top speed up to the years of discretion without ever dropping their *geta* is a marvel to the uninitiated. As a means of keeping the feet from mud and water there is nothing to equal this form of footwear. They are especially adapted to the native custom of dropping the footwear at the door, before entering the house. Of course the teeth of the *geta* split or become worn down on one side in time and have to be repaired. This causes no inconvenience as the *geta* mender makes his rounds daily, calling out his trade, and a new tooth is set in a jiffy for the sum of 2 or 3 *sen*. A new pair of *geta* can be had for from 50 *sen* to a *yen* or two *yen*, according to style and quality.

The next most important form of foot gear is the *zori*. In comparison with the *geta* this is more after the model of a sandal or slipper, only it is fastened on in the same manner as the *geta*, and in dry weather may be worn outside on occasion. While the *geta* is invariably made of wood the *zori* is made of other material, such as matting or straw. In recent years some of the *zori* have been made with rubber soles to keep out the damp.

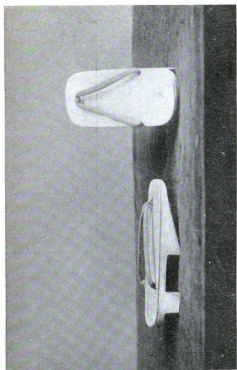
To go into the details of the styles and qualities that divide the various kinds of *geta* and the innumerable styles of *zori* would be to undertake something rather tedious, but we indicate a few instances. The *koma-geta*, for example, is made by forming the foot-plate and the supports all of the same piece of wood, the teeth in this case being much shorter than in other *geta*. The *koma-geta* is worn chiefly in fine weather; and it does not make the same music as the higher kind. These latter, which have been described above, are called *ashida*, having the teeth set into the wooden foot-plate, and

are used for wet weather. The *hiyori-geta* are a little lower than the *ashida* style, and are used in fine weather, as the name suggests. Since the teeth of these latter two kinds can be changed or repaired they are more popular than all others, especially among the poor. The kind known as *asuma-geta* is generally worn by women. Its chief distinction is that the foot plate is covered with matting, which is regarded as a luxury and more fashionable.

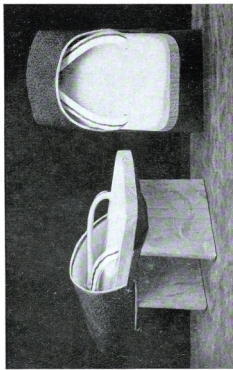
In addition to the common *zori* whose *dai* are covered with bamboo, straw or reeds there is the *setta*, a more luxurious sort of *zori*, the *dai* of which are made of leather with fine matting above.

Styles vary more in *hanawo* than in either *geta* or *zori*. About the middle of the 17th century the *hanawo* were for the most part made of leather painted over with red or blue lacquer, which was a great advance on the simple bamboo or grass thongs of earlier times. At present the upper classes aspire to *hanawo* of deer skin or silk. The outside is of these materials but inside is a cord of hemp or other strong fibre.

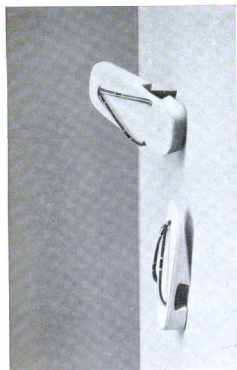
The kind of wood used in *geta* also contributes to the quality and style, *kiri* being considered the best. It is very light and comfortable but quickly worn out. There is a preference for *kiri* of Chinese or Korean growth. *Yama-kiri* and *cryptomeria* are also popular woods for *geta*. In recent years a new fashion has come in, of covering *zori* with cork instead of matting. The teeth or *ha* of the *ashida-geta* are usually made of a very hard wood, such as red oak, so that they may be durable. Red sandal wood (*shutan*) and a kind of ebony (*kokutan*) and *tagayasan* are also much used, as well as woods like white oak, *keyaki*,



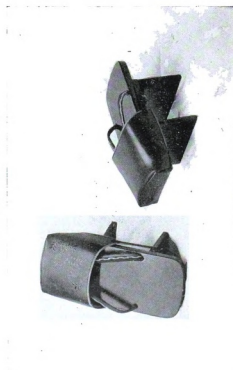
KOMA-GETA FOR MEN



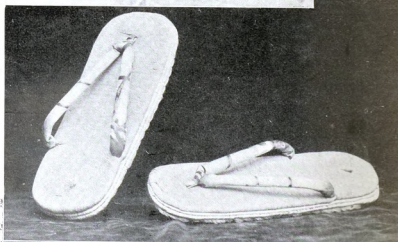
ASHIDA-GETA FOR MEN



KOMA-GETA FOR WOMEN



ASHIDA-GETA FOR WOMEN



ZORI

JAPANESE FOOTGEAR

honoki and so on. The rattan used in covering *geta* is imported from Siam, and the matting resembling that used in panama hats comes from Formosa. The best *geta* are made of *kiri* wood covered with fine matting, and the quality of the *geta* is adjudged by the grain of the wood. The *ashida* have a kind of apron or cover to slip on over the toes to keep them from being splashed with mud or water. This is called the *maekawa*. *Geta* used in the colder parts of Japan have the *maekawa* lined with fur.

The man who goes about mending *geta* is called the *ha-ire-ya*, or tooth-inserting-firm. As he makes his rounds he cries out: *geta-no-ha-ire!* which means: *geta's teeth put in*. Sometimes to relieve his throat he taps a small drum with a bamboo stick to announce his presence.

A difference between male and female foot wear is that men's are never lacquered as ladies, and the male wears a footplate of square form, while the female often has a footplate with rounded corners or of elliptical form. Those worn by young girls often are adorned with red or gold lacquer, and may have tiny bells under them between the teeth, which give out a faint music as the wearer walks. The best *geta* for men cost from 3 to 5 *yen*, but they can be had at all prices down to 50 *sen*, those for women still cheaper. In point of durability the *geta* are not so profitable as foreign boots and shoes, since even the best pair does not last longer than three months at the

outside. In buildings with foreign floors the Japanese are now beginning to wear *sori* instead of boots or slippers, *geta* being tabooed indoors.

In the days of old Japan the *samurai* wore *sori* as the mark of a gentleman; and when he went out he took with him his *sori-tori* to take care of his *sori* while he made a call. Not that he was afraid his foot gear would be stolen, but he wished to prevent them being mixed up with those of other visitors and causing confusion to his host and the other guests. It was not thought polite to trouble the servants of a host with taking care of a guest's footgear. The famous warrior Hideyoshi was one time *sori-tori* to the great Oda Nobunaga. Once when Nobunaga paid a visit to a friend on a cold day, Hideyoshi accompanied him in this humble capacity. When he was leaving he noticed that as he put his feet into his *sori* they felt rather warm, and he at once became angry, because he thought his *sori-tori* had been wearing them. But he discovered to his amazement and pleasure that the young Hideyoshi had been keeping them warm in his bosom for his master. This added one more bond to the many that had already begun to bind the two men together, afterwards raising Hideyoshi to be one of Nobunaga's foremost men. There is a poem in praise of the Napoleon of Japan to the effect that with the same hand that he took the *sori* into his bosom he seized and held the government of the empire.

CONSTANCY

Nagakaran

Kokoro mo shirazu

Kurokami no

Midarete kesa wa

Mono wo koso omoye.



My doubt about his constancy

Is difficult to bear ;

Tangled this morning are my thoughts,

As is my long black hair.

I wonder—Does he care ?

Lady Horikawa

12th Century.

JAPANESE IN MEXICO

By JOSAI INSHI

IT is now about twenty years since the Japanese began to take an interest in Mexico as a place of prospective enterprise. At that time five students, young men of robust health and high spirits, moved by great ambition, set out for Mexico in order to carve out a fortune by their own hands. There seemed to them to be in that land an open field for enterprise and perfect freedom to go ahead. Starting with no capital on hand they labored on until in time they succeeded in forming a partnership under the title of The Mexican-Japanese Mutual Labor Company, which is now one of the most prominent and successful of all undertakings among the more than three thousand Japanese in that country.

This Japanese company has many enterprises in various parts of Mexico. These consist chiefly of agricultural industries, general merchants, drug stores, ice plants, soda water fountains, dry goods shops, stock farms, and the exploitation of some fifteen thousand acres of land leased from the Mexican government. This year the company has branched out into electric power undertakings, which promises bright prospects. Thus the five youths who twenty years ago landed in Mexico with empty hands, are to-day among the most prosperous men of the country, living in comfort with their Mexican wives and families.

In 1897 the late Viscount Buyo Enomoto planned a Japanese colony in Mexico. It was thought that as Japan

had most amicable intercourse with Mexico for many years, such a colony would thrive and promise much for the future. After some negotiations with the Mexican authorities he succeeded in obtaining a land of grant in the southern part of the country; and he despatched thirty Japanese colonists to make a beginning by establishing a coffee plantation. But as the land proved unfit for coffee-growing, the enterprise naturally failed. Most of these early colonists were sturdy farmers, but five of them were students of agricultural schools in the north-western provinces of Japan, and one was a Middle School graduate. At first these students were refused permission to join the band of immigrants when they applied to Viscount Enomoto, on the score of their youth and inexperience, but were finally admitted on condition that they pay their own way.

On arriving in Mexico the young men had many difficulties to face. They had no more money than was sufficient to pay their passages; and far away from home and friends theirs was an uphill undertaking. As time went on and the coffee proved a failure, the farmers were recalled home to Japan, but the young students persevered and remained on, resolved to strike out on their own account.

After knocking about from pillar to post for some time, they at last succeeded in obtaining work. One of them, Mr. Takahashi, was engaged as a language teacher by a certain German firm at a

salary of one hundred *yen* a month. Mr. Terui became a teacher in a Government school. Mr. Ota became a physician. Another, Mr. Sugahara, died; and the rest together with three agriculturists, started a company with a capital of three thousand *yen*, raised by savings and sale of all their effects except the bare necessities of life. A peculiar condition of the new corporation was the agreement to have no private property but to possess all things in common. All profits they agreed to divide into two parts: one to be divided equally among the members of the corporation, and the other half to be set aside as a reserve fund. The families of the members were to be supported at the expense of the company. This company, then, was the nucleus of the present Mexican-Japanese Mutual Labor Company. At first the business of the company did not prosper to the extent expected. The various members had for a time to engage in side occupations to obtain extra funds to keep the enterprise going, Mr. Terui being left in charge of the company's interests. He was nicknamed the "Regimental Commander," with some suggestion of contempt by Mexicans aware of the conditions. He was indeed the leader of a straggling band that seemed to show small promise of success.

But the little band of soldiers of fortune ignored public contempt and faced bravely all adversity and gradually made their way until at last they found themselves on their feet. They sent for some of the Japanese farmers in Guatemala to

come to their assistance, and they came. The members increased and the prospects brightened. In 1903 they were able to register their corporation with the Mexican government as a going concern. Mr. Terui became director, Mr. Takahashi the manager, Mr. Kiyono the inspector and the rest were ordinary members of the corporation. Their profits were now divided among all equally, irrespective of ability or position. This was later thought to be unfair, and they finally arranged to divide the profits according to the labor and energy put into the undertaking by the various members. The ratio was to be settled by vote of the members.

By this time most of the members were married and had families growing up about them needing school. They accordingly sent home for Japanese teachers, had a school built and their children educated. In the place where the school was established they set up a drug store and a hospital, with a Japanese physician in charge. The profits of the drug store and the hospital came to about eight thousand a year for the first year; and last year the income from this source was *yen* 12,500. The same prosperity attended their various other enterprises, so that now they were like a ship voyaging in a favorable current. As already suggested, they established business houses in various centers within a radius of about forty miles, and at present they represent the most prosperous Japanese in Mexico, known and respected by all nationalities in that country.

A PATENT MEDICINE CITY

By ISSHA SAN

JAPAN is a paradise for the patent medicine vendor and the dealer in curealls. Although the progress of medicines has been marked in recent years a great many of the people still cling to the remedies of their grandmothers, of which disposition the patent medicine men take full advantage.

In Japan the preparation of patent medicines is a much older science than it is in western countries. In fact the first healing herbs and decoctions used in western countries were brought from the east. Some of the patent medicines in greatest demand in Japan have been manufactured here for centuries. A medicine which has been in use for so long does not soon lose its hold on the public, even though newer and better remedies have since appeared. What the old folks call for and are satisfied with, the young folks in time learn also to trust and use. Many prefer the older remedies for the reason that they are made from herbs, while most of the newer ones seem to have their origin in mineral preparations. Another reason that makes the old patent remedies of the nation still popular is their comparative cheapness. To get modern remedies the patient must visit a physician and get a prescription and take it to a drug store to be compounded. This costs much more than to appeal to the time-honored remedy of the ancestors.

The most famous patent medicine city in Japan is Toyama, where a certain remedy has been manufactured and sold for several hundred years. Toyama is the capital of the province of Etchu which faces the Japan sea. Its most distinguished medical product is known as Hangontan, which is known in every corner of the empire. Not least remarkable in regard to this remedy is the business method by which its sales are pushed. The chief method of distribution is by pedlars, although drug houses and shops deal in it to some extent. The pedlars go from house to house all over the country ; and if the people refuse to buy the medicine, a package is left at the house, to be called for the next time the pedlar makes his rounds. He is shrewd enough to know that if in the meantime the family happens to have an attack of sickness they will be sure to try the medicine, which means a sale. The vast majority of those visited do not refuse to comply with the pedlar's request to keep a package in the house until he calls again. So long as it costs them nothing to do so they invariably consent. But usually when he comes again some of the remedy has been tried, and he collects the money instead of the medicine, and leaves another package to be again called for on his next trip.

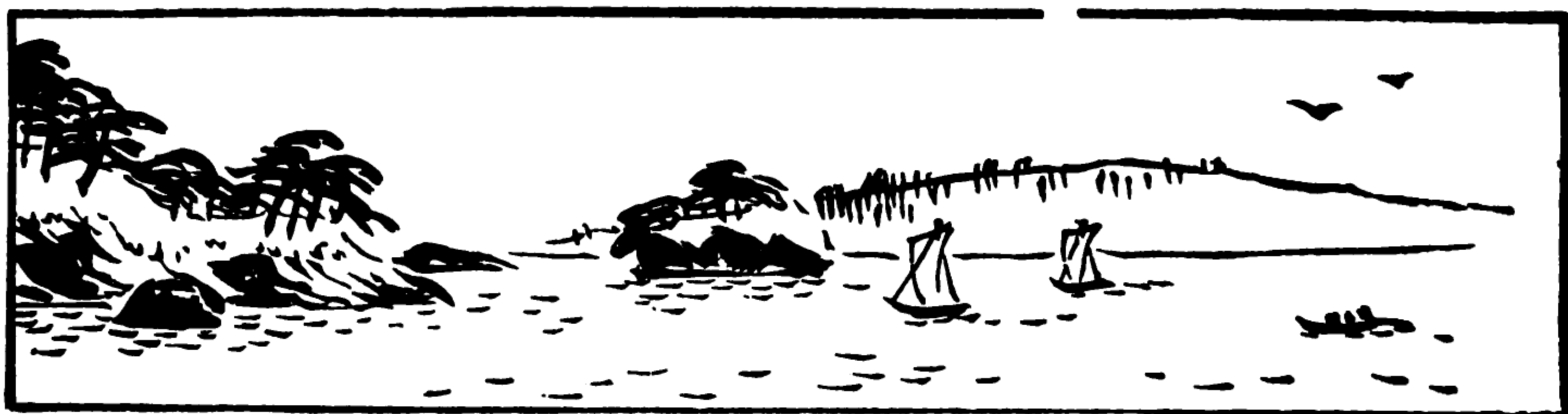
There are about one thousand of these

pedlars, each allotted his own district which he must cover in the appointed season. In this way the pedlars get to know the people of the district, their habits and ways; and thus they learn how to strike the best bargains. The sphere of sale extends even as far south as Formosa and as far north as Saghalien. The export trade of this patent remedy goes into Korea, China, India and the United States. Exports, however, are managed by the main office at Toyama.

The history of Hangontan is interesting. About 250 years ago Lord Mayeda of Toyama used this patent medicine and found relief; and thenceforth he praised it in high terms. This led to a general belief in its excellence, a belief that has not weakened in the last two centuries. The feudal lord commanded that the medicine be manufactured in large quantities and that salesmen be sent through the country to dispose of it for the benefit of the ailing people. In time it began to be made by the people, who had learned the secret of the prescription. They prepared it in their own homes in laboratories of their own invention. After the opening of the Meiji era the Drug Act was passed and all medical preparations had to conform to the law. This did away with the old methods of making medicines. The makers of Hangontan

then established a pharmaceutical laboratory and formed a corporation for the manufacture of the old medicine. This corporation was established in 1876 and called the *Kokwando*. The factory of the *Kokowando* at Toyama is now one of enormous proportions and one of the sight-seeing spots of Toyama city. The equipment comprises pharmaceutical works, sample room, manufacturing plant, printing offices, wrapping rooms, and every kind of convenience connected with the preparation of medicines. All the motive power is electric. The printing works alone represent a large establishment. Over 400 hands are employed in the works and some 1,400 pedlars are on the road. But the pedlars do not travel the whole year round. They give their customers a rest during a certain season in which period they return to the works and assist in the preparation of the medicine, in which all are themselves experts. About half of the employees are women. Each of the workmen has his own individual work in which he is specially skilled.

The average annual income of the establishment is over a million *yen*. The number of the kinds of prescriptions put up is 231, in addition to Hangontan, the chief remedy, and one of the oldest and most popular patent medicines in Japan.





HANGONTAN WORKS, TOYAMA



PREPARING HANGONTAN



JAPANESE IN CALIFORNIA

THE PROBLEM OF THE PACIFIC

By FRANK PUTNAM

TAKING three months' leave of absence to get the St. Louis coal smoke out of my lungs, I came to the Pacific coast to visit the only large American cities which I had not yet seen, to "size up" the Panama-Pacific exposition and to study the Asiatic immigration problem. I was curious to know which of the West Coast cities is to be the metropolis, the one first-class seagate, upon the Pacific coast of the United States, as New York is on the Atlantic, Chicago upon the Great Lakes, and as the Houston-Galveston district is to be on the Gulf of Mexico. Hardly more than a glance at the West Coast competitors sufficed to convince me that the first place out here is cinched for all time by San Francisco. Portland, Seattle and Los Angeles will rank after the city of the Golden Gate as Boston, Baltimore and Philadelphia rank after New York on the Atlantic. Los Angeles to-day claims 500,000 inhabitants against 480,000 in San Francisco; but in the San Francisco total must be counted the 300,000 persons residing in Oakland and other suburban cities around the bay. They are all San Franciscans in fact, set off only by legal boundaries into separate cities and towns contiguous to, or separated only by a short ferry ride from, the city proper. Just as the residents of half a dozen incorporated cities, which are in all but

the legal fiction parts of Boston, are really residents of the Hub. So that San Francisco, with approximately 800,000 actual inhabitants, is in fact nearly or quite as large as St. Louis, counting in East St. Louis and other unannexed suburbs as part of the Mound City. And Boston, under a like rule, is nearly as large as Philadelphia, and fully 350,000 larger than St. Louis. Upon each of the four coasts of the United States, then, the requirements of intercontinental trade will rear and maintain one principal city seagate, to-wit: on the Atlantic, New York (a fact accomplished); on the Great Lakes, Chicago, too far in the lead ever to be overtaken by any rival; on the Gulf of Mexico, Houston-Galveston, at which point tidewater approaches 300 to 500 miles nearer, for three-fifths of the continental area, than at any other point on either ocean or on the Gulf, and where the great railroad systems have indicated beyond argument their purpose to create the chief rail and sea terminal for the southern coast; on the Pacific Coast, San Francisco, around whose magnificent natural harbor cluster those forces which guarantee supremacy, and across whose wharves, including those of suburban Oakland, now passes and will always pass, the bulk of the sea-borne freight to and from our western coast.

I wish to report, with more candor

than any American daily newspaper would probably wish to indulge me in, the chief factors in the Asiatic immigration problem. Although temporarily obscured by more exciting news from Mexico and Ulster, this is in my opinion the most important piece of unfinished international business now on the books, not excepting the fate of European Turkey and the wrestling of Balkan kingdoms for remnants of Turkish territory, nor the rising demand from East Indians that the British government shall compel British colonies to open their doors now closed against immigrants from India.

What I have seen, in and around Los Angeles, Fresno, Stockton, Sacramento and San Francisco, convinces me of the truth of these following propositions:

First: That the governments of the United States and Japan acted wisely in adopting the Agreement to limit immigration from Japan into this country. This limitation will prevent more coming than can be absorbed into our industrial life. The workers of the United States would be benefitted if similar agreement were made with the governments of other countries from which we receive each year large numbers of immigrants.

Second: That the Alien Land Law of California was an economic blunder. This law, forbidding the 25,000 to 30,000 Japanese men resident in California to buy land, or to lease land for more than three years, condemns them to join the large army of Americans who are landless and homeless. It condemns them to be either wage earners or land renters, competing against American wage earners and land renters for employment by the owners of California's lands and industries. Most of these Japanese men, I am informed, would, if permitted, buy small tracts of farm or garden land and make permanent homes thereon. They would in this way cease to compete against American wage earners in the labor market. They would become taxpayers, helping to support all social institutions—roads, schools, the local government. Their increased contribution to the food supply would reduce the cost of living for all residents of the towns and cities. The Alien Land Law benefits only men who

“buy labor.” It is a law to benefit the rich, by sharpening competition among the poor for employment by the rich. I am surprised that the labor unions of California have not denounced this law for this its most apparent injustice to their members. I suppose the unions endorsed the law believing it would drive the Japanese out of California. They were mistaken. It will not do that. For this reason: the Japanese laborers in California are economically far better off, even if denied citizenship and the right to own land, than any like number of Japanese laborers either in Japan or elsewhere on the globe. They will remain here. More will come year after year. Their children will grow up here. If forbidden to own farms and become independent producers of food, they will become each year a larger factor in the labor market of the towns and cities—competitors there of the American wage earners. The Alien Land Law of California should have been entitled, “A Law to Force Asiatic Immigrants into Competition with American Wage Earners and Tenant Farmers, for the Benefit of American Employers and Landlords, and to Enrich Land Owners by Creating a Class of Farm Renters Who are Forbidden Ever to Acquire Land.”

Third: That our naturalization law should be amended. This law ought to permit the limited number of Japanese who may come here, under the Agreement, to become American citizens, after they shall have duly qualified for that privilege. The United States is dedicated to human freedom. Only by gross violation of American ideals can we permit the creation here of any class of persons permanently denied the privileges of citizenship. There is no room beneath the American flag for any race of servile persons, nor for any who cannot be absorbed into the American population without lowering the national standards of intelligence, industry and patriotism. There is strong presumptive proof that immigrants from Japan are worthy of admission to American citizenship, in the facts that they desire it so eagerly and seek it so earnestly. They cannot and will not be allowed to come in numbers

sufficient to create large, unassimilated alien groups in our midst. But our laws should be framed to encourage the limited number who may come each year to become as quickly as possible home-owning, wealth-producing, tax-paying, law-abiding, citizens. This, I am convinced, is the desire of nearly all who come here from Japan. We shall be stupid if, permitting them to come, we deny them opportunity to gratify this rational desire. I shall not here discuss in detail the probability that the American government will some time amend our naturalization law to admit Asiatic immigrants to citizenship, but I believe the law will be so amended. When it shall be, California's Alien Land Law will no longer operate to deny the right of land ownership to Asiatics who may qualify for citizenship.

Neither the small number of Japanese resident in America (less than 75,000), nor the smaller number of Americans resident in Japan, constitute the chief factor in the relations of the two peoples. The chief factor is the large and constantly increasing trade between Japan and the United States. Last year the United States sold to Japan goods worth \$60,000,000, and bought Japanese products worth \$90,000,000. America is Japan's largest customer. Yet the labor product of the Japanese in California is not negligible. Say that 25,000 of them each year produce commodities worth \$1,000 per man. This is, I believe, a conservative estimate. The total of their yearly contributions to the new wealth of California is, then, not less than \$25,000,000. They do not, to be sure, receive so much as that in wages or in profits from the land they rent. Land owners and buyers of their wage labor take a considerable profit from their toil. American workers in California cities get more and cheaper food because of Japanese labor; their labor produces seven-tenths of all the fruits and vegetables consumed in Los Angeles, and proportionately large percentages of the food supplies of the other California cities. It is important to the workers of both countries that peaceful relations between the two nations shall continue unbroken;

that the markets of neither shall be closed against the products of the farms and workshops of the other.

Yet it is only fair to say, to the Japanese in California, that whatever privileges they may win in the United States must be triumphs of character solely. They are pioneers, strangers in a strange land. They must prove in their work, in their trading, in their homes, that they are intellectually and morally the peers of the people among whom they have come. They must win by worth. That they will do so, even under the handicap of a law forbidding them to acquire homes here, I do not doubt. They will do it because they are pioneers, with pioneer habits of industry and thrift. Their children will be born to American citizenship. The real test of their quality, of their fitness for assimilation into the American mass, will come in the second generation—the first generation born on American soil. If the parents of this first generation of Japanese-Americans will make every effort to rear their sons and daughters in accordance with the best American ideals of industry and honor, they will supply the only possible solution of a problem which now occasions doubt and hesitation in the minds of fair and liberal men in both countries.

Some professional politicians will seek election to office by preaching race prejudice—the base resort of mean minds. The Japanese in California have nothing to gain by entering into argument with such men. The final settlement of the problem, as I have indicated above, does not rest with the politicians. It will be determined by the use which the Japanese now here make of their present opportunities. If they are sober, industrious, courteous, mindful of their fair obligations public and private, if they procure for their children a public school education, they will gradually conquer the race prejudice natural between two peoples who, however equally matched in intellect, are dissimilar, in language and in origin. And they will do more than can be done by fleets and armies, or by all the statesmen, to insure lasting honorable peace between Japan and the United States..

Under the Agreement limiting immigration, the Japanese government grants passports to America only to those among its subjects who are qualified under the terms of the Agreement. And the fact that last year less than 60 of these passports were even questioned by the watchful agents of the American Immigration Bureau seems to prove that the Japanese government is scrupulously exact in honoring the spirit of the Agreement. Japanese who come with capital to buy land or to engage in other business, are admitted, together with those who come on official business, or as travelers, or as students supplied with funds for their support while in this country, or the wives and families of Japanese resident here before the Agreement or who were admitted under the Agreement. The total so admitted last year was a trifle over 6000, of whom less than 800 were new comers entering this field for the first time to engage in farming or trade. Most of the 6000 were men returning here after visits to the mother country, or members of the families of Japanese men already here. Governor Johnson of California, who is making his campaign for reelection chiefly on an appeal to race prejudice—citing as his principal recommendation for a second term the fact that he “defied the big stick at Washington” and jammed through the Alien Land Law, in his first term—professes to doubt the accuracy of the Federal Bureau’s figures on Japanese immigration. He admits California takes no state census; he has no figures to challenge those of the Bureau; he merely regards the steady increase in the population of the Japanese “quarters” of the California cities as proof that more are entering than the Bureau has accounted for. Governor Johnson in an interview justified the Alien Land Law as wise legislation, on the ground that “unfortunately, wherever the Japanese buy land, Caucasian farmers will not remain in the same neighborhood.” He seems to see only the land owners’ interest in the situation; to be blind to the effect of a law which must each year force a larger number of Japanese laborers into competition with the Caucasian wage earners

of California’s towns and cities. Thus far this competition has been slight, because most of the Japanese laborers, trained to agriculture, have engaged in that work, either as wage earners, or as tenant farmers. Their total land ownership in California, lands bought before the passage of the Alien Land Law, both individual and corporate, is less than five square miles, scattered in numerous counties, and nearly all of it in small tracts. The governor was profoundly solicitous that the “land of California be preserved to the people of California”; but he has not lifted a finger to procure such just taxation of the enormous tracts of farm land owned by a few very rich individuals and corporations in this state, as to enforce its division and sale on fair terms to the landless and homeless Caucasians of California. The Miller barony, for example, consisting of ranches totaling more than a million acres in extent, and on which, it is stated, the owner can drive his herds from the Mexican border to the Canadian line without ever crossing other acres than his own, excepting only the public highways. There are other huge tracts privately owned, much of the land being held “off the market” absolutely; not for sale at any price, or, if for sale, at prices far beyond its fair value. It is not, then, the wish to prevent the few thousand Japanese immigrants from “getting title to all the idle farm land of California”—enough of it lying unused to afford homes to 20,000,000 people—that supports the Alien Land Law. It is the determination by the Caucasians, or a majority of them, to prevent the Japanese from getting any foothold here at all, if it can be prevented. And this determination is based on race prejudice; on unwillingness to absorb the Asiatic immigrants into the American mass. The truth is more provocative and therefore more dangerous than the false pretense, but in dealing with a matter of such vital importance it is imperative for the people of the United States, who will have finally to pass upon the issue one way or another, to know the truth.

It seems to me to be certain that Japan will not submit, permanently, to be singled out, among the civilized nations of the

earth, for exclusion of her nationals from American citizenship, on the ground of racial inferiority. I do not pretend to be able to guess how soon the demand for recognition as equals will be made imperative, but I know, as well as I know I am living, that the demand is coming, in due time. And I know that when it comes it will be backed up by the other Oriental peoples in so far as they shall, by that time, have acquired governments sufficiently strong to give expression to their desire.

Caucasians—British and American—have fenced in nearly all of the desirable vacant territory on the earth, and have warned Asiatics to keep out. This proposition to reserve the unoccupied spaces for the growth of the presently dominant race will be argued, never doubt that, before being acquiesced in by the also growing Asiatic peoples. They, too, want room for their overflow. They are very rapidly adopting the Western world's implements of industry and warfare. Their tremendous populations schooled through centuries in abstinent living and severe industry, and possessing intellectual powers which it would be unwise to assume are inferior to those of the Caucasian, make it a very nice sporting argument whether the Caucasians will be able to carry their point. Great Britain's predicament is this: She would rather keep India than all the remainder of her foreign possessions or colonies. India is the bright particular jewel in the British crown. Yet the British colonials in Canada, in Australia and New Zealand and elsewhere around the globe have on their own initiative, through their local parliaments, slammed their doors in the faces of immigrants from India. The Indians are hot about it, and growing hotter all the time. They are legally "citizens of the British Empire," yet are barred out of all portions of the Empire in which they may find opportunity to better their economic condition.

America forced open the closed doors behind which Japan was living apart from the rest of the world. The Allies served notice on China that the Chinese could not close their doors against the Caucasians. They laid down to the

Asiatics the doctrine, "What's yours is ours, what's ours is our own."

I don't believe we can "get by" with it. I don't believe we have any right to. On this trip I have met and talked with Japanese of all sorts and conditions, from the brilliant young acting Consul General in San Francisco to the farm laborer; the merchant, the Buddhist priest, the secretaries of the Japanese Associations centering in the cities around which the Japanese are settled, the wives and children of the farmers, the fruit growers on leased farms, graduates of European horticultural colleges, editors of daily newspapers, reporters, compositors—and they are "just folks" like any others. Eager to acquire American citizenship, to make homes here, to get out of the "quarters" into homes of their own among the rest of the people; proudly but silently sensitive to slight based on race—usually from Caucasians not fairly representative of the intelligence and the sporting spirit of our race; as a rule finely courteous—some of the young men prone to resent insults but in the main disciplined as I could wish our own people might be to "consider the source" and let such incidents pass in silence.

Proof that nature has set no bar to the mixture of the races, is afforded by their constant intermingling around on the other side of the world—along the frontier between Asia and Europe. Indeed, proof is there afforded that the assimilation of the races of Asia and Europe is a mere matter of contact. Here in the American West several Japanese men have taken American wives. Their children are little Americans, keen witted, alert in body and mind, the older ones, in many instances, not readily distinguishable from other American children. They are likely, in the first generation born here, to be often subjected to persecution and childish ostracism because of their unlikeness to the other children in the schools; but unless all Japanese are to be sent back to Japan, it would be the height of folly to provide separate schools for the Caucasian and the Japanese-American children. The public school is the true gateway to American citizenship—for the native born as well as for children of the immigrants.

If left to their own devices, children will seldom or never discriminate. Discrimination is suggested to them by grown folks—their parents, or their newspapers, or politicians using race prejudice as a means of getting elected to office. Japanese coming here after reaching maturity find our language a difficult one to master; their children born here, whether one or both parents are Japanese, all speak English as readily and as naturally as other children.

Returning for moment to Governor Johnson's statement that Caucasian farmers will not remain in the neighborhood where Japanese farmers have bought land, I have to record that this is not true in all cases; that I found, in several instances, American and Japanese farmers working adjoining farms, on as good terms as if one had been a German, the other a Norwegian. Their children attend the same school, speak the same language, play the same games, squirt the mud of the road between their toes in the same way and with the same zest that small barefoot country boys have always exhibited in this fascinating diversion. Their wives have not the same close friendly relations they would have had either speak the other's language well, or did both speak the same language; but this is a defect which time will remove. I remember in my boyhood seeing much the same violent race prejudice exhibited against poor immigrants from other countries. Those earlier comers have made good, and are now privileged in their turn to denounce these newest comers from across the Pacific. But just as the earlier migrations lived down the racial dislike and were absorbed into the mass, so it will be with these keenly intelligent, ambitious, resourceful people coming from Japan. They bring, like all the others, certain traits and qualities which will be desirable additions to the amalgam. Indeed, it is precisely because they are ambitious and intelligent, because they refuse to accept the rank of permanent servants, because they insist on their right to develop their status according to their natural ability, that the Japanese are objected to so strongly by Caucasians who feel no resentment toward the

Chinese. This was illustrated by a conversation I had with a banker on a train going from San Francisco to Los Angeles. The banker was the son of an Italian immigrant. He said his bank dealt with several hundred Japanese farmers settled around one of the large cities of central California. He summarized his objections to the Japanese thus:

"The minute a Japanese gets off the steamship he buys an English dictionary and begins studying it, and within a week he can write his name in English. As soon as he earns his first wages he buys American clothes, and tries to adopt the American way of living, as far as he can. When he works for wages, he knows exactly how much he has earned—and he demands every last cent of it. If he rents land, and his crop fails, he'll skip out and never pay his rent, and we have no way of finding him to sue for the rent."

"Do you mean," I asked, "that he does this when he has contracted to pay so much an acre cash rental, or when he rents on shares?"

"I mean," said the banker, "when he rents on shares, agreeing to pay the owner of the land one-fourth of the crop for the use of the land."

"And do you think," I asked, "that when he has put in his season at work on the land, and his crop fails, that he ought to be compelled to bear not only his own 75 per cent. of the loss, but the land owner's 25 per cent. as well?"

"Certainly," the banker replied. "He ought to go ahead another year, and pay the two years' share rental out of the second year's crop."

He added:

"They live in shacks; they don't improve their farms; they lower the standard of appearances in the districts where they get farms."

Naturally, the man who is denied the right to buy a farm, or to lease it for more than three years, and who, as a rule, is compelled to pay a higher rent than other men, will not spend any more on improvements that just enough to get the crop made. Yet on several farms leased by Japanese farmers I found flowers planted in the dooryards, vines at the

windows, and other evidences of a desire to make and keep the place as habitable as the meager provision by the owner made possible. And on other little farms, owned by Japanese, I found neat new cottages, with the beginnings of landscape gardening shaped up, and a general air of thrift not always noticeable on American farms. On one 215-acre place I found a Japanese lessee paying \$50 an acre yearly cash rent, or \$11,000 a year for the farm, and clearing several thousand dollars a year after paying good wages to an average of 40 hired men. That man is one of the most skillful hop and fruit growers in California. On another 200-acre place, where the lessee paid \$25 an acre cash rental, employing Japanese field hands to whom he paid wages of \$40 and \$45 a month with board, or \$2 to \$2.50 a day without board, I found fields as clean and buildings and tools as well kept up as on any American farm I ever visited. The Japanese lessee said he cleared a little money each year; not much; but he was supplying a large quantity of fresh vegetables and berries for the tables of Los Angeles, and for shipment by Los Angeles commission merchants to points east.

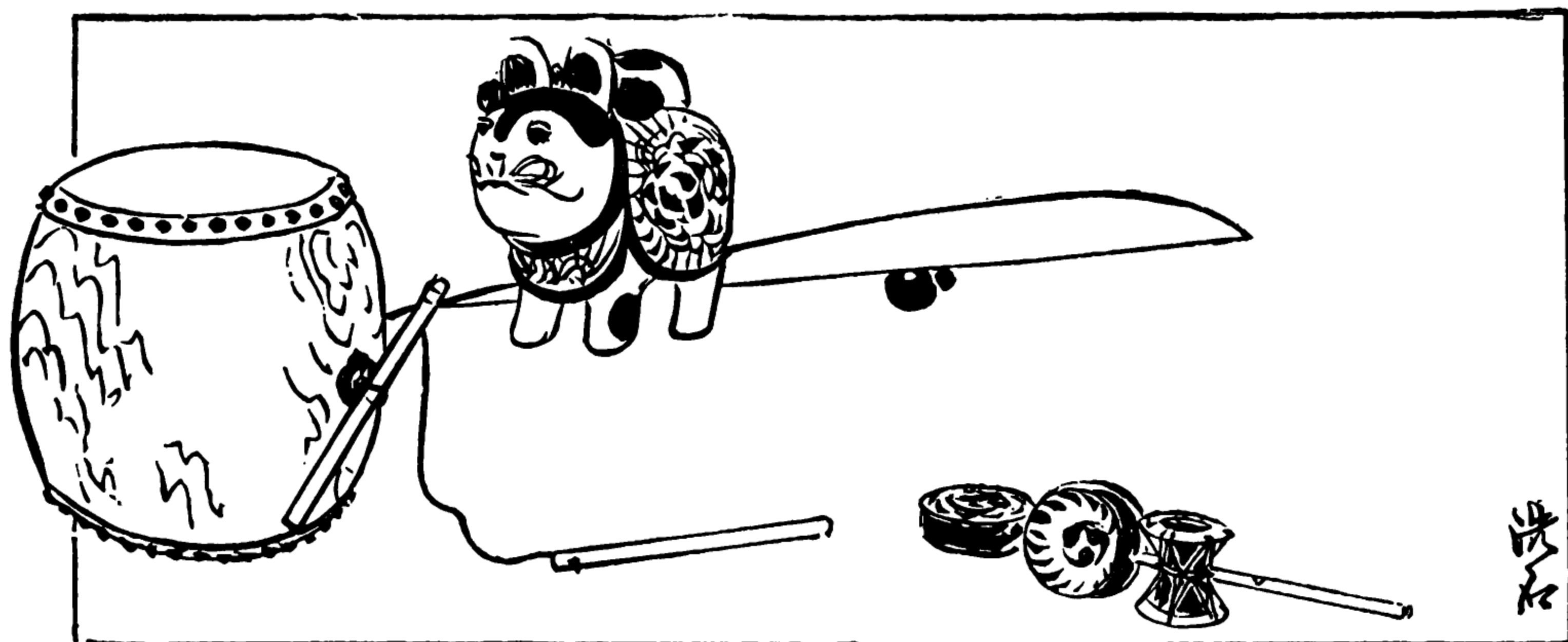
If the politicians will keep their hands

off, or if the people on sober second thought will rebuke politicians for making a base use of the issue of race prejudice, time, the universal solvent, will solve this problem, without more than local friction.

But, as I see it, a necessary preliminary to any such solution will be the amendment of our naturalization law to permit these industrious folk to become citizens, sharers in the privileges and responsibilities of the country in which they have sought homes for themselves and their children.

Governor Johnson assured me that "Californians would resent such action by the nation very bitterly"; but I am inclined to believe that when the members of the California labor unions realize how Governor Johnson's Alien Land Law has shut out the Japanese from making little farm homes, and how it must operate inevitably to force them into wage competition with the union members for city jobs, they will be more likely to "resent very bitterly" this law for which the Governor is now claiming credit and a reelection.

After all, we Americans do not inhabit an inaccessible island; we inhabit the world.



SAD NIGHT

Hototogisu

Nakitsuru kata wo

Nagamureba

Tada ariake no

Tsuki zo nokoreru.



The cuckoo's echo dies away,

And lo! the branch is bare ;

I only see the morning moon,

Whose light is fading there

Before the daylight's glare.

Tokudaiji

12th Century.



HEROIC TALES

THE outbreak of war in Europe gives rise to reflection on the tales of heroism that filled the vernacular press of Japan during the dark days when a similar conflict was raging round Port Arthur and across the plains of Manchuria; and now that Japan is again at war, this time with the mighty Teuton, these tales of heroism are again revived.

Totaro Miyadera was a first-class private in Company 11, of the Second Regiment of the Imperial guards. As a soldier he was known for his humble and selfsacrificing spirit and his careful obedience to superior officers. He was said to have served his superiors as a son and his subordinates as a father.

When the troops landed at Chinapo in March, 1904, Miyadera was one of their number. Subsequently he took part in the storming of Kyurenjo and served as a sentry during the Shaka campaign. After several days of hard fighting his regiment was marching on Mukden and in time became exhausted with hunger and fatigue. Every man of the company

had devoured his last grain of rice, except Miyadera, who had a little left. He, like the others, was famishing for food, but he only pretended to eat what he had, and afterwards passed it on to the officers of his regiment, insisting on their sustaining their strength by dividing it among them. Had it not been for this unselfish act of Miyadera the officers would not have been able to carry out the responsibility with which they were charged.

Another hero of that time was Ejiri Futagi, a first-class private in another regiment. At home Futagi was known as a kind and dutiful son, and during the campaign was noticed to be often engaged in writing home to his mother, usually sending her the little left over from his wage allowance. After taking active part in five important battles he was acting as patrol and later as an orderly. In every capacity he never failed to be distinguished for his bravery and well-deserved promotion. On the 30th of August, 1904, there was a fierce battle, in which Futagi duly took part. The

Japanese took the offensive, but being greatly outnumbered, were forced to yield the enemy a position of advantage. As they halted at bay the bullets showered around them like hail, and many were the losses of the regiment. A man fell in front of Futagi and the latter promptly stepped forward to front line and took the place of his fallen comrade. A bullet shot off part of his face and another struck his breast but he still charged forward on the enemy with deadly effect. He had not continued far before he was blinded and red with his own blood. But not until a third bullet went through his breast did he lose consciousness. The night fell, and in time he was discovered and brought back by the ambulance to the regimental camp, where his wounds received medical treatment. Strange to say, although his wounds were of the most serious nature, he in time recovered; and now he is at home with his mother, whom he serves as faithfully as ever.

Number 1, Infantry Brigade, of the Imperial Guards division had a hard fight

at the battle of Taiseiko on the 26th of August, 1904. Number 12 company of this brigade was leading the left wing and had successfully gained an eminence where they were suffering severely from the enemy's fire. In the midst of the fray Yasaburo Nakamura, a superior private, received a bullet in the face. Having to fall out, he resolved to proceed unaided to the first-aid camp, but to do so had to pass up a ravine under a withering shower of bullets and bursting shells. The other wounded men handed their weapons to the care of comrades, but Nakamura held on to his and was determined that it should accompany him. When advised by an officer to leave his weapons, he replied that a soldier's weapons are his greatest treasure and he could not endure the thought of letting them out of his hand even for a moment. He affirmed that he would not let them go even if he should die. Nakamura finally reached the first-aid station, carrying his weapons with him, but he succumbed to his wounds [after a few days.





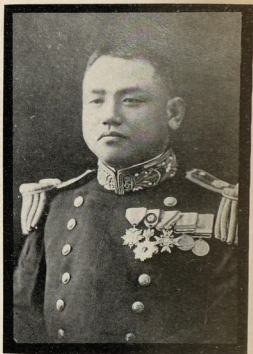
H. I. M. THE EMPRESS ADDRESSING THE ANNUAL MEETING OF THE JAPAN
RED CROSS SOCIETY



ANNUAL MEETING OF LADIES' PATRIOTIC ASSOCIATION



THE LATE CAPTAIN ITO



THE LATE COMMANDER KOGA



FUNERAL OF JAPANESE HEROES KILLED AT TSINGTAU

CURRENT JAPANESE THOUGHT

By THE EDITOR

**Occident
and
Orient** Japan, like other nations, still stands aghast at the monstrous eruption of inhumanity in Europe. A great part of the world, including the Orient, had been led to believe such a wholesale and atrocious slaughter of men by representatives of western civilization was impossible. It was said further that the armed preparation of Europe was the best guarantee of unbroken peace. Western nations had for the most part assumed an oversight of their smaller neighbors, and an attitude of dictatorial superiority to the nations of the East, until the latter at least had come to believe that the Occident had no doubt of its own excellence. And now in the midst of this haughty and vainglorious assumption comes the pitiful and humiliating revelation that hatred and inhumanity were at the base of the whole artificial structure. It must be admitted that the nations meeting the present murderous onset showed a higher sense of morality and honor than those assuming the offensive, but this does not change the sad fact that the war proves the existence of something radically wrong in European civilization. No matter what material advancement the Occident can show, never again can it claim to stand for a higher and more humane civilization than the Orient. "By their fruits ye shall

know them," said the Prince of Peace. Nothing in all the history of oriental civilization can compare with the enormity of this holocaust of blood in Europe. The barbaric wars of the ancient east were mild compared with the refined cruelty of manslaughter in the present European conflict; while for extent of destruction and numbers involved in outrage and suffering, there is no comparison. The story of it is one for which the white races must blush with ignominy and shame for ever. For destruction of invaluable and irreparable treasure, for waste of vast sums gathered from the unrequited toil of millions, for unloosing of the fiercest passions and the gratification of greed and lust, for the sowing of inhuman enmities never to be forgotten, this European horror has no precedent in all the savagery of the past. Here we see what Europe can do when it gives free rein to its subconscious self. Yet by some nations the European is preferred as an immigrant to the industrious and peace-loving oriental.

**Our Re-
sponsibility** It is worthy of note that on all sides the war in Europe is laid at the feet of a few men. There appears to be an almost universal conviction that the responsibility for this war is quite limited. This is a mistake. The responsibility rests not on a few, but on

the whole of Christendom. If the Church had done its duty during the last fifty years, this war would not have been possible. Had the Anglo-Saxon world devoted as much attention to the Christianization of Europe as it has to the evangelization of the more humane East, this carbuncle on the face of European civilization would not have broken out. But for years the Church has been content to witness the infiltration of war poison in Europe without doing anything practical to stay the process. It has devoted much more energy and zeal to supplanting pagan faiths than to attending to this much lower paganism of Europe. Is there any section of the world more in need of the principles which the Prince of Peace sent the Church to teach and die for, than Europe to-day? Even the Peace Movement, with all the vast sums of money at its command, has devoted its energies to keeping its friends busy and to pottering over matters that have very little if anything to do with removing the root of the evil. The leaven of Truth and Righteousness without which war must continue, can be planted in the heart of western civilization through Education, and through Education alone. War will never be eliminated by the calling of conventions and the passing of resolutions. Neither will it be done away by the dissertations of holiday lecturers and the circulation of prettily worded tracts. War will be removed from human civilization only by moral and religious education. What has the Anglo-Saxon world done to safeguard and promote moral and spiritual education in Europe? Nothing? Europe has been left to itself, being regarded as the mother of all higher civilization. But the danger of cancerous growths is more

likely in the old than in the young. The first missionaries were not afraid to preach and teach the principles of Peace even in Cæsar's household. What Missionary has the faith and courage to preach these principles in the household of the modern Kaiser? Has modern religion not blinded the Kaiser with smooth words, speaking peace when there was no peace? The fact that the whole Christian Church has been able to witness the publication of so awful a volume as that written by General Von Bernhardi, the modern representative of German militarism, without being alarmed at the condition of European civilization and the necessity of its evangelization, shows a recreancy to duty that looks hopeless for the future of the world.

The hope of the future, as has already been suggested, lies in **Our Duty** Education. We have said this in these pages often before and we repeat it again with emphasis, for the world, even the most intelligent portion of it, is very slow to take it in. Modern systems of education are wrong and will have to be reformed before the world can produce a really humane and civilized generation. What comes out of a man depends as much on his environment as on what is in him. All that is potentially in the individual does not come out: only what education and environment draw out. Until education is designed to educe the best that is in the individual, rather than the worst, as at present, the worst will prevail. The martial virtues by which so many set so much store, must be taught in the wholesome competition of doing good rather than in outdoing our neighbors by killing them. Men must be brought up to learn to obey orders in doing their social and civic

duties rather than by taking up sword and gun to slay their fellows. It requires more real patriotism and loyalty to obey King or Emperor in spending one's life elevating the unfortunate and the criminal than in killing even the country's enemies. A nation's worst enemies are always those within its own gates. Germany's greatest enemies are those who plunged her into this conflict of blood. It requires a nobler and more efficient manhood to fight the enemy within the gate than the one outside. Such warfare produces the highest virtues known to man. Bloody war cannot produce the highest virtues, since it kills those possessing them. It involves more real unselfish manliness to give a whole lifetime to redeeming from vice and crime the armies within our civilization, than to spend a few months shooting our invaders. Hunting lions in African wastes and Indian jungles is admittedly more exciting than hunting the social and moral delinquents of our civilization, but the latter is the nobler warfare, and more conducive to higher manhood. It is much easier to hit a man than to render him incapable of hitting by justice and love, but the latter is the way of life. Only he that loseth his life shall find it. A nation's only and lasting conquest is that over itself. All these virtues that constitute true manhood and preclude war as a means to social and political adjustment, are the products of true education. Until the children are taught the true principles of social and moral progress from infancy the world will be more or less savage at heart. This duty devolves on the governments and churches of the world. When we behold the little that they have done and are doing we cannot wonder at the present savagery in Europe. It is not

that they are indifferent and idle, but their energies are sadly misdirected. Pride and conceit have blinded the eyes of leaders; and when the vision fails the people perish.

In a recent number of the *Basis of Education* *Tokyo Kyoiku*, a magazine dealing with Education, the veteran scholar, Dr. Tetsujiro Inouye, gives the substance of an address he delivered before the National Educational Association. Among the many interesting points brought out in the address is the necessity of National Morality as a basis of Education. In fact it constitutes the sole purpose of national education, says Dr. Inouye. He does not favor adherence to traditional morality without regard to the changing times. He would modify or amend, as circumstances demand, but he would not abolish the old national system of morality. In so far as the old code did not give sufficient prominence to the matter of individual rights, it should be reformed. But such modifications should be brought about in accordance with the spirit of the times and the nature of the environment. He holds that there are fundamental moral ideas valid for all nations and times. But practical ethics often have to differ with time and circumstance. There is a business morality and a social morality, showing that there may be differences in the practical application of ethics. In the same way a national morality may take a special form as circumstances require. Dr. Inouye appears to regard Shinto as essential to national morality. He thinks Shinto is much misunderstood by foreigners. He would not confound Shinto with the thirteen sects calling themselves by that name. It is the great national shrines that truly represent Shinto. The

shrines represent the ancient faith and ceremonial of Japan not included in sectarian Shinto. In old times affairs relating to Shinto and affairs relating to the national shrines were managed by two separate bureaux. True Shinto represents the way in which the Japanese people express their religious spirit. The Shinto shrine is its best example. But the shrine cannot fully express it. Shinto has a broader meaning affecting the whole nation. Shinto has been a vital element in the development of the Japanese race from the most remote periods. The continuity of the Imperial House through one hundred and twenty two generations is an expression of Shinto. The five most important elements in Shinto are Worship, Polity, Prayer, the Oath and Purification. To Dr. Inouye all the essential elements of Christianity, Buddhism and Confucianism are found in Shinto. He sees no better basis for national morality than Shinto.

In an article some time ago in the *Shingaku Hyoron*, Professor Murakami of Kobe takes to task those who represent Japanese religion abroad as mere superstition or image worship. He says that at times one sees in European and American periodicals pictures of the stone images of various Japanese deities and of begging priests making visits to temples or processions through the streets; and these are held up before the foreign public as representing the essence of Japanese religion. He contends that neither in Buddhism nor Shinto are such practices regarded as representative of these faiths. He considers it a grave mistake if foreigners are led to believe that the religions of Japan stand for anything so meaningless. The attitude that every religion other

than Christianity is akin to the paganism practiced among the Polynesians is quite mistaken. When Christ was on earth he told the Samaritans that they were ignorant of the God they worshipped but he did not condemn or reprove them as sinners for such ignorance. His attitude was that all who were not against him were for him. All human beings, says Professor Murakami, are created by one and the same God and are guided by one and the same divine spirit. The spirit that moves in the heart of one nation is the same as moves in the heart of another. The difference is in form but the spirit is the same.

Japan Red Cross Society

One good result of the great European war is the cementing of friendship among the allies and those in sympathy with them, which may do much toward bringing about that international coöperation necessary to do away with the arbitrament of the sword. A conspicuous example of this closer friendship may be seen in the offer of the Japan Red Cross Society to send its nurses and physicians to Russia, France and England to attend the wounded. The offer has already been gratefully accepted by England and Russia, and probably before these words are in print it will have been likewise accepted by France. The Red Cross equipment which Japan is despatching to England and Russia represents the high-water mark of Red Cross efficiency, and there is no doubt that the Japanese corps will prove an invaluable aid to the overworked staffs of the Red Cross Societies in Europe. The Japan Red Cross Society now comprises 75 corps with over one thousand nurses; and it is always maintained for active service. Already the

Japan Red Cross Society is well represented on the battlefields of the Shantung peninsula; and it is maintaining two hospital ships, the *Hakuai* and the *Kosai*, in connection with the squadron blockading the German port at Kaiochau.

**Queen Mary's
Needlework
Guild in
Japan**

No sooner had Queen Mary's Needlework Guild for the assistance of British soldiers and sailors and their families been established in England than British ladies in Japan, and their sympathizers, took steps to organize a branch in this country. In Tokyo the work was admirably led by Lady Lily Greene, wife of the British Ambassador, Sir. W. Conyngham Greene, and her family, together with many British, American, Japanese and other ladies in the capital. The following ladies were appointed a committee to superintend purchases and to direct the work of the guild: Miss Boutflower, Mrs. J. Ingram Bryan, Miss Silver-Hall, Mrs. Yeend Duer, Mrs. Kinnes, Mrs. Nonweiler, Miss Sceherechwesky, Mrs. John Struthers, Mrs. Laxon-Sweet, and Mrs. Wilkinson. The committee with a large staff of Tokyo ladies meet every Wednesday at the British Embassy to cut out and sew clothes for the soldiers and sailors. Special attention is being given to the needs of the Indian soldiers taking part in the war in France, and a consignment of clothes will also be sent to Brussels. The Hon. Secretary of the Guild is Miss Greene of the British Embassy and the Hon. Treasurer is Mrs. Hobart-Hampden, also of the British Embassy. From an international point of view a pleasing feature of the work of the guild in Tokyo is the number of American

ladies taking part in it and rendering valuable assistance. Belgian and Japanese ladies are also prominent. Similar work is being actively carried on by British ladies in Yokohama, Kobe and Nagasaki.

The organization of a branch of Queen Mary's Needlework Guild in Japan was the occasion of a very happy exhibition of warm sympathy with Great Britain and her allies on the part of prominent persons in Japan. When the Guild called for contributions to obtain material to be made up into garments for the purposes of the organization, the response from the Japanese was remarkably liberal, in view of the drain upon their own funds at this time. Among the contributors were Baroness Kato, wife of the Minister of Foreign Affairs, who gave ¥200; Countess Okuma, ¥300; Marchioness Maeda, ¥300; Baroness Hisaya Iwasaki, ¥1,000; Baroness Koyata Iwasaki, ¥500; Mr. S. Takata, ¥300. The Japanese were equally liberal toward the funds started by the Embassies of France and Russia. American citizens were also among those who contributed. The Prince of Wales' Fund has also met with generous treatment from British subjects and their friends in Japan, the amount in Tokyo and Yokohama having already reached about ¥20,000, not to say anything of liberal contributions among the British communities in other parts of Japan.

**Japan
Helps
Russia**

Representatives of the Imperial Russian Government have recently been visiting Japan to obtain war supplies, and the Japanese authorities have been doing what they can to help out in the

emergency. Russia has placed orders with the Japanese Railway Board for 1,500 freight cars and 50 locomotives to be ready within one year. Orders have also been placed for army provisions, especially in the way of beef, some 200,000 head to be delivered within the next year and a half.

Bravery and Civilization The *Jiji Shimpō*, one of the foremost Tokyo dailies, points out that the conviction hitherto prevailing to some extent in Japan that military courage is incompatible with the advance of refinement and material civilization, is flatly contradicted in the heroism displayed by the nations now at war in Europe, notably by the Belgians and English whose bravery is not surpassed

by anything in the annals of less advanced civilizations. As a matter of fact patriotism has in no way weakened in the countries producing the best fruits of modern civilization. The *Jiji* lays special emphasis on the fact that, contrary to general expectation in the East, the soldiers of Britain have proved themselves second to none as warriors, and that repulse, instead of discouraging them and their comrades at home, but spurs the army and the whole nation on to greater efforts and deeds of heroism. The paper is satisfied that mental, moral and religious progress in modern civilization has done nothing detrimental to the cultivation of bravery and patriotism, a fact most clearly demonstrated by the European war.



NARIHIRA ON THE WAY TO AZUMA

See Page 27 May Number 1912

NARAHIRA ON THE WAY TO ANAKA

Don Page 23 May 1941



Narihira on the way to Azuma, by Kōrin (1658-1716).

THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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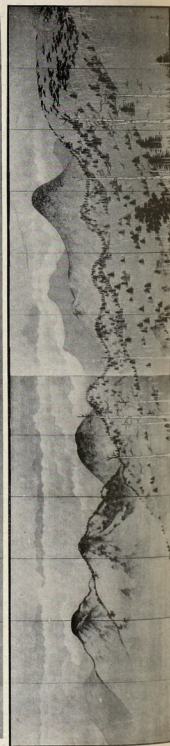
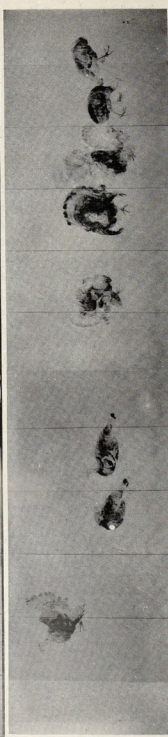
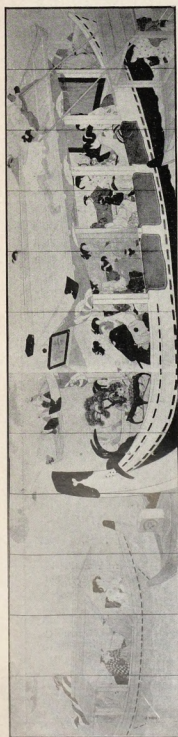
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THE HUMIDA RIVER, BY KIVOGATA KABURAKI

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NUMBER NINE

ANOTHER YEAR OF JAPANESE ART

By T. HIRAKI

THE Department of Education has just closed its annual exhibition of the year's production of fine art, and the results are ready for the judgement of the world. Notwithstanding that this is a yearly event the throngs of visitors that daily frequented the exhibition seemed no smaller nor less enthusiastic than in former years. Though the collection could hardly be said to have included any effort worthy of becoming a masterpiece yet there were evidently many original essays in new directions that suggested a hopeful future for our national art.

The age when our artists were content with mere sketches of the outward aspects of nature seems to be passing with the arrival of a period of more intimate interpretation. It is encouraging to note that in many cases the Japanese artist of today is striving after the underlying truth of things, bent upon sounding the depths of nature and life. They apparently have an intenser desire to depict the power and beauty of things and base impression and representation on truth. And this is not the tendency of

one, or a few, but of many artists whose works appeared in this year's exhibition.

Apart from the above group we are in a realm of obvious mediocrity. I cannot betray my heart by venturing any assertion otherwise. There will always remain these mere imitators in the field of fine art, for they are a progeny that seems to breed rapidly. In Japan autumn gives birth to spontaneous melancholy, and as the Fine Arts Exhibition always comes in this season it may influence both the artist and the art critic. Perhaps it is the introspective mood of the dying year that begets the tendency to egoism and self-glorification that characterizes so many of the minor efforts on exhibition, but no disadvantage of season or circumstance can persuade us to pardon their inferiority. Like the poor, we shall, I suppose, always have them with us. It is the result of an aftermath of heroism. After Napoleon there were many little Napoleons, and numbers of would-be Bismarcks after the Iron Chancellor, and the imitators continue until the world is afflicted with the plague of war.

Now this sort of thing is almost as ruinous in art as in society and politics. Those whose progress lies along the line of imitating others can never hope to create anything immortal. The idol they worship fails to produce its like. And so in art they make as big a bungle as those imitating Napoleon and Bismarck are doing in war.

In Japan fame depends on getting a prize, and thus any nameless experimenter with the brush can win fame should the Department of Education happen to award him a prize for a picture. And so the soil cultivated by these day-dreamers of vanity produces intolerable fruit. I have observed the same offence season after season. Better one or two works of enduring merit than this vast array of insignificance. So much inglorious effort is truly pathetic. Certainly there was in this season's exhibition nothing that will ever endanger the reputation of Hokusai, Utamaro, Hiroshige or Okyo. To me the whole thing was far below the merit of former years. Any search for real genius would prove an exhausting endeavor. There were on exhibition numerous works other than those selected by the Department of Education for public view, but neither did they excel in what we demand of the true artist.

Taking those that won official awards, there was one entitled *The Sumida River* by Kiyokata Kaburaki, which, although winning only second place, has been highly praised. The artist lived for a long time in the neighborhood of the famous old stream and became enamored of its silent beauty, and the scenes haunted him till he tried to make them immortal on canvass. But his mind could not reconcile such beauty with the modern age; it harked back to the Meiwa period

(1764-1771), when river picnics were more of a dream and joy forever than at present. He portrays a lively party wrapped up in merriment as a feature of that bygone age. In the center is a boat bearing the name *Yoshino*, in which the chief person is the daughter of a *daimyo*, and in the smaller party of a neighboring boat is a vassal in less demonstrative mood. For three years the artist labored to express himself in this picture, contending with varying moods; and yet one cannot but feel it to be a bit of poetic prose. The spirit is there but the form is lacking. His effort at representing more than 30 human figures on the two folds of a small screen is brave, no doubt, but the composition and color are not sufficiently distinguished to warrant his confidence in his own powers as yet. On the whole, however, one must admit that the arrangement is pleasing and the effect quite charming.

Summer Evening by Keigetsu Kikuchi, which also took a second prize, has considerable merit. The artist is a young man from Kyoto, who has taken the same prize now three times. He is a foster-child of the artist Hobun Kikuchi and inclines to the manner of the Shijo school. In painting birds, flowers and portraits he has few equals. Though the picture by which he chose to be represented at the Fine Arts Exhibition this year is by no means one of his best, it yet reveals some new motives that indicate a growing mind.

Another picture in the second class is one by Madame Shoyen Uyemura entitled, *Moments before the Dance*. This Kyoto lady is also a pupil of the Shijo school and is particularly clever in depiction of fair ladies. She is perhaps the superior of any other living female artist in Japan.



1. SOUNDS OF AUTUMN: BY KEIGETSU MATSUBAYASHI
2. FLYING CRANES: BY KWAKÔ TSUJI
3. LANDSCAPE: BY SHUHO IKEGAMI



BLACK PEGONY

MOUNT HIVE

BEFORE A SUMMER SHOWER
BY ANNE HARRIS



1



2



3



6

4

5



1. OSUGI AND OTAMA: BY KOKWA YAMAMURA
2. MOMENTS BEFORE THE DANCE: BY MISS SHOYEN UYEMURA
3. IN THE GREEN ROOM: BY MRS. SHOYEN IKEDA
4. ON THE SUMIDA: BY TERUKATA IKEDA
5. EVENING: BY KEIGETSU KIKUCHI



1



2



3



4



5

1. REMAINING SNOW; BY K. NAGAHARA
3. TAKING A WALK; BY T. ONO
4. A GIRL; BY T. NAKAMURA

2. A PORTRAIT; BY I. SHIRATAKI
5. WORKING GIRLS; BY K. OTA

Three Scenes in Hiyei by Manshu Kawamura, and *The Flying Cranes* by Kwako Tsuji, also received second prizes. It is evident that Kawamura has reached the limit of development, though the standard is a very high one; he shows no improvement over former efforts. Tsuji on the other hand proves that he is constantly on the ascent, engaged in a searching struggle after originality. All these are from Kyoto, and indeed the Kyoto artists for the most part seem to have carried off the laurels this year.

Kwansetsu Hashimoto who took a second prize last year has been honored similarly this year for his picture entitled *The South Land*. This Kobe artist is evidently of the Yojo school and loves Chinese scenes. His picture shows a scene in the south of China, a river scene it is; and is very touching and impressive. There is an overflowing freshness and merriment about it that are very pleasing. Few visitors to the exhibition can readily forget the cheerful activity and vivid life of this scene from the South Land. Its golden boat-sails over silver waves are a revelation in color possibilities, while swallows, suggestive of the season, but increase the impression of vivid life. Perhaps his figures are a little too model-like to be wholly life-like.

A sketch of *Turkeys* in indian ink by Hyakusui Hirafuku is quite interesting, and such pictures are very popular in Japan at present, this one having always crowds before it. The same artist had a picture of ducks at the Taisho Exhibition but the turkeys are a great improvement on the former effort. The artist has a passion for painting turkeys and has spent much time in rural parts studying their ways and habits. He has even kept them as pets and fed them day by day for

years to gain their spirit and temperament. Such an artist deserves to succeed and he *does* succeed.

A *Landscape* painted by Shuho Ikegami reveals a drifting out of modern atmosphere to a great extent, and is apt to cross the grain of the modern mind. But Kaho Kawakita in his landscape of *Shiobara* in autumn, depicted on a pair of screens, strikes a warmer note. Koyo Omura's painting of *A Washing* represents a vogue now almost out of fashion, but yet interesting for its sentiment and pathos. The brush work here is quite well done. A certain degree of original genius is revealed in Baisen Hirai's *Royal Court* and his *Lyang-ho River*; but while his brush is quite realistic his over-decoration is faulty. *Rain on Yoshino* by Hobun Kikuchi is a fine bit of impressionism, revealing true depth; and *The Place Where Plums Bloom* by Getsujo Mori is very true to rural nature, if not so successful in manipulation of color. *Clear Autumn Day in the Mountains* by Kogyo Terazaki is perhaps one of the best illustrations of our landscape painting, the scene being taken from Shinano. Hitherto this artist was admired in a general way, his genius being somewhat of a suffused range, but now he is recognized as particularly a master of color.

Gyokudo Kawai has three interesting paintings of the famous mountain, *Komagatake*, among which the one entitled, *Before a Summer Shower* is the best. The *Black Peony* by Somei Yuki represents the Chinese tale of Ryu Kun, the hero keeping cows instead of peonies, after the fashion of the day; and he called his cow, his black peony. But the artist has evidently failed to represent successfully the personal touch he doubtless

sought. Keogetsu Matsubayashi's *Sound's of Autumn* suggests an art of the past, and is of minor merit. A sixfold screen painted by Okoku Konoshima as *Royoi*, with its Chinese figures, shows some bold strokes of the brush, but one cannot gaze at it long. *Scattering Flowers* by Baku-sen Tsuchida is rich in content and the forms well drawn, also on a sixfold screen. The effort at depiction of female beauty is well done. It is significant that the angels in this picture manage to touch the earth, whereas hitherto our angels have always been represented as above it.

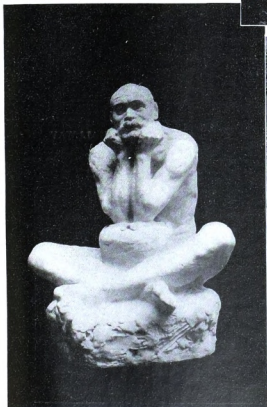
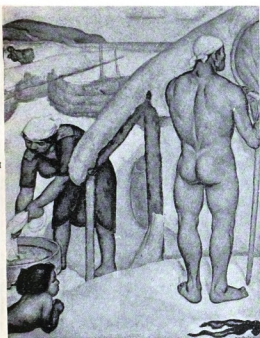
Of the 136 pictures done after the manner of western artists what is one to say? Kotaro Nagahara's *Remaining Snow* was remarkable as an attempt at foreign style on a screen, this effort being original with him. It is a mere decoration and calls for little sentiment, nor does it appeal to one's sense of beauty. Katsuta Koda's *Dishevelled Chrysanthemums* are painted on a sixfold screen, and would have had a better effect had the background been gold instead of silver. *Flower Beds* and *Taking a Walk* by Takanori Ono have larger figures than are usual in art, but they seem quite natural. Kunishiro Mitsutani's *Sandhills* shows genius and has fine lines of harmony and color. *A Light* by Hiromitsu Nakazawa is characteristic in its light touches and rich colors. There is a certain dignity in a picture by Saburosuke Okada entitled *Eventide*, where a lonely

woman stands on the seashore. Ikunosuke Shirataki is well known for his accuracy of line and sureness of hand.

Among some 40 pieces of sculpture one was impressed by the stress laid on form in preference to soul and thought. This constant insistence on artificiality was not a pleasing feature of this department. Fumio Asakura's *Fountain* won a second prize, and the effort really displayed considerable talent. The artist is professedly a snatcher of fleeting impressions. *A Peep* by the hand of Daimu Tatehata is done from life and represents a moment in vivid life. Uchiro Ogura was delighted on receiving an award for his piece entitled *No Delusion*, as he did it under the inspiration of sacred memories of his departed wife who was so anxious he should obtain an award.

Why the Fine Arts Exhibition of this year did not call forth the skill and genius of former years is an interesting question. It may have been due to the war. It is certainly not due to a falling away from our old love of art and our skill in representing it. But our artists are struck dumb in the presence of European barbarism; they stand in breathless anger and inactivity before the unpardonable destruction of immortal works of art by the hordes of Western militarism; their spirits are crushed and they can do nothing. After Peace returns we shall hope for a revival and we feel that we shall not hope in vain.





1. SANDHILLS: BY K. MITSUTANI
3. NO DELUSION: BY U. OGURA

2. A PEEP: BY D. TATEHATA
4. A LIGHT: BY H. NAKAZAWA



ENTRANCE



HALLWAY



GUEST-ROOM



INN GARDEN

JAPANESE INNS

JAPANESE INNS

By HITOBITO

THE inn as a regular establishment was not known in Japan before the Tokugawa era. Even then the first hostelries were mere stopping places where the traveler could find something to eat and perhaps a place to make his bed. As a rule the traveler of those days carried all the necessities of his journey, including food and bedding. It is said that the big bag on all representations of the god *Daikoku*, one of the seven gods of happiness, is significant of the immemorial custom of travellers carrying the requirements of the journey on their backs. This habit of carrying all one's necessities on one's back is a very old one in Japan, and is practiced by many even today. The bag usually included clothing for the journey, rice, flint and steel for making a fire and so on.

To the people of old Japan fire was a sacred thing. It had always something of mystery about it. No one would ever permit another to make fire for him ; each struck his own spark and kindled his own blaze. It was this custom that necessitated the taking of flint and steel on every journey.

In the still remoter days before inns the traveler had to camp by the way under tress or in other suitable places ; and the leaves of trees were used for dishes at meals.

As far back as the eighth century there were houses in post towns where the traveler might be accommodated for the

night, but they were not really inns. These post towns or *eki* were for the purpose of facilitating communications, and fast horses covered the distance between them under government auspices. They were not public carriers or even messengers but the servants of the government to keep the officials informed as to happenings and conditions. Each rider carried with him a bell of authorization, which gave him the right to commandeer a horse when the one he rode was tired. The first inns at these post towns were for the purpose of accommodating the government officials.

Though the traveler brought his own fire-kindling apparatus, he had to pay for his firewood, which cost him about six *sen*. The charge was known as *kichin*, and presumably the wood was for the kitchen, though how many rooms the inn boasted is not now known. The guest built his own fire and cooked his own meals. He likewise made his own bed and made himself as comfortable as he could, and the landlord fed his horse. In later times the landlord began to furnish hot water to the guest and even beds and bed-clothing. This was about the early part of the 16th century, at which period the modern Japanese inn had its rise.

In 1615 we find the charge for firewood at the public inn was 8 *sen* and for feeding a horse 16 *sen*. As a matter of fact in those early inns more attention was given to the horse than to its master, which

accounts for the higher charge for animals. In the year 1659 we find the charge was 20 *sen* for lodging a traveler and furnishing him with fuel. At this time the *bakufu* authorities issued rules and regulations for inns, which had to be scrupulously observed. Such rules included fixed charges for everything. Later in the Tokugawa period inns appeared which afforded food as well as lodging, and the charge for both horse and master was about 64 *sen*.

At this time there were two classes of inns, one a general or superior inn where the officials always put up, and another of less pretension where the more humble travelers could find accommodation. When the rule was insisted on that all *daimyo* should reside in Edo for a certain portion of each year, numerous inns sprang up for their accommodation along the way between their respective states and the Shogun's capital. The arrival of the great man and his numerous retainers at the official inn was a time of much activity, for the whole town seemed to be occupied by strangers. The date of arrival was always previously announced, and the entire population looked forward to the important event with awe. In front of the inn where the *daimyo* stayed was set up a big signboard bearing the great man's name. All other travelers had to find lodging in neighboring towns at such a time. In and around the town huge watch fires blazed all night showing that a strong guard of warriors was ever on the watch for an enemy. All the other inns of the town were filled with accompanying *samurai*. Needless to say these official inns lost nothing by accommodating the *daimyo*. Some of these inns had attained unto such fame and prosperity that about the year 1866 they were charging as much as ¥14 for a bed and two meals and ¥6 for luncheon only.

In the early days of the Meiji era a new law was issued for the regulation of

hotels. These prescribed that no criminal or minor could engage in the hotel business; and a landlord who ceased to do business for six months lost his license. All hotels were subject to police inspection so as to guard against accidents and improper guests. Innkeepers were encouraged to form associations and reach an understanding as to proper rates for guests. Inns with a certain number of rooms had to be built with two stairways so as to facilitate escape in case of fire. The names of guests had to be carefully entered on the hotel register. Even today these rules are still observed.

Upon arriving at a Japanese inn the guest is met by the master and servants, welcomed politely and conducted to a room. Then a maid serves him with tea and cake; and if it is at night his bed will be laid down by the servant. He will find a hot bath ready any time he wants it. On one or two sides of the room a veranda runs, with sliding doors of paper between the room and the outside rail of the veranda, where shutters are run along at night. There is no way of fastening oneself up in these rooms, as the *shoji* may be opened by any one at any time. The guest is guarded from outside by the wooden shutters. But he is exposed to his next-door neighbor in the inn. Foreigners are usually anxious about these conditions, but Japanese are never disturbed. Supper, bed and breakfast are included in the rates per day, but luncheon is extra. All meals are served in the room of the guest. There are three rates, according to accommodation: ¥2, ¥1.50 and ¥1. In some of the back-country inns the charge is only 50 *sen* a day.

In most Japanese towns there are still some of the *kichin* inns of the old days, where the poor man can find a place to prepare his own food and be charged only for the wood. In Tokyo however they are to be found only about the outskirts of the city.

THE ZANGÉ MONO- GATARI

By "ARIEL"

THE *Zangé Monogatari* is a tale first published about 1635 A.D., in the early years of the Tokugawa era. As the name implies, it is the story of a confession. At times the story has gone under the title: *Shichi-nin Bikuni*, the Seven Nuns, for it is the account of experiences in the life of seven female recluses. Just who the author of the tale is no one knows. The volume appears to have had its origin in a desire to show the beneficent influence of Buddhism. Seven nuns meet in a room and converse over their former lives, and as to how they came to choose the life of the cloister. In style and tone it represents somewhat the contrariety of the *Decameron* of Boccaccio and has also a tinge of the Arabian Nights. How the same shade of thought and sentiment should have touched both sides of the world at about the same time is a question that cannot now be explored, but it is significant and interesting, suggestive of the all-pervasive Spirit:

One day a nun was on her way to visit the Zenkoji, the great temple of the province of Shinano, situated at Nagano, when she stopped the night at a certain house, where she came across another nun. Both talked pleasantly, the one remarking gratefully on the kindness of the other. When it came to preparing the bath both of the women drew the water together and kindled the fire to heat it. One bore the

name of Ko-Amida-Butsu and the other Kon-Amida-Butsu. On or about the 20th of September five other nuns dropped in at the same house. The seven spent most of the long autumn night telling the chief experiences of their lives. The plan reminds one somewhat of the Canterbury Tales, but, diversely, all are in this case of the same profession.

The first tale is by Shiragiku, the name meaning white chrysanthemum. She was a novice only thirteen years of age, and the daughter of a *samurai* in the province of Tamba. Her father, having met with defeat in battle, had wandered at will over various provinces. Finally, being beset with dire poverty, there was nothing for it but to sell his daughter, which he did to a certain house in the *demi-monde* quarter of Kyoto, where her name was changed to Shiragiku. In time she fell in love with a young patron named Akitada and promised to be faithful to him. However, through unavoidable circumstances, Akitada had to take a journey to a far country, and had to part from his white chrysanthemum. As is the way of things, another lover now appears in the person of a youth named Toki Kingo, whose father was governor of the province of Mino. His sweetheart he redeemed from the house of ill-repute for a large sum of money and brought her to his home in Mino, where she was loved and cared for by her husband, to the envy of all the

wives of the neighborhood. But the white chrysanthemum could not banish from her heart the affection she had for her first love, Akitada, who had now returned from his journey and was in despair as to the whereabouts of his flower. A former servant-maid of the white chrysanthemum heard of Akitada's grief and told him where to find her. He forthwith indited a letter setting forth his undying affection in heart-rending terms, enclosing a lyric of his own composition :

Azumaji no

Mi-no-nara hana ni

Chigiru tomo

Nareshi oiki no

Kage na wasureso !

(O Love, thou dost pledge thyself to fruitful bloom with the plant of a province eastward, but forget not the shade of the old-time tree !)

On reading the letter, and perusing the poem of love profound, Shiragiku was no more herself but sank down in grief and tears. Her husband, Kingo, found her thus steeped in sorrow and would know the ground of her lament. It was something too sacred for her to lie about, and so she up and told him all. When he read the love epistle and saw the lyric he sat down and wrote this poem :

Yukite miyo

Miyako no hana no

Chira nu ma ni

Azuma no haru wa

Tonimo kakunimo !

(Ere the flower of the western capital falls, go and see him : it may only be spring-time in the eastern province !)

And thus Kingo sent her back to Kyoto to see Akitada ; and when she arrived at the inn where he lodged, he would not see her face to face, from a sense of duty. But when he read the

poem of Kingo he was so impressed by the latter's benevolence that he yearned with unspeakable desire to have, once more, his white chrysanthemum ; and the yearning was so terrible that he was seized with an illness and died. Shiragiku could no more return to Kingo, but overwhelmed with sorrow, abandoned the world and devoted her life to saying masses for the soul of her departed lover, and wandering through all lands in pilgrimage and penance to appease the spirit of him who had gone before.

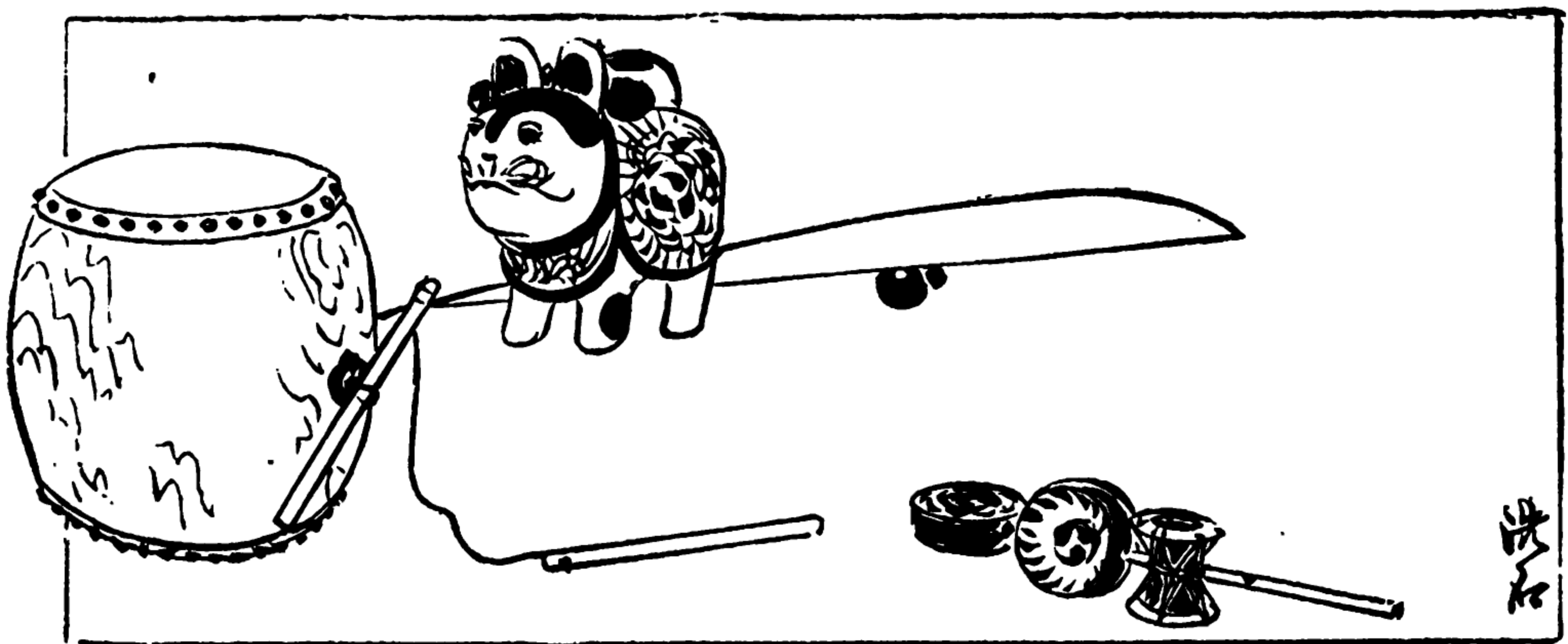
The second nun, the Lady Sakyo, was a person of some forty years or more : and before taking the veil had been a resident of Ichijo in the city of Kyoto, where she was the wife of one, Sakyo by name. A beautiful little boy was born to them, and they enjoyed him all to themselves with delight unspeakable. The boy grew in wisdom and stature and was the pride of his parents. At the age of four years the 'child grew still more handsome and clever ; and the father had a crane cooked that its flesh might be his first meat. While the father was carving the crane the knife slipped and struck the child. In spite of the care of parents and the best medical attendance the wound poisoned and the child died. The father was in despair over the loss of his only son and heir. He could not get rid of the idea that the child had died at the father's own hand. " I have killed my son, my only son ! " he went about uttering to himself until he bordered on madness. One day he seized a dagger and plunged it into his breast. The wife was preparing to follow her husband into the unseen, but the priests besought her to live on and pray for the repose of her husband's soul, and for her lost child. So she forsook the world, took the veil and set out upon

a pilgrimage of all holy places in the garb of a nun.

The tale of the third nun, Hanakazura, a woman also over forty years of age, begins by intimating that she was the daughter of a Hokumen-no-bushi, a *samurai* of the Emperor's bodyguard. Early in life she was betrothed to a man from Totomi province, whose name was Okuyama. The man's master received appointment as Governor-General of Kyushu and Okuyama had to accompany him. This parted him from his wife; and for a long time she waited for tidings of him in vain. However, one autumn day a man appeared in Kyoto, who proved to be a messenger from Okuyama, Toyoda by name. He told the wife that her husband had been taken up with warfare, and though the conflict was not yet ended, he could no longer do without his wife and had sent Toyoda to fetch her. Hanakazura was overjoyed at the prospects of seeing her husband once again, and set out at once for Kyushu. On their way there the pair stopped at an inn near the end of the journey, where they were informed by the host that a fierce battle

was proceeding in which the Governor-General of Kyushu was beseiging the castle of Seburiyama. This made Hanakazura extremely anxious as to the safety of her husband; so she forthwith despatched Toyoda with a letter to Okuyama, telling him that she had arrived in Kyushu. Three days afterwards Toyoda returned to her, bringing with him on a sedan-chair the remains of her husband. Toyoda had a poignant tale to tell. He had handed the letter to Okuyama and the husband had read it, but just then the enemy made a fierce onset, in which Okuyama was killed while bravely fighting. The poor wife was now disconsolate. She had traveled all the way to see her loved one, and death had taken him just at the moment of meeting after long and trying separation. There was no more happiness left to her in life; and what could she do but give up the ways of women and retire to pray for the soul of the departed one? She like the others had made pilgrimages to the chief shrines and for the same purpose as they.

(To be Continued)



MAGIC FROST

Kokoro-ate ni

Orabaya oran

Hatsu-shimo no

Oki madowaseru

Shiragiku no hama !



If it were my wish

White chrysanthemums to cull,

Puzzled by the frost

Of the early autumn time,

I perchance might pluck the flower !

Ochikochi Mitsune (10th Century)

Tran. by Dr. Clay MacCauley

Note.—The poem seems to mean that as the frost has made all the chrysanthemums the same color, if the poet wished to pluck a white one he might do so by chance but it would be more by good luck than good management. Whatever be the interpretation the poem presents a picture of beauty that all in Japan have seen and can appreciate. How was the chrysanthemum thought of by poets in Europe a thousand years ago ?

SHIKOKU SCENES

By F. YAMAZAKI

AT the gateway to the island of Shikoku stands the beautiful island of Awaji, just opposite Suma and Akashi on the mainland, and guarding the entrance to the Inland sea. Justly famed for its many fair scenes Awajishima has been mentioned in Japanese poetry even as far back as the period when were composed the poems of the *Hyakunin-isshu*.

One of the most alluring places on the island is Yura, the harbor of which faces Tomagashima in the province of Kii, the distance to the island being only two miles. The strait between the two islands is known as the Kitan, whereon is a fort guarding the inlet from the Pacific. Being thus in the zone of fortifications no photographs can be taken by visitors. Otherwise Tomagashima is not of any great importance, except perhaps as a source of seaweed supply.

Another islet near by is Eshima, also mentioned in the ancient poetry of Japan. It is for the most part a lofty rock rising out of the blue waters around, remarkable for its shades varying through yellow, black and red. Two ancient pines crowning the summit of the rock add to its picturesqueness. A poet of old Japan

refers to the scene thus :

Akashi-gata

Eshima wo kakete

Miwataseba

Kasumi no ue mo

Okitsu-shiranami !

(Gazing toward Eshima from the shores of Akashi one perceives white waves even, above the blue haze.) This verse was composed by Fujiwara Shunzei.

On the west coast of Awajishima is the harbor of Fukura at a point extending about a mile and a half into the sea, between which and Kagoshima in Shikoku is the strait of Naruto, gate of the sounding water. For in the middle of the one-mile space dividing the islands there is a huge rock round which the rising or ebbing tide roars with an echoing thunder like a Niagara. The whirlpool resulting from the ebb-tide flowing out from the Inland sea is some sixty feet in circumference and will immediately swamp any boat coming within its coils. From all parts people come to hear and witness the mighty force of the ancient tides of earth at this wonderful spot.

A further place of interest in this region is the famous temple of Tairuji in the province of Awa. It is said to have been

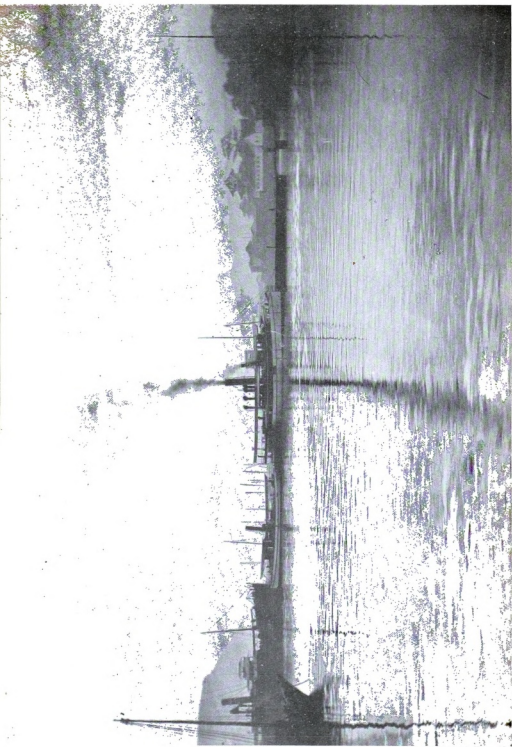
established by the noted priest Kobodaishi, who had an image of Kokuzo Bosatsu carved and set up here by order of the Emperor Kwammu. Tradition has it that in ancient times a great serpent used to terrorize the district, but the famous priest with his sharp dagger used for despatching devils, drove the reptile into its cave where he sealed it up forever. The temple stands on the summit of a picturesque eminence which descends on the north and south into deep valleys. The northern declivity is too steep for ascent except by ladder. In the temple precincts are four remarkable rock caves known as the caves of the dragons, which one may enter through an aperture some ten feet in diameter. Here is where the big serpent was sealed up by Kobodaishi. One penetrates about ten feet when the cave abruptly drops into a fathomless abyss. The rocky wall on the right is quite suggestive of the scaly hide of dragons, and on the whole it may be said that the place well corresponds with its weird traditions.

At Soya there is an extraordinary bridge made of wisteria and other vines, spanning a rapid current below. It is 180 feet long and about 4 feet wide, the vines and branches being woven together into a living network capable of sustaining the weight of passing travelers. As the network is woven somewhat loosely, the space between the meshes being about 4 inches, one can see the rushing torrent below as one walks across, which does

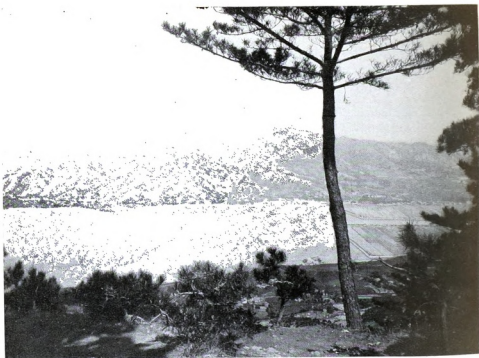
nothing to relieve any tendency to nervousness. The bridge is regarded as one of the most wonderful in a land of remarkable bridges.

Takamatsu in the province of Sanuki is a pretty town of about 40,000 in population. One may still see there the remains of the famous castle of Tamamo, which formerly belonged to Lord Mutsudaira Yorishige, a relative of the Tokugawa family. Only the main keep and the outer wall now stand, and afford a picturesque sight from the Inland sea.

Gokenzan, or the mountain of five daggers, is a beautiful elevation which all visitors to Shikoku like to take in. The lower slopes are covered pines, oaks and cedars while the summit is of naked rock, one of the five peaks still showing the shattering effects of an earthquake that took place in the Hōei period. In the province of Sanuki there is also an island known as Kankakei, which affords some very charming natural views, not inferior, it is said, to those seen in the Yabakei valley. To reach Kankakei one must land at Uchiumi, a beautiful bay, and proceed to Kusakabe village, whence one mile north will bring one to the top of the hill, where picturesque rocks and tiny waterfalls present a pleasing scene. The outlook from the summit is grand, affording expansive views of Sanuki, Bizen and Harima. The green foliage and wild flowers that adorn the hill in summer make it a pleasant retreat for one requiring rest. It is also famous for its



TAKAMATSU HARBOR, SHIKOKU



DANKOREI, YASHIMA



ON SHODOJIMA, SHIKOKU

SHIKOKU SCENES

moonlight and snow scenes in winter. Perhaps the best time for a visit is in autumn when the maple leaves are in their glory.

The Kotohira shrine stands on the side of Mount Zozu. Formerly the shrine was called the Kompiler Daigongen. It is one of the best examples of the manner in which Buddhism adopted Shinto in order to win the sympathy of the Japanese. The shrine is dedicated to Oanamuchi-no-mikoto, one of the ancestral deities of Japan, who shares the honor with Daigongen, one of the Buddhist gods of India. Though the image of the deity is garbed so as to represent both Shinto and Buddhism, the government has classed the shrine as Shinto, so the foreign god is outsid. But the faith of its devotees has in no way been affected by government decision, they evidently believing that officialdom can have no power over gods. With the exception of the Ise Daijingu, there is perhaps no shrine in Japan which has a larger following and enjoys so generous a contribution from worshippers. All those escaping shipwreck come to offer prayers of thanksgiving to Kompirasama. The summit of the sacred hill is finely clothed with ancient trees, and the way down is lined on either side with shops of all kinds, the proprietors of which live on the investments of the visitors to the shrine. The population of the village is not more than two thousand.

Zentsuji is said to have been the birth-

place of the great Kobodaishi, which took place there in 774 A.D. The priest is said to have gone to China to study Buddhism, and after his return he established the Zentsuji temple in honor of his safe return to his own land. Like a great screen the land rises all round the temple, which itself is on a hill. The buildings of the temple are very fine.

Matsuyama in the province of Iyo is distinguished as the birthplace of the poet Masaoka Shiki. During the Russo-Japanese war this place was used as a place of internment for prisoners of war. Toward the center of the town stands the old Matsuyama castle on a hill prettily covered with pines. The stronghold was erected by Kato Yoshiaki, one of the warriors of the famous Hideyoshi. Afterwards it fell into the hands of Matsudaira Sadayuki, brother of the stepfather of Ieyasu.

The Dogo hot spring is one of the oldest known in Japan. In the year 639 the Emperor Jomei is reputed to have paid a visit to the healing waters of Dogo, and the Emperor Chuai also visited the spa. The waters are slightly alkaline and afford a most refreshing bath. There are some six chief bathing places at Dogo, some for sick people and some for ordinary folk. Recently a new granite bath pool has been constructed, which is very fine. The hotels are good, most of them being three-storied, and the place has as many as 800,000 visitors a year.

Kochi park in the province of Tosa is a pretty place which many tourists make a point of visiting. The park is on the site of the former Kochi castle which was once the stronghold of Kawama Mitsutsuna, a great warrior of old, and finally came into the possession of an ancestor of the Marquis Yamanouchi. Now only the tower of the castle remains, and the grounds were made into a park in 1872. The park has a great many beautiful cherry and plum trees.

Ryukushi is a pretty spot at the southern end of the province of Tosa. High rocks jut far out into the sea, affording picturesque views. Owing to the irregular appearance of the rock formations they have been given various names, according to their shapes, as Pug Rock, Devil Face Rock, Carp Rock, Lion Rock and so on. On the whole it may be said that Ryukushi offers the visitor some of the most charming natural views that one could desire.



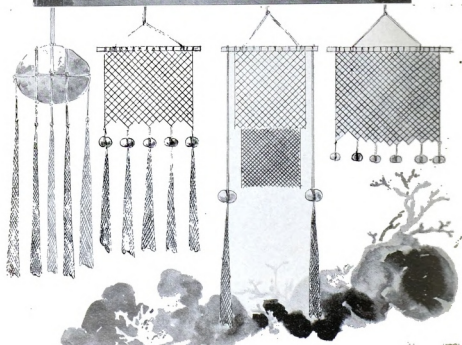
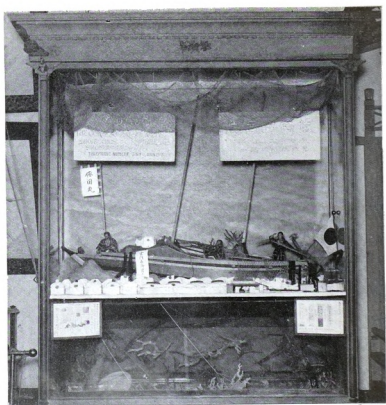


KOTOHIRA SHRINE



ZENTSUJI TEMPLE AND MAIN GATEWAY

SHIKOKU SCENES



MODEL OF CORAL FISHING BOAT
CORAL NETS: FOUR TYPES

JAPANESE CORALS

By Y. SANYA

FOR centuries Italy has been the main source of ornamental coral, but to-day Japan is taking an important place in supplying this valuable commodity. Though the Italians are still the most successful makers of and dealers in coral ornaments the Japanese are coming into close competition. In Italy for some time the supply has not been equal to the demand, and the deficiency has been made up from Japan. The Italians import the coral from Japan, work it up into the various ornaments and jewelery they deal in, and then export it again to other countries, and even back to Japan. It is safe to say that at least ninety per cent of the so-called Italian coral is really Japanese. Japan can, therefore, be regarded as the largest source of coral supply in the present day.

The most important coral regions in Japan are the four southern provinces of Tosa, Satsuma, Hyuga and Hizen. For firmness and beauty the Tosa coral leads all the others, with the additional advantage of abundance. The fame of Tosa coral is of long standing ; but in Satsuma coral was not much exploited until about ten years ago, and there is now promise of great development there. The quality of the Satsuma coral, while not so durable as that of Tosa, is yet of great beauty and much admired for its richness of color. Similarly the corals of Hyuga and Hizen have not been long upon the market, and the amount taken is not yet

large, but there are hopes of a bright future.

The corals of Kyushu are a larger species than those produced in Tosa. The Kyushu corals have branching, tree-like forms which easily lend themselves to ornament, while the Tosa corals admit more of manipulation for artificial ornaments and overlaying. The Tosa coral is either red or white, while Kyushu coral is mostly red. Some of this red coral is very beautifully shaded, varying in the same piece from light pink to dark red. The dark red commands the lowest value while the varying shades are the most valuable. The Italians subject the coral to a chemical process to produce desired colors ; and they do it so skilfully that none but an expert can discover whether the coral has been chemically treated.

In the days of old Japan coral fishing was not permitted by the *daimyo*, who took pride in having the sea off their coasts cast up a red shade in the sunlight. After coral fisheries were begun at the commencement of the Meiji period they soon attained a flourishing condition. One of the most noted coral fishing villages is Tsukinada-mura ; and the best grounds are just off the shore from the village at a depth of some 480 feet. Other villages engaged wholly in coral fishing are Shirakusa and Takatori.

From these places the boats go off with their crews, provisioned for one or

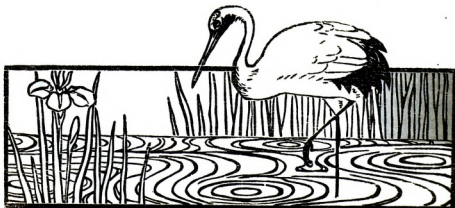
two days' fishing. They bring up the coral with long, narrow nets, smaller nets being attached to the ends to catch the delicate coral twigs that may break off. After a day or two of monotonous casting and drawing-up of these nets the fishers sail back to the village. If they happen to haul up a valuable piece, even if it be the first catch, the men will hurry back to the village at once to sell it. They are rather a shiftless sort, these coral fishers; and as long as their money lasts they are not anxious for labor.

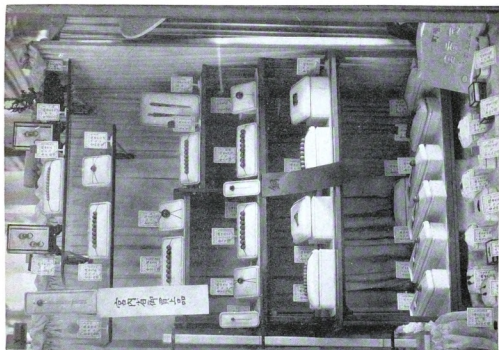
The coral for the market is divided into three kinds: living coral, dropped coral and the dried variety, each of which is valued differently in commerce. The coral taken alive is the most valuable, for the color of the living tissue is very beautiful and untarnished. The dropped coral is that which has dropped from the net while being taken and has been caught a second time: and if the time since it was broken off is not long, the value is not very different from that of the living coral. The dried is simply dead

coral, which commands the lowest price in the market.

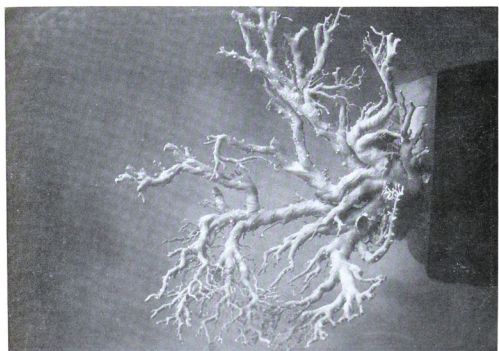
The Japanese have themselves now begun to make coral ornaments as well as to export the coral wholesale. Most of the coral so worked is made into hairpin heads, rings, girdle ornaments, broaches, watch-fobs, cuff-buttons, scarf-pins, and so on. All the work is done by hand, and the designs are beautiful and artistic. Some of the carving on white coral is equal to that on ivory. There is on the market a good deal of imitation coral made from celluloid, used for beads, which finds sale because of its cheapness.

The annual value of the coral output in Japan is about ¥2,000,000, including ¥800,000 for Tosa; ¥500,000 for Satsuma; and about ¥700,000 for Hyuga and Hizen. There are about thirty coral dealers in Tosa, and one of them, Inouye, has a shop at Kanda, Tokyo. Other dealers are Sensuke Ogawa and Chubei Yoda in Nihonbashi-ku, Tokyo.

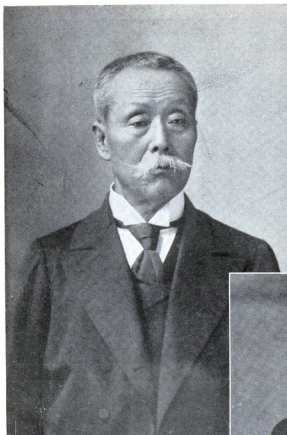




CORAL ORNAMENTS



CORAL



LATE MR. H. TAMAOKI

MR. H. TAMAOKI JR.

ISLANDS OF THE SEA

By HANEMON TAMAOKI

AMONG the more interesting aspects of Japanese colonization in modern times are the successful attempts that have been made to occupy and develop the numerous islands that form the minor portion of the Nipponese archipelago. Torishima, or Bird Island, was discovered and opened up by my father about the year 1890. At that time colonists were easily attracted by the quantities of albatross feathers that were to be had there, the export of which was quite a paying enterprise. As many as a million and a half birds were caught annually; and the value of the plumes exported arose from twelve *yen* per hundred pounds to 180 *yen*; while as many as a million pounds a year were sold.

The enterprise led to a good deal of speculation. People had an idea that every uninhabited island that could be found in the south seas, would be frequented by endless numbers of birds, and the south-sea fever became quite contagious. Not a few Japanese embarked on wild schemes for suddenly becoming rich by engaging in the business of collecting bird-plumes, and most of the consequent expeditions sent out to extract gold from the unknown, naturally failed. The wholesale capture of the birds soon led to a remarkable decrease in their number, and such enterprise received an abrupt setback.

In the year 1903 came the awful volcanic eruption of Torishima, threaten-

ing the destruction of all the results of my father's hard labour. At that time I was a student at an American university; but as soon as I heard of my father's adversity, I hastened home to his relief. Forsaking the life of settled communities, I took with me fifty men and proceeded by small boat to the ill-fated island. I found that the shape of the island had been completely changed by the volcanic upheaval and the birds so scarce as to be hardly worth thinking of. So I began devoting my attention chiefly to the breeding of cattle and trying to supply forage for them, with results that were highly satisfactory. In the meantime the number of birds vastly increased and now there is promise of a good business once again in that direction. Recently the island has been invaded by mining speculators who have obtained rights from the government to open up phosphate operations, but the results are far from satisfactory. The violent eruption on the island swept most of the guano deposits into the sea; and what was not so treated, was washed into the sea by heavy rains after being heaved up by the eruption. At any rate the amount of phosphorus to be obtained on the island is not sufficient to justify the expense necessary in obtaining and exporting it. In other respects, however, the island is now in a prosperous condition and looks forward to complete recovery from its unhappy experience from seismic disturbance.

Another island we have been attempting to reclaim and open up to modern civilization and progress is Minamidaito, to the east of Okinawa, which promises to become a great sugar-producing place. For three years I have been devoting most of my time to enterprise on this island and can speak with every hope of its immediate prosperity. I do not hesitate to say that it will become one of the greatest sources of sugar in Japan. The island is about 200 miles east of Okinawa island, and has a circumference of only about five miles; but the land is extremely fertile, the betel-nut plant growing to a height of fifty feet. Around the coast there are coral reefs rising to a height of 150 feet, and inland there is a freshwater lake of considerable size.

On Minamidaito island there are now settled 350 families in five villages, the total population amounting to about 5,700 persons. There are four good harbors, the best of which is on the west coast where there are shipping facilities, including a warehouse. Ikenosawa, a village about half a mile from the west coast, is the chief place on the island; and in this village are the Colonization Office, the Medical Bureau, the Police Station, warehouses and the Tamaki Primary School with 370 pupils. Each of the families on the island has a certain portion of land under sugar cultivation; and there are about 230 places engaged in making sugar. The sugar output amounts to about 50,000 barrels a year; and as the price of a barrel is about 20 *yen*, the income is about a million *yen* annually. This represents a marked progress, when it is remembered that five years ago the output was less than 10,000 barrels, and fifteen years ago the island was an uninhabited waste.

It was my father who discovered and opened up this island also. In 1899 he sent out an expedition in two small ships of 220 and 189 tons respectively in search of islands where albatross abounded, because the albatross on Torishima were fast decreasing; and one of the adventurers, the *Kwaiyo Maru*, came across Minamidaito island and another one called Okidaito island. The existence of the islands had long been known to the inhabitants of Okinawa, but no one had ever visited them and nothing was known of their condition. Foreign ships had called at these islands from time to time. An American ship had once been wrecked on Minamidaito island, where the crew lived for a time. When the *Kwaiyo Maru*, with her crew of 11 men, went to explore the island, they had provisions for three years and were well provided with arms and ammunition. The island was thoroughly explored, the men undergoing great hardships to carry out their task. Great was their surprise to discover a large lake inland, and greater still their surprise when they met with a huge pig, which they shot. The presence of the pig can be explained only on the score that it was left there by the American refugees. They also discovered a herd of goats, which also must have been reared from stock left by the shipwrecked mariners. No other animals were encountered, nor even any noxious insects, and the soil was found to be all that could be desired.

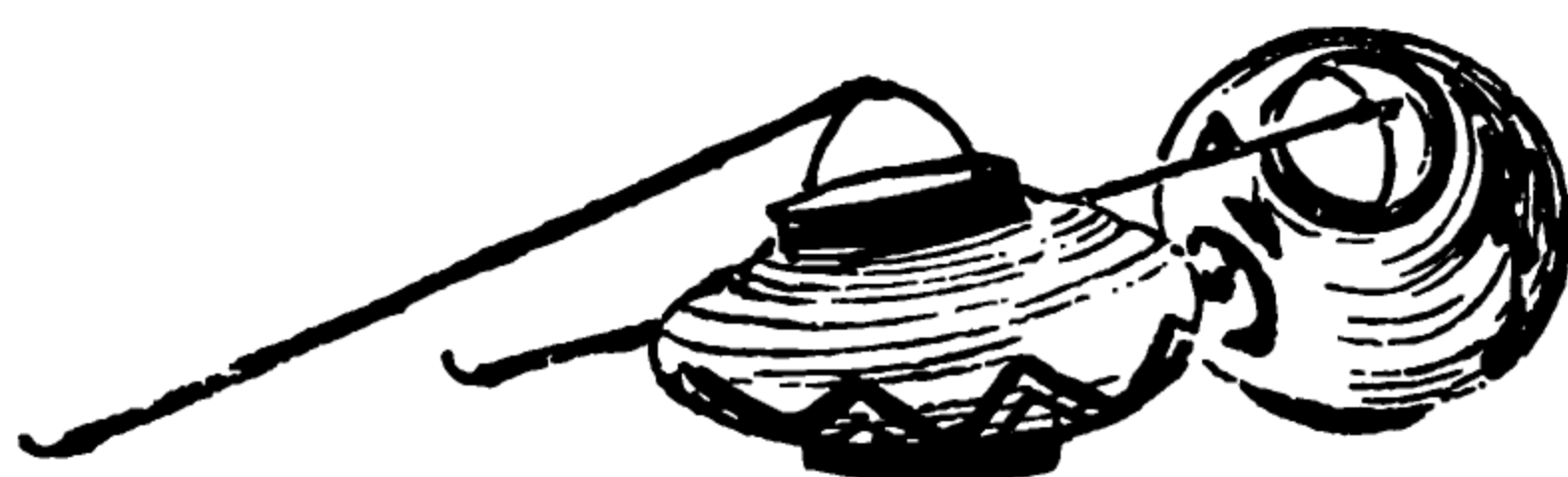
In due time the colonization of the newly found island was undertaken with the results already indicated. Surrounded as it is by high coral reefs adverse winds are rare and sugar cane flourishes with ease everywhere, the ratio of pro-

duction being larger than that of any another sugar-producing country. On Kitadaito island, not far off, sugar is also produced abundantly, the output last year being 8,000 barrels; and there is also an encouraging output of phosphate.

The colonists on these islands are a people of remarkably enterprising spirit, most of them being from the islands of Hachijo and Okinawa, to which they usually send their savings. Living expenses on the islands are not high, a family being able to get along usually on about a hundred *yen* a year; and as the savings amount to at least 500 *yen* a year, the colonists do pretty well. Most of the food consumed has to be imported, Osaka having a commission to supply the necessities regularly in rice and shoyu, the matter being under the management of the Colonization Office. Green vegetables are raised on the islands. The Colonization Office has a vegetable experimental station which has done much to encourage the growth of such food. The colonists are, moreover, under obligation to cultivate one thousand *tsubo* of rice and vegetables for every ten thousand *tsubo* under sugar cane. Bananas, sweet potatoes, tomatoes, melons, and so on grow abundantly wherever tried. In fact all the imports can easily be grown on the island once colonists set themselves to the task.

The terms offered colonists are liberal. Each head of a family is given a plot for cultivation and a site for his house, and the house is built for him. All his implements and house utensils are likewise furnished without any advances on his part. In the meantime he was to pay a small rent and is allowed three years to pay off his debt. Many of the more industrious clear off all indebtedness in one year. The coasts abound in good fish; and all kinds of domestic animals can be easily raised. There is a great variety of wild birds on the islands; and there is a curious creature known as the mountain crab with claws so powerful that it can cut through a tin pan with its nippers.

The climate of the islands is extremely mild, the temperature ranging from 70 to 100, so that there is perpetual summer. The cost of clothing among the inhabitants is small; and the big baths in every village are much enjoyed. Health is generally good and epidemics are unknown on the islands. The only sickness experienced is from overeating, and the only disablement is from accident. The government takes a practical interest in the welfare of the colonists and provides them with such educational facilities as phonographs, kinematograph pictures and most of the things that pertain to more favored communities.



A LONG WAIT

Ima komu to
 Iishi bakari ni
 Nagazuki no
 Ariake no tsuki wo
 Machi-izuru kana !

Just because she said,
 "In a moment I will come,"
 I've awaited her
 E'en until the moon of dawn
 In the long month hath appeared !

Sosei Hoshi (9th Century)
 Tran. by Dr. Clay MacCauley

Note.—The writer of this poem was the son of Bishop Henjo whose poem appeared in a former number of the JAPAN MAGAZINE. The motive of the poem, which is based on a universal attitude, suggests the case of one waiting all night for the reappearance of his sweetheart just because she said she would return. Here again we are reminded of how love in Japan long centuries ago was the same passion that it still is the world over.

BOAR HUNTING IN JAPAN

By Y. BUTO

WHAT the tiger is to the sportsman who visits India, and the lion to the lover of hunting big game in Africa, the wild boar is to the sportsman of Japan. From time immemorial the boar seems to have been a denizen of the mountain fastnesses of Japan. As far back as the time of the Emperor Yuryaku (457-479 A. D.) we have tales of the hunter's prowess in pursuit of the boar; and there is a legend that on one occasion while hunting in the forests of Katsuragi the Imperial huntsman kicked a boar to death.

With the advent of Buddhism all sports of a hunting nature began to decline in popularity, for the new religion laid much stress on mercy to animals; yet the sport of hunting the wild boar never wholly died out, for the people were, as they still are, extremely fond of its flesh as food. The meat of the boar, as well as that of the deer, was regarded as a special delicacy with something of medicinal effect. There is a tradition of how the famous Yoritomo whose military government was at Kamakura, held a large hunting party at the foot of Mount Fuji in May, 1113. It is further recorded in Japanese history that Tokugawa Ieyoshi held a big hunting party at Kogane-gahara in the province of Shimosa. The party consisted of many thousand hunters, and more than 600 *seko* were employed

to explore the forest and drive out the game. By noon the party had bagged as many as 99 wild boars, 19 deer, 68 hares and 64 badgers.

Though one time almost universal in Japan, the wild boar is to-day found for the most part in the province of Izu and to some extent in Yamashiro. Along the slopes of such mountains as Amagi, Yugashima and Azawa the sportsman is almost sure to come across a wild pig, while Mount Kurama in Yamashiro also forms one of his haunts.

The open season for boar hunting is from October 15th to April 15th. Before setting out upon a hunt professionals are engaged to explore the ground to find traces of the beast, and to ascertain whether those present are male or female and if old or young ones. On an appointed day the *seko* are sent into the forest with hounds, parties of them being despatched from various points and to occupy strategic positions. As soon as a boar is discovered, a signal is given by firing a blank cartridge; and as the boars all usually follow each other along the same path, the hunters waylay them, shooting them down as they are pursued by the hounds.

The dogs used in boar hunting are quite a different breed from those used in bird shooting. They are not only stronger than the retriever, but they must be

ready to fight a boar when attacked. The wild boar of Japan is a most ferocious beast, with gaping jaws well furnished with sharp teeth and long white tusks, and woe to him who falls a prey to the animal. The Japanese boar hound is not one in the sense understood by the term in Europe; he is simply a powerful native dog trained to hunt boars. But he is much stronger and braver than the western boar hound or greyhound. These dogs are bred and trained by the people of the districts where wild boars abound.

It is difficult to imagine a more critical encounter than to come face with wounded wild boar. He runs with marvellous speed and will allow nothing but death to come between him and his den. He may suddenly drop into the thick underbrush and disappear as successfully as if he had dropped out of the world. Just as unexpectedly may he jump up from his lair and attack any one approaching him, with all the agility of a rattlesnake. A favorite hiding place is among the long, heavy ferns characteristic of Japanese mountain sides. Sometimes the battle between dogs and boar is a sight to be seen rather than described. The dog by no means always escapes unharmed. One jab of the long tusks is sufficient to finish man or beast if in a vital part. But before the boar gets into the dogs the hunter usually gets one or two bullets into him. At times the hunters hear a fierce encounter going on between dogs and boar in some inaccessible place and all they can do is to call out encouragement to the dogs to do their best until help arrives. Big white woolly bitches are regarded as the best dogs for hunting boars.

In the old days when the wild boar was so plentiful, apart from the sport, there was no special commercial value in the animal. Only his skin and liver could fetch any price worth seeking, and the flesh was eaten by the hunters themselves. A good many people, too, regarded the meat of the pig as impure. The inhabitants of Yedo, however, always welcomed boar meat as food; and there were several

shops which made a specialty of selling boar meat. The Owariya at Kajibashi and the Toyodaya at Ryogoku may be mentioned as among the oldest existing representatives of this delicacy. Among the people of old Japan the wild boar was nicknamed the *mountain-whale* and its meat named accordingly. No doubt this habit arose from the fact that some thought the meat of the boar an inferior kind of food; so when it bore the name of mountain-whale people could take to it with greater relish. In this case there was a good deal in the name. Even to-day wild boar meat is called the meat of the mountain-whale. In front of certain butcher shops in Tokyo one may often see the sign: *yama-kujira*, which means mountain-whale. The average Japanese now esteems boar meat a delicacy far above beef, and it commands accordingly a higher price.

In ancient times wild boar hunting was the pastime chiefly of the upper classes who found in it an opportunity for trying their mettle in lieu of battle; it was supposed to encourage and develop a martial spirit and manly valor. This idea has not yet wholly vanished. His Majesty, the late Emperor, was much interested in hunting and all forms of sport requiring physical prowess, though he never ventured upon it actively himself. But the Imperial hunting grounds are carefully preserved at Mount Amagi in Izu and at Mount Kurama in Yamashiro, where the Emperor is accustomed to invite guests to participate in hunting the wild boar as a mark of special favor. To foreign visitors of high standing his Majesty has more than once accorded this distinction. During the winter season officers of the Imperial army and navy are permitted to go on hunting trips to the Imperial preserves. The Imperial household has its own dogs specially bred for this sport. Some of the Japanese nobles are renowned hunters, as are also some of the army and navy officers. In a big hunting party some time ago on the Imperial grounds as many as 13 wild boars were taken in one day.

NOGI REMINISCENCES

By T. HAYAKAWA

SINCE the death of General Count Nogi, the hero of Port Arthur fame, his name is held by the Japanese in higher veneration than ever, and not only is a shrine to be erected to his eternal memory, but the people are ever given to retailing stories of his career.

They like to recall the time when he first appeared at the head of the investing army before Port Arthur and the cook presented him with a delicious dinner specially prepared in his honor. "It is *gomokumeshi* specially prepared for you," said one of the paymasters to the General. "It looks delicious," remarked the General, "but seems much too good for a man at the front. The soldiers must be delighted at such high living." "O," said the paymaster, "it is quite impossible to let all the men have such food as this: it is only for you, sir." "Then I shall never taste it," exclaimed the General. "I shall have no food my men may not have!" Those standing by, even the Chief of Staff, were astonished at the attitude of the great man, though they quite understood his spirit; and as they stood there, the general ordered the food to be taken away, and the same food to be given to all the men for their next meal. This was no easy order to fill and the commissariat had no small difficulty in carrying it out. Indeed they could obey the order only by dealing out but the smallest quantity to each man. After distributing it among the soldiers, General Nogi was duly informed and asked if he would now have some *gomokumeshi*. The general now accepted the food and

ate it. Afterwards the officers informed the men that the special dinner they enjoyed that day was the order of General Nogi, who had rebuked the officials for offering him what the men could not have. Needless to say the men were still more determined than ever to die under his command and to be worthy of so great a leader.

One day General Nogi and his staff officers were going over Nanshan hill when they came across two tombstones on the site of a battlefield. On being informed that these monuments were ones hastily set up to mark the last resting places of those who fell in the great battle, the general inquired why there were two monuments. He was told one was over officers and the other over common soldiers, as they had been buried separately. He immediately dismounted, approached the tombs and saluted them. Then he took his water-bottle and poured a libation over the graves. The tomb of the officers had on it their several names and ranks. As he read off each he stood at attention and saluted. When he came to the sixth name on the list, he hesitated a moment, for it was the name of his eldest son; then he took the water-bottle in his right hand and laid his left on his sword and took a step backward, pausing in silence without saluting. All the officers likewise stood silently by inwardly regretting that they had carelessly led the great man in that special direction. Suddenly he took from his despatch case a piece of paper and began the composition of a poem:

The mountains, streams, the grass and trees.

Present a scene of dread ;
Arrested by blood-scented breeze
Among the silent dead,
My horse and I stop still and gaze
O'er Kinchow's castle walls,
Bathed in the sun's last rays !

The fact that the poem made no direct reference to his dead son adds additional significance and solemnity to the verse. The officers present say they will never forget the bitter smile of the great man as he stood there gazing at the setting sun, beside the grave of his boy.

The First Division of the Third Army was under command of Prince Fushimi. One day the Prince was listening to an officer reading out a list of officers who had perished in the last battle, when he heard the name of Lieutenant Katsusuke Nogi. The Prince stopped the officer and asked if it were really so, that young Nogi was among the slain. General Nogi had but two sons, and both fell in battle. In order to save one of his sons for him, Prince Fushimi had the younger one appointed head of the garrison division, a position less risky ; but the young man caught on to the idea of the change and expressed his disapproval of it to his father. Afterwards when Lieutenant-General Matsumura succeeded to the command of the First Division General Nogi informed him that his son was too young for so important a position as head of the garrison and would like to be restored to his former place. Young Nogi was once more happy when he found himself permitted to go to the front. On the 25th of October at the foot of 203 Meter Hill the young officer fell mortally wounded. The officers hesitated to report the fact directly to General Nogi. After much reluctance and discussion staff officer Izu was select to break the sad news to the father.

When the officer was admitted to the room of General Nogi he found the great man bent over a map with a small lamp beside him. At that moment, as the general afterward averred, as he lifted his eyes he saw his son standing beside him. Addressing his son, he inquired why he had come. The young man replied that

the general attack was about to begin, and that as the father would not be able to come to see his son, the son had come to see the father. The father replied that on the field of battle no partiality could be shown, not even by father to son ; so he ordered the young man back to his position at once. Just at that moment staff officer Izu entered the room on the other side. "I am Izu," said the officer : "I thought I heard you order me to return to my position at once, but before obeying the order I have a report to make to you, sir." General Nogi explained that he had just been speaking to his son, as the officer entered, and that was what he meant by saying to him to go back to his position. Izu was dumb-founded, but he knew that the spirit of the fallen son had preceded him to see the stricken father. Then the officer informed General Nogi that his son had fallen by a bullet at 203 Meter Hill. The only reply he made was, "I am much relieved." As the officer expressed a few words of sympathy and was about to leave the room, General Nogi stopped him and said : "I am indeed much relieved at the news. In this war I have lost a great many men, and I have been at a loss how to apologize to so many fathers and mothers left sonless, but now that my own life has made some expiation I am more content to go forward and finish what I have begun."

When certain relics of the dead boy were sent to the general he said that his son should not have such special treatment. None of the other parents had relics of their lost sons sent to them. He refused to be singled out for any such favor. But the officers had such love for the general that in this matter they could not obey him and they sent the relics privately to the mother in Tokyo. This act of kindness was carried out by Major Yoshioka who himself afterwards fell in the battle of Mukden. When General Nogi returned home after the war he went to see the daughter of Major Yoshioka at Fukuoka and presented to her a gold watch he had bought with an Imperial donation to him, to be a memorial of her brave father and of the Imperial favor.

TECHNICAL EDUCATION IN JAPAN

By N. HOJO

ONE of the most pressing essentials of Japanese progress in the present day is more extensive and efficient technical education. The still nascent condition of our industry is largely due to want of skilled workers ; and without technical education we cannot expect to have such workers.

The importance of this subject began to be realized about twenty years ago when Mr. Tsuyoshi Inouye was Minister of Education. He had a strict system of investigation carried out for the purpose of ensuring greater progress in the direction of technical education. At that time there was a school known as the Tokyo Technical School which gave instruction in wood and metal work, but the lessons taught were of the most elementary nature. In both courses there were not more than fifty pupils, although even graduates of primary schools were eligible as entrants. In three years the students could graduate ; and, armed with a technical diploma, could go out and earn the wages of skilled artisans. One would have thought that such an institution was calculated to attract large numbers, and that parents would have been anxious to

have their sons take advantage of such an opportunity. Investigation, however, proved how utterly unfounded was such a view.

From time immemorial in Japan the ordinary way to obtain a technical education was to go as an apprentice with a master. To become a carpenter or a blacksmith this was the one and only road. After some ten years of practical work in the shop of the master-workman the youth could hope to be reckoned a skilled artisan. For the first five or six years the time of the apprentice was not devoted wholly to acquiring the technique of his trade ; for he was obliged to obey his master and turn his hand to domestic and other duties as the boss desired. In fact the apprentice was also a sort of general servant to his master. Thus the term of apprenticeship was long and the opportunity for rapid acquirement of knowledge and practice not the best.

It is plain, therefore, that the technical school offered much greater advantages to those desiring to learn a trade. The term was short and the education was practical and systematic. Yet on the whole the average parent seemed to prefer

the old apprentice system. Indeed the school could command a full quota of pupils only by aggressive persuasion. But the reasons were not far to seek.

The first drawback was the poverty of the average parent who had boys to be trained for the life of artisans. To clothe and feed a son while going through a technical school was quite beyond the ability of their slender means. The expense of an apprenticeship was light in comparison; only a present at certain seasons; and though the ten years' term of service was long, the boys were no burden to their parents and came home ready for the work of their lives.

Another disadvantage under which the technical school labored was the hesitation with which its graduates were received by the artisan community. Men so trained were not welcomed with the same assurance as those who had spent their ten years of apprenticeship under a master. The situation was rendered more acute by the disposition of the technical school graduate to look down on a colleague who had been trained by mere apprenticeship. He considered himself an artisan graduate working beside a laborer; and naturally there was bad feeling on both sides.

Moreover those trained in the technical school were not nearly so careful in preventing waste of materials as the men trained by apprenticeship, a fact that greatly militated against their prospects. The carpenter or blacksmith after ten

years under a master could always get more out of a piece of metal or wood than the man trained in a technical school.

To add to these disadvantages the organization of the Technical School was not adapted to the conditions prevailing at the time. As a matter of fact the system and working of the school had been lifted just as it was from France and set down in Japan; and while it was quite suited to French conditions it was far from being so as regards Japan. There had been no proper attempt at adapting it to the needs of the Japanese people. No wonder the experiment was comparatively a failure. The results of the investigation being such, they were duly reported to the Minister of Education.

The authorities began gradually to realize that what the country wanted was not only technical education but an education of the public mind to desire technical enlightenment. The people at large needed ideas. They had not yet begun to think in the terms of the modern world. It was seen that in order to bring about such a change in the public mind teachers would have to be educated and turned out, who could impart such instruction to the people. The nation not only needed skilled artisans but a public demand for them; and before that could be expected, the public mind had to be further enlightened. It was an undertaking that could be accomplished only little by little. How to promote this necessary industrial spirit was a question. Undoubtedly the

best way was to begin at the bottom by reforming education in the national primary schools.

The Minister of Education at that time quite fell in with the suggestions of the investigating Committee, and a school for the education of teachers in technology was established; and also an Imperial order was issued for the promotion of industrial schools, and lessons in technical art were introduced into the primary schools. The movement thus inaugurated has continued uninterruptedly ever since, and is well represented by the Osaka School for artisans. Professor Nagano, the director of that institution, is a graduate, one of the first, from the normal school for the education of teachers of technology.

Now a great many people are becoming interested in the promotion of technical education, for industry has sufficiently far advanced to emphasize the need. Men of wealth, like the Sumitomo family of Osaka, are aiming to spend some of their money in this direction, for the promotion of national welfare. At first these philanthropists thought of building tenement houses for artisans, but they hesitated to do what might tend to pauperize the community; and they have now decided that it is better to make people independent by training them how to work than to increase the spirit of dependence by providing them with houses. Consequently the Sumitomo family expects to establish a technical school, such as many

wealthy men in America have done, notably the Drexels in Philadelphia and Peabody in Boston.

There is some degree of apprehension in Japan that when the artisan class comes to be represented by considerable numbers of men who have been educated in technical schools, the labor movement will cease to remain as amiable as it has done so far in Japan. The more the laborer thinks the more he realizes his wrongs and the more he is determined to right them. He usually is not possessed of the patience necessary to bring about reform and the result is aggressive agitation and labor unrest. In other words there is a fear that the promotion of technical education is but another way of promoting strikes. Such fears are unworthy of a progressive people. If strikes are inevitable among intelligent artisans it can only be because of evils allowed to obtain; and it rests with capitalists and all employers of labor to make conditions bearable for their workmen. Consequently a proper education is as necessary for capitalists as for artisans. If we must strive to have intelligence and skill mark the operations of our artisans, we must no less strive to have altruism and humane consideration direct the management and reward of labor.

Japanese society, no less than that of the western world, is a vast mass of all sorts and conditions, in which two classes predominate, the rich and the poor, the strong and the weak. There can be no

wholesome relations between these without mutual consideration and forbearance. The main aim must be mutual assistance. History proves that a civilization which tends to produce wealth for a few and misery of condition for many, is doomed. The greater the extreme between classes the worse for the nation. Where the majority of a people are poor and unhappy there is no care as to the nation's future; for there is a conviction that no change, however bad, can be for the worse. But when a people are prosperous and happy, with harmony between rich and poor, there is an unconquerable desire for the preservation of things as they are, and the nation as a whole is ever ready to defend existing conditions. When people have nothing to lose by the downfall of their country they are not apt to do much to prevent it. Where all the wealth is in the hands of a few and the rest are in poverty, only the rich are apt to be patriotic. A nation must labor ever to obviate such a predicament.

Was it not Auguste Comte who said

that it was the duty of the rich to live simple lives and do some useful work, in spite of their wealth, just as the common people do, thus increasing their wealth while spending it to some useful purpose? All that the rich spend for the benefit of the nation is toward the direction of educating the poor, who are their children. And wealth spent in the education of children is always the most well spent money. It should be the aim of the better classes to use their wealth for the benefit of the people rather than to hoard it for the inheritance of their immediate families. Now if the great families of Japan would but adopt this idea, as the Sumitomo family is doing, and try to lift the life and skill of the artisan to a high level of efficiency, what a marvellous benefit it would bring to the whole nation! The extremes of wealth and poverty would be avoided, thus securing the stability of society; and the progress of science and industry would be immeasurably enhanced, thus making certain the prosperity of the state.



CHOPSTICKS

By H. GOZEN

THE manner in which food is conveyed to the mouth has always been a matter of extreme interest and carefulness to the more refined portion of western society; and the same may be said of oriental nations. The well-worn occidental saying that "fingers were made before forks," points to the necessity of an excuse for any failure to observe the conventions with regard to the manner of conveying food to the mouth; and the critical attitude assumed by occidentals toward awkward use of knife and fork is equally shared by the Japanese toward any aberration in the manner of using chopsticks.

As to which is the preferable means of conveying food to the mouth time and sense must be left to decide. The western mode is more mechanical and certain if physically less safe than the oriental. The use of chopsticks has the further advantage of being less expensive, though to be successful requires much more art and dexterity than are necessary for the manipulation of knife and fork. Whether a grain of rice may be negotiated more easily by a fork or a pair of chopsticks is a question, but there can be no doubt that a spoon is more easily managed than either. Some will argue that the difficulty of being able to overfill the mouth with chopsticks is more conducive to proper mastication and digestion than either the fork or the spoon, to say nothing of those brave enough to resort to the knife as a

shovel, but for the ravenous there is always a way of escape from even this inconvenience, as any hungry laborer will prove if given a chance. At all events the supremely simple and artistic manner in which a Japanese lady or gentleman eats with chopsticks has always been a marvel and a subject of admiration to the thoughtful occidental.

The Japanese call their eating implements *hashi*. The word also means "bridge" but it must not be inferred that the origin of the word has anything to do with bridging the space between plate and mouth. The word sometimes means a place near the front door, but it would be also a mistake to regard chopsticks as so derived. The word *hashi* sometimes means two small pieces; and though this suggests the two small pieces of wood which comprise chopsticks, we do not undertake to place on it the parentage of the oriental utensils for eating. Chopsticks are peculiar to both Japan and China. While the people of these countries can manipulate them with the most marvellous dexterity and precision, they are most baffling to the fingers of a foreigner. The oriental becomes accustomed to them from infancy. An instinct for them seems bred in him. Indeed he seems capable of their use almost as soon as born; he takes to them as a duck to water. There is no anxiety on the part of parents that the child will put out his eyes or those of his brothers or sisters, as

there is among occidental parents in regard to the use of knives or forks in the hands of small children. Chopsticks may be used *ad libitum* without any fear of enlarging the mouth, a virtue not so characteristic of the western table-knife which the ignorant sometimes use as a spoon. It must be admitted, however, that while the *hashi* cannot expose the entrance of the mouth to enlargement, they have a marvellous capacity for swelling the interior of that organ. There is no moment in life when even the most self-confident of occidentals will feel so helpless as to find himself before an appetizing meal with only chopsticks for operation, while the child of five years beside him experiences not the least difficulty in using them with alarming effect.

It may seem puzzling to the occidental to be told that chopsticks serve the double capacity of knife and fork in the hands of the oriental, but it is so nevertheless. There need, of course, be no special difficulty in the *hashi* doing in place of a knife, except in the case of hard substances like meat. It would naturally be hopeless to face a tough piece of steak or a recently killed chicken with *hashi*, but the Japanese obviate any such awkward circumstance by having all meats cut up by the cook into portions of proper size for the mouth; while such edibles as fish and vegetables are broken between the *hashi* without serious difficulty. The Japanese can manipulate even raw oysters from the shell with *hashi*, an ordeal in which even the most expert foreigner will probably be discomfited. There is a certain foreign lady in Tokyo, an old resident of Japan and quite accustomed to Japanese food, who still recounts with evident regret an occasion when she was obliged to abstain from a plate of delicious fresh oysters set

before her at big Japanese banquet, simply for fear of exposing her futile efforts to take them with chopsticks; while from the plates of all the other guests the bivalves disappeared as readily as if picked up by birds.

Chopsticks are as various in Japan as table knives and forks are in western countries. Some are round, others square, others again hexagonal. Some are made in a tapering shape, while others are the same size at one end as at the other. The material from which they are made also varies. There are chopsticks of gold, silver, ivory and wood, most of them being of the latter material as the cheapest and most cleanly. Those in gold and silver often have the handles made of red sandalwood, ebony or cedar.

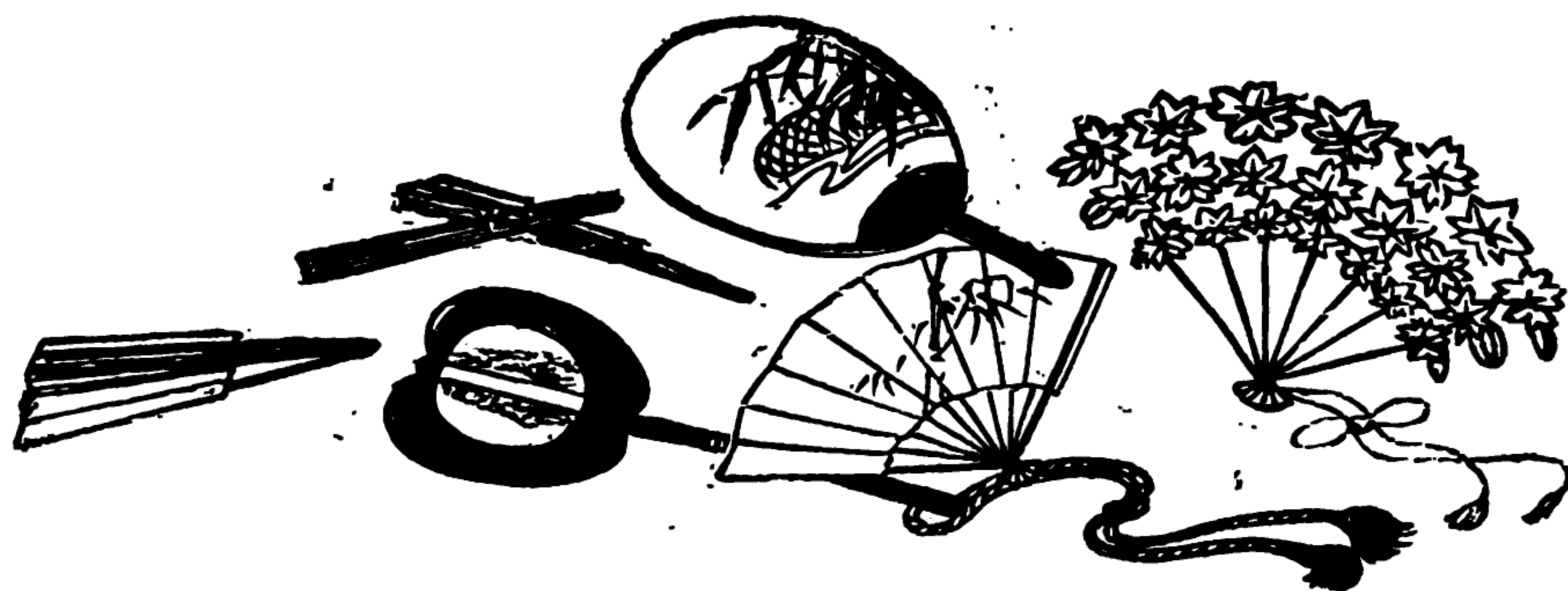
Each member of the family has his or her own *hashi*, which are used exclusively by them. The *hashi* used by guests are usually of wood and are never used again, the guest always being treated to a brand new pair. The chopsticks used by the common people are made of cedar or willow, the willow being usually round and the cedar square. Those of cedar are of two kinds: *waribashi* and *komochibashi*, the former so called because the *hashi* are split only half way down and the user splits them the rest of the way for himself, being thus convinced that he is using them for the first time; while the latter are much the same as the former only that a toothpick is included. The *hashi* made of bamboo are for kitchen use, or are painted or lacquered for table use and can be washed and used again.

The standard length for chopstick is 8 inches, but some are 6 and others 7 inches. In the Imperial household *hashi* of willow are preferred, the length being

8 inches. In the Imperial family the same *hashi* are never used a second time, and so willow wood is the most convenient. The making and selling of chopsticks is quite a business in Tokyo, there being several wholesale houses which supply millions a year. It is said that more than one hundred millions are used in Tokyo annually. The cost is not great, amounting to from 7 to 13 *sen* a hundred, according to quality. In recent years attempts have been made to produce *hashi* by machinery but success has been only partial, most of the people preferring those that are handmade. The wood is prepared and blocked out in the rural districts, and the *hashi* are finished by the city dealers.

It is an interesting question whether *hashi* will ever be supplanted by the western knife, fork and spoon. What progress have the latter made in this direction so far? It is noticeable that when Japanese are served foreign food in restaurants the knife, fork and spoon are often placed beside the plate for use if desired; and in most cases they are used. The Japanese take soup from a bowl and drink it directly from the bowl as occi-

dentals drink tea, so that a spoon is not really necessary. But there are preparations and dishes for which the spoon is obviously more adapted than the chopstick; and in the presence of a real beefsteak the knife and fork are a sheer necessity. If foreigners cannot manipulate chopsticks in a style to the manner born, neither can Japanese so use knives and forks. They have all the difficulty of learning the petty rules and regulations with regard to foreign table implements that foreigners have in regard to chopsticks. The latter must be manipulated after a prescribed manner, and when not in use, placed after a prescribed manner; and there are certain other rules of etiquette with regard to them. In the management of the knife and fork the Japanese is often baffled as much by the number of implements placed before him as by how to hold and place them properly. But many Japanese, especially those of long residence in foreign lands, acquire almost a perfect mastery of western table implements; and in this respect may be said to show more care and assiduity than the average foreign resident of Japan does in regard to chopsticks.



LOVE IS ALL

Wabinureba

Ima hata onaji

Naniwa naru

Mi wo tsukushite mo

Awanu to zo omou



Now, in dire distress,

It is all the same to me ;

So, then, let us meet

Even though it costs my life

In the Bay of Naniwa.

Prince Motoyoshi (9th Century)

Tran. by Dr. Clay MacCauley

Note.—The writer of the above poem, Prince Motoyoshi, was the son of Emperor Yosei 877-84 A.D. The Prince was noted for his love adventures, and the poem gives utterance to a mood following the exposure of one of his forbidden intimacies. Publicity had brought great grief and further attempts at concealment are useless, but in face of all opposition, he is determined to be true to the lady of his heart and meet her once more, even though the penalty be death in Naniwa Bay. There is in the poem some skilful word-play on the phrase *mi wo tsukushi*, which means physical destruction or the tide-mark on the bay shore at Naniwa, where death might be found. At any rate it is clear from the poem that love a thousand years ago was much the same in power and unevenness as it is to-day.

“OPEN THOU MINE EYES”

By “B”

MOUNT Tsubosaka in the province of Yamato is a beautiful spot, reminiscent of old romance and of love-tales long ago.

Here a youth once lived named Sawaichi, whose parents were well to do ; and he, as heir to the estate, looked forward to a prosperous and happy future. But the fair lady of his affection was wooed with equal earnestness and devotion by many another contestant for her hand, and for a time it hung in the balance whether Sawaichi would win or no. He had the advantage of being accounted by all a brave, handsome and manly youth, whom any woman must needs admire ; but like others of her sex, Osato was slow to indicate any decided preference.

In the midst of this doubt and disappointment, since one trouble never comes alone, further misfortune loomed in the distance. One day Sawaichi awoke as usual at any early hour ; and he had a strange feeling which he could not explain. He began to realize that he was feverish and somewhat ill, but there was a mysterious eruption on his skin. He felt it, rubbed it and gazed at it in fear and misgiving, and then he dressed himself, rushed to a physician, who pronounced it small pox.

Thus doomed to separation from her he loved, for a time at least, he feared the worst. But the kind and rather unexpected attentions of Osato, even from a

distance, encouraged him immeasurably ; and seeing how much her devotion helped the patient, whom in reality she loved, Osato accepted the proposal of the parents of both sides of the house and consented to betrothal. Betrothal to a man in the grasp of so loathsome a disease as small-pox ! To Sawaichi this meant love indeed. He longed to live more than most men could who suffered so, for in any case he would doubtless be disfigured by the ravages of the dire disease, but he was so happy that death would be welcome should fate so decree.

The gods, however, would have it otherwise. The gods mark the course man shall pursue, and who can divine where his path may lie ? Whether it be smooth or rough, whatsoever and where-soever it may be, therein man must walk. Time went on, and Sawaichi was fast approaching convalescence, to the delight of Osato and himself. Now they were to look forward to a near consummation of the marriage bond, and the ecstasies of the moment hymeneal.

After Sawaichi began to sit up and to try to read a bit, he found the use of his eyes very trying. He could not bear any strength of light in his disease-dimmed eyes, and the shutters had to be kept closed most of the time.

Day by day, alas, the dimness grew, and soon Sawaichi knew not whether the shutters were closed or no ; in fact he often complained of the darkness when the

light was streaming gloriously into the room. To him now the whole world was a mist and men as trees walking. The physicians examined his eyes, and when they discovered a faint, white film clouding both pupils, they were silent and non-committal. There was no doubt that the patient, though recovered, would never regain the sight of his eyes.

When Osato learned that blindness was certain, her grief was great and deep ; yet the pain of Sawaichi was even more profound, for now he could not ask her to keep her vows of betrothal ; he must, like a true man, set her free.

Ah, but woman's love is not as some men think ; there are women whose love has about it some eternal quality, as well as all that is sweet and earthly. Osato would not be relieved. On hearing her decision his mountain of darkness was removed and he now was willing to live in the illumination of her love.

Yet with the expense of his long sickness and his consequent inability to attend to business the estate fell into debt, the usurers ate up his substance, and in time the property passed out of his hands. Sawaichi was now a pauper, in a worse estate than the Hebrew, Job ; and what was to become of him and his wife ?

In Nippon there is but one way for a blind man to make a living ; he can take up the occupation of a massagist. All sightless men and women in Japan do massage. Osato vainly endeavored by her needle and by washing to prevent his going on the streets and calling out for labor as an *ammah*. She stood by him in the midst of his adversity ; she shared his misery and desolation ; voluntarily and of love she came unto his bed and board.

The poor blind man and his beautiful young wife made a picturesque and

interesting appearance on the public streets, blowing the *ammah's* flute, that pathetic note all residents of Nippon know so well. Then he would call out : Who wants my rubbing ? Only a few farthings ! ”

Sawaichi was big and blind and handsome ; Osato was petite, graceful, and as fair of face as of figure. A wife she was of whom any man might well be proud ; and if Sawaichi would be willing to part with her he could live in luxury all his days.

And therefore Osato had tribulations of which her husband never knew. Besides the support of her blind husband she had to bear the brunt of the world's wiles and temptations. Her beauty was a snare ; and she had to resist many a helpful kindness that was hardly disinterested ; it had somewhere in it a sting. In some cases even friends proved treacherous ; for there be always some who see no reason why, if beauty bring more cash than honest labor, it should not be sold. Osato was a real woman, however ; and though in the face of diabolical conspiracies, she often feared defeat, she bore her nightmare bravely and hoped finally to triumph.

And so every day Sawaichi got his mite doing massage, and Osato hers for sewing and washing ; and between them they kept the wolf from the door. He had the unusual accomplishment for a man of being able to play the *samisen* and on long, lonely evenings, when the rain pattered on the humble roof, or bleak winds howled with snowdrifts about the little dwelling, the blind masseur and his wife sat and enjoyed the music ; for Sawaichi sang love-songs to his own accompaniment with a delicate and winning passion. It gave Osato unbounded

pleasure that her blind husband could find diversion and peace in music and song.

One morning when Sawaichi awoke earlier than was his wont, Osato was not in her usual place by his side. She was in fact nowhere to be found. He called but there was no answer; he left and fumbled but there was nothing. The pillow where she had lain, was chill and cold; evidently she had been gone quite a while.

Sawaichi could not well refrain from doubt and misgiving. But he knew in whom he had trusted, and he tried to feel calm and reassured. Such a thing would never happen again; so he would say nothing about it.

After a while he heard his wife moving about the house; he knew well her soft, endearing movement. She had returned. There was in the house a presence unfelt when she was out. The daylight was streaming into the little room. He could feel the reflection of the sun from the garden walk, and smell the sweet exhalations it drew from the plants. When the cock crew she was not there. Now that the sun had arisen, she was home again. The busy bustle of the streets everywhere now sounded in his ears. It was getting well on in the morning. But Osato said nothing to him about being out; and he said nothing to her, not a word.

But next morning he instinctively awoke early again; the cocks were keeping up their antiphon as usual, but Osato again was not there. Other mornings came and went; and again, and yet again, Osato was absent at cockcrowing, and Blind Sawaichi had to make up his mind to the anguish of having to ask what her absence meant. This newly acquired habit of being out every morning at

daybreak, what did it mean, anyway? At last he spoke to her: "Osato, dearest, it seems that you are absent from the house every morning from about 4 o'clock. How is this, may I ask? It strikes me as very strange. Tell me all about it, love."

Her obvious embarrassment puzzled him not a little. Why was she, the wife of his bosom, so reticent on the matter? At last she spoke, and frankly. She confessed the whole thing without reserve. She said that every morning as she heard the temple bell toll at 4 o'clock, she arose and went to the altar of Kwannon, the merciful, on the top of Tsubosaka hill, to pray for the recovery of her husband's sight. Sawaichi had no difficulty in believing this: it was so like Osato. He therefore took her in his arms, bent over her with his blind, beseeching eyes, loved and fondled her for her great affection and wifely devotion.

Next morning when she awoke to the stroke of the great temple bell, she found Sawaichi dressed and standing by the bed, leaning on his staff, ready to accompany her on her prayerful mission. Together they trudged up Tsubosaka hill, and side by side made obeisance before the altar of Kwannon. Then they prayed an effectual, fervent prayer for light, light for Sawaichi's sightless eyes. And why not? Many a faithful pilgrim from both far and near had here received a blessing in response to prayer, and why not this blind *ammi* and his wife? The priest Zuiki had in this place offered petition for 107 days that the Emperor Kwammu might be relieved of an affection of the eyes, and the prayer of the righteous was answered. So Sawaichi and Osato persisted and persevered in petition, morning after morning, month after month, for

many a year. But no answer came. The fatal film across the abysmal darkness refused to break.

In time the prayer of Osato before the altar of Kwannon became a passion, a veritable obsession, which consumed all her strength and left her pining and emaciated. Sawaichi could not see that she was coming to a skeleton, but he realized that she did little else than pray. It was now preying on his mind that she was distressing herself beyond measure and something would have to be done.

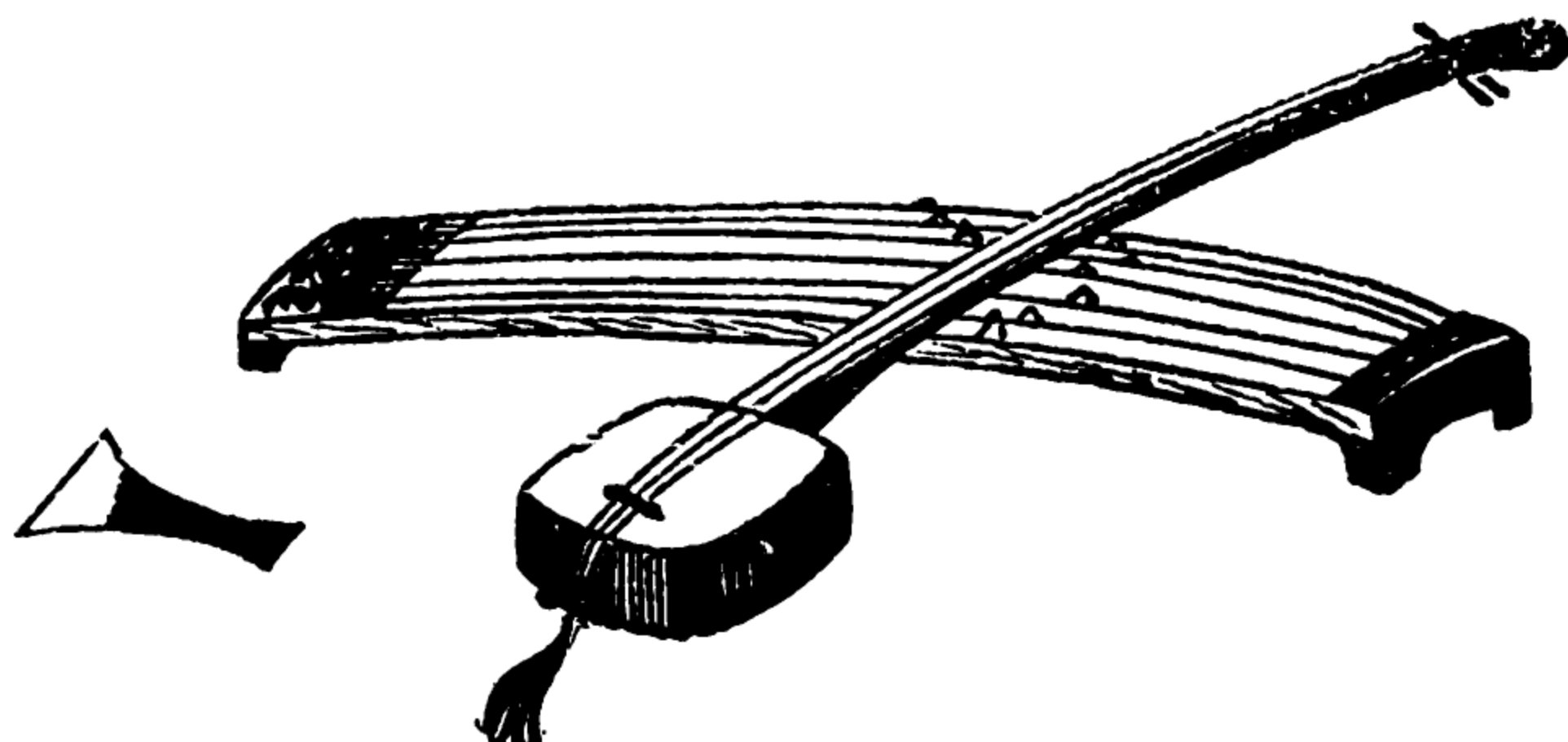
Sawaichi pondered well the situation. He decided that it was both unwise and unfair to expect a woman to sacrifice herself in this way to no useful purpose. He could not ask her to give up praying and he could ask her to go on and die; why should he, a hopelessly blind and useless creature, thus blot out the happy usefulness of a noble and beautiful life like that of his wife? He could no longer suffer it to be so. There was but one thing to be done. He would betake himself into the unseen, and his fair wife would then be free to be herself once more.

The morning dawned as usual; and birds were singing in the trees, and the cicada chimed in passion near the eaves. Sawaichi and Osato ascended once more to the altar of Kwannon on the hill of Tsubosaka. It was late in the morning; for they had, as time went on, not always gone so early as at first had been their custom. Sawaichi left Osato before the altar and wandered out behind. There a great precipice dipped sheer into an abyss. Osato missed him in a moment, and

knowing the danger of the place for one without sight, she rushed out to find him. Sawaichi was nowhere to be seen. She ran hither and thither like one gone mad, and called but no answer and no sign. Trembling toward the brink of the precipice, and peeping over, she saw his still form lying on the long bamboo grass on a ledge below.

Like a Japanese woman Osato was at once convinced that but one duty lay before her: she must follow her husband. It did not take her long to make up her mind. In a moment she got up, walked back to the lip of the abyss and plunged over after her husband.

Marvellous to relate, when she fell among the long, stiff bamboo grass and shrubbery she suffered neither pain nor shock, nor even any hurt. She was too excited to be surprised or even to ponder on the circumstance. Immediately jumping to her feet, she ran to her husband. He lay motionless as if asleep. Osato called and touched him smartly on the shoulder with an old-time, instinctive caress. Sawaichi opened his eyes, looked up into hers, and sat up. The fall had broken the film that blinded him, and once again he gazed clearly into the dear eyes he first had loved. Prayer and duty, say the gods, can break the toughest film that ever darkened the eyes of man. They clasped each other in fond embrace. Sawaichi released her, and looking toward heaven, exclaimed softly, "Thou openest mine eyes!" Then taking each other's hands, like two children, they danced in glee, and made off to the temple to return thanks to Kwannon, the merciful.





WHEN WARRIORS MEET

THE story of General Nogi's attack on Port Arthur and the brave defence put up by General Stoessel now go to form one of the foremost tales of heroism in the annals of war.

One night the troops of Japan and Russia had been engaged in a hand to hand battle on the heights of Kantashan. Many were the dead and wounded that soon strewed the summit and slopes of the famous hill. Finally the troops on both sides retreated to their respective camps. The dead and wounded had to be left behind.

Among the wounded was a Sergeant Major named Ishiguro, who was struck in six places. He too lay among the forsaken. Next day some wounded Russian soldiers were wandering about and found Ishiguro where he lay, and they carried him to a place more sheltered from gun fire. Picking up some of the many forsaken rifles lying about they made a frame over the wounded soldier and covered it to make a tent with their army coats. Ishiguro felt deeply grateful to them as they departed.

Two Japanese soldiers had been hiding under a cliff to avoid being detected by the Russians, and as soon as the way was clear, they came out to find their way back to their base. On their way they found a wounded Russian soldier, and were about to put an end to his sufferings. Hearing the tramp of footsteps, Ishiguro put out his head and saw one of his companions lifting a rifle to the very Russian soldier who had placed Ishiguro in the tent. "Stop!" "Stop!" he cried; the rifle dropped and the Japanese soldier turned to see whence the familiar voice had proceeded. They approached, and Ishiguro explained the kindness that had been shown him by the Russian soldiers, wounded like himself. They went off to the camp to tell what they had seen, but night came again, and still no one appeared to rescue the wounded Ishiguro. Through the impenetrable darkness, broken only now and then by the gleam of searchlights, Ishiguro tried to crawl back towards the camp. To reach the camp he had to climb over a wall, but exhausted by wounds and

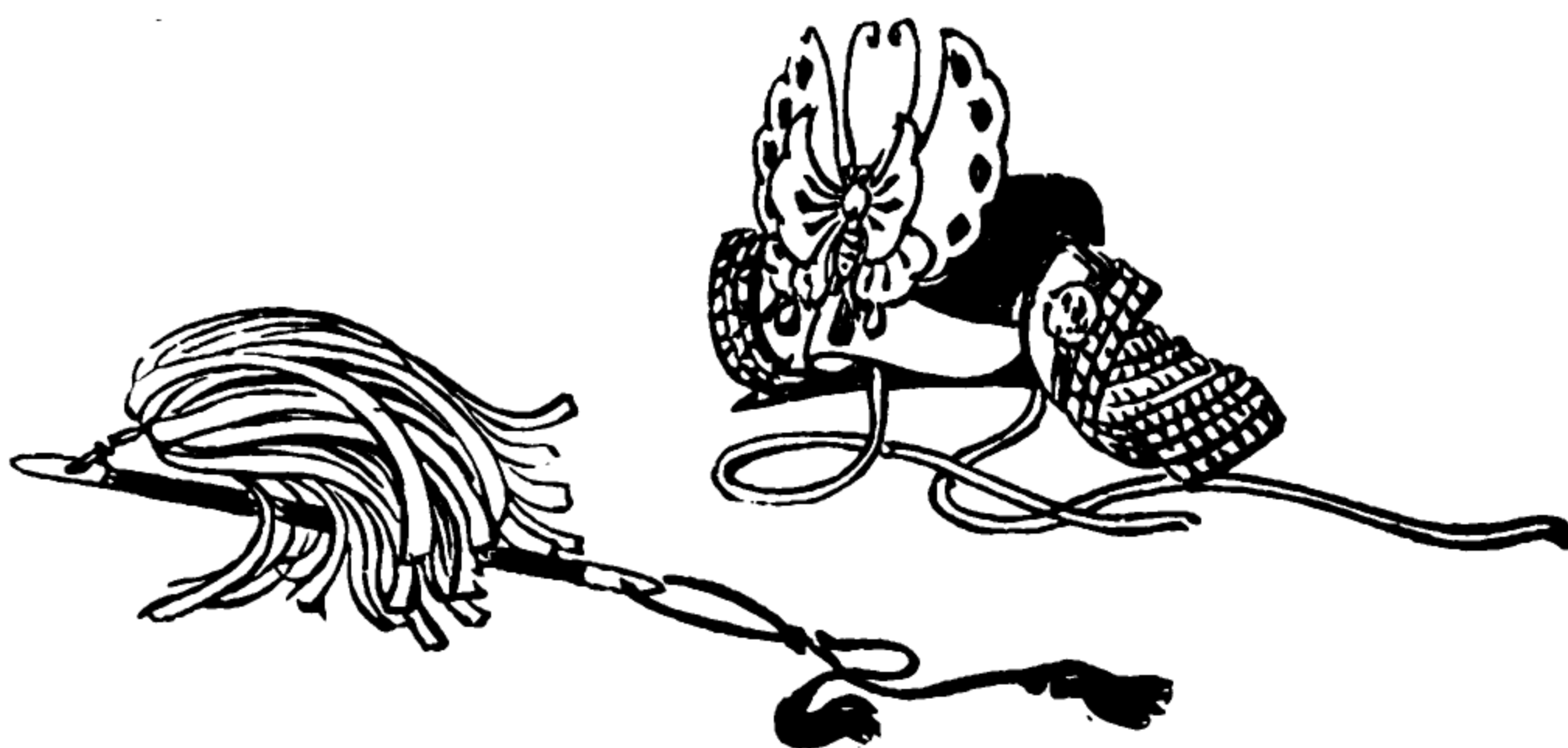
hunger he could not lift himself and had to sit helplessly there. At last a Russian soldier came along and lifted him over the wall. Having gained the top of the wall the wounded man could not descend the other side; and the Russian soldier got over and took him down.

It was little use to have got over the wall, however, for Ishiguro had not the strength to continue his journey to the Japanese camp. The Russian soldier would not leave him, but helped him back as far as the first-aid station, where he lost consciousness for some hours. On awaking Ishiguro found that his comrades had taken the Russian soldier prisoner. He also was receiving medical aid and having his wounds treated.

As Ishiguro and the Russian who saved him were of different ranks and duties their ways, as they recovered, lay apart, and they did not meet each other as before. But Ishiguro often thought about his Russian friend and wondered what had become of him. After a while Ishiguro's health did not speedily return and he was invalided home; and on the way thither he saw a Russian prisoner, who turned out to be the man who had saved his life. It was very embarrassing, as neither of them could speak to express

mutual feelings. Next day they met again; and this time the Russian soldier rushed to Ishiguro and embraced him in silent delight, with tears streaming down his cheeks. For a moment both men stood in silence, deeply moved.

Ishiguro felt keenly for his Russian comrade. He himself was on his way home to meet his family and friends again, but the Russian was on his way to a strange land, far from home and friends. But Ishiguro reassured him and told him to be cheerful, as the Japanese would be sure to treat him kindly. All this he said through an interpreter whom he had summoned. The Russian soldier expressed his gratitude; and Ishiguro made a special request that he be allowed to meet the Russian every day while on board ship. As the Russian was a private and Ishiguro was an officer the Russian was permitted to live in the same room with him, but Ishiguro treated him as a brother rather than as a servant. After the restoration of peace the Russian soldier was sent back home with the many others; and since that time he and Ishiguro have kept up a correspondence, both still officers in their respective armies.

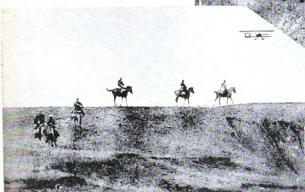




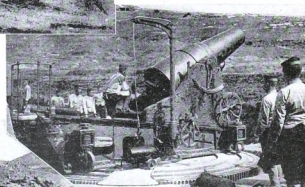
OPENING FIRE ON
TSINGTAU



JAPANESE ARTILLERY



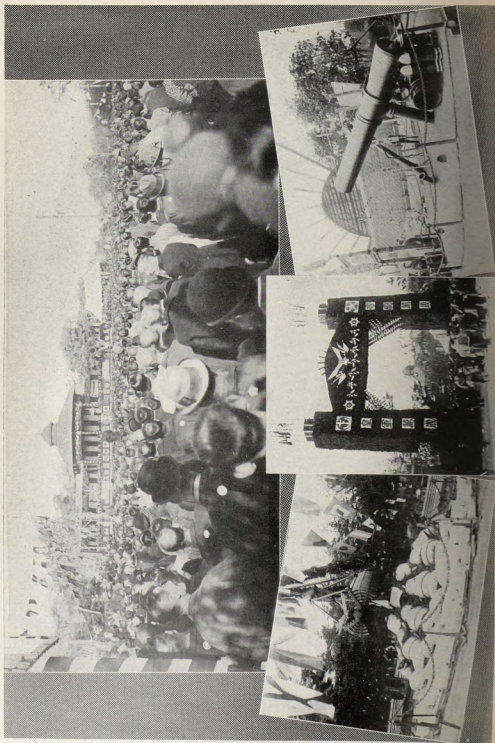
BIPLANE TAKING THE RANGE



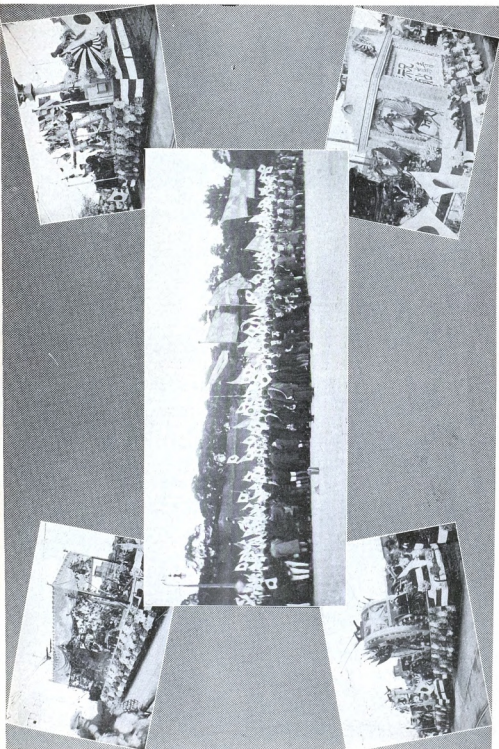
GUNS THAT DEMOLISHED
FORTRESS AT TSINGTAU



RESULT OF GUN-FIRE ON FORT BISMARCK, TSINGTAU



TOKYO CELEBRATING THE FALL OF TSINGTAU



FLOWER CARS AND FLAG PROCESSIONS CELEBRATING THE FALL OF TSINGTAU



GERMAN WAR PRISONERS ARRIVE IN TOKYO



WHEN THE OLD COCK CROWS THE YOUNG ONE LEARNS: INFLUENCE OF WAR
ON EVEN CHILDHOOD: A TOKYO SCENE

CURRENT JAPANESE THOUGHT

By THE EDITOR

Fall of Tsingtau

After more than two months of gallant defence the German garrison at Tsingtau hoisted the white flag of surrender, and the victorious heroes of Japan marched into the fortress to arrange terms of capitulation. Resistance of the attack was a forlorn hope from the beginning, and many valuable lives might have been saved had the German authorities seen fit to accept the humane offer of Japan to yield up the place peaceably. As it was, the Emperor of Japan did all that humanly could be done to preclude needless loss of life by sending an Imperial message permitting all noncombatants to withdraw from the place before the final assault was begun. In the ten weeks of conflict Japan lost 236 officers and men killed, and some 1060 wounded. Casualties were not numerous considering the amount of fighting ; but this was due to the Japanese plan of campaign which was to make effective preparation for every move and then carry each stronghold by a brilliant dash in which the time of fighting was not very long. Conspicuous among the Japanese losses were Captain Sato and Captain Oka as well as Lieutenant Noguchi among military officers, and Commander Koga and Captain Ito of the Takachiho, sunk by a German torpedo. The British forces under General Bernardiston had few losses and fewer

wounded, and the same may be said of the British naval detachment participating in the bombardment of the fortress. The news of the fall of Tsingtau was received with great acclaim in Tokyo where the national flag was immediately seen over every door and gateway, and the street cars were decorated with both British and Japanese flags. Torchlight processions paraded the streets of the metropolis, the crowds visiting the British, French and Russian embassies and assembling in vast multitudes before the Imperial palace to salute the Emperor and offer congratulations.

Japan Wonders

An astonishing feature of the European war to the average Japanese is the large number of men that surrender. There is frequent reference to this aspect of the struggle in the Japanese press and surprise is expressed that so many combatants should so readily surrender, even in the face of hopeless odds. The Tokyo vernacular press hopes that the army of Japan will not be influenced by this western habit. Hitherto the Japanese soldier has been taught never to surrender ; and for ages it has been the practice of the hero of Nippon not to allow himself to be taken alive. As Japan reads of the long lists of prisoners taken by all parties to the European conflict she warns her own people that this indicates a different loyalty from

her own and no citizen of the nation is to be influenced by it. It is a question, however, whether it is not more loyal to save your life for your country by surrender than to throw it away uselessly in the face of hopeless odds. The Tokyo press seems to ignore the numerous instances in the European campaign where heroes have not only refused to surrender but have done for several of the enemy before being themselves put out of action. One Scottish highlander, finding himself surrounded and alone, refused to surrender and shot one of his assailants and wounded two other Germans before he fell riddled with bullets. This is only one axample out of many that might be given. The cases of surrender recorded of British soldiers are for the most part in obedience to the commands of officers who see no use in sacrificing large numbers of men where no advantage can be gained.

German Prisoners In Japan

The German losses in Tsingtau are at the time of writing not accurately known, but they must have been considerable, including the wounding of the Governor. There are about 2300 German prisoners in Japan, most of them taken at the capitulation of Tsingtau. The German prisoners are well and comfortably housed and fed, and are very considerably treated, being allowed access to their friends and other privileges not usually accorded prisoners of war. Indeed Japan has set an example to the world by the humane manner in which she has dealt with her prisoners of war. It is difficult to see what more she could have done for them were they her own sons.

Changes In Japan

In a recent work of Dr. Waldo Ross, professor of painting at Harvard University, there is

some apt reference to the changes going on in Japanese civilization. He holds that what a nation needs is a race of craftsmen, but that countries like Japan are displacing them by a race of clerks, factory hands and elementary school teachers. Western influence has turned Japan away from the simple life of art. The people have been turned to the pursuit of lower ideals. Western influence has not influenced the Japanese for their good; it has made Japan like western civilization, and now the West can accept no influence from Japan because the West wants an influence higher and better than its own. A nation that imitates western civilization cannot supply such an influence. For anything like real beauty and the joy of life, Professor Ross says, we must go to the artists and craftsmen of old Japan. The world wants more men who are willing to do one thing and do it well. In the old days there was no getting on except by efficiency and perfection of workmanship, but to-day it is much easier to change one's occupation than to attain excellence in it. And the people are not happier or better for the change. They are spending most of the time looking after their rights and neglecting their duties, and want no pleasure but that of their neighbors. There is no doubt a good deal of truth in what Professor Ross affirms, but so long as Japan is careful to preclude abandonment of her soul to materialism, as Germany seems to be doing, possibly modern progress can be reconciled with the good of the old days more successfully than in the more energetic and utilitarian West. There is still in Japan a much profounder respect for the essential genius of the old civilization than foreigners are likely to perceive at first. Yet it must be admitted that

materialism is making a strong bid for the preëminence, and only an efficient moral education will be able to win the day.

German Culture

The German claim to superior civilization, so persistently insisted upon by that country's advocates in the press, seems to be much discounted in America where one of the leading literary lights, Professor Brander Matthews, with conspicuous ability challenges the German assumption. As Professor Matthews is a good representative of American opinion we venture to make reference to one or two points of significance to Japan. Professor Matthews regards German manners as much inferior to the standard set by the French and English. From this it will be seen that the English-speaking people are prone to regard manners as a test of civilization and to accept no standard they deem inferior to their own. The American professor also complains that the Germans still maintain a barbaric mediæval alphabet while the rest of western Europe has adopted the more legible and more graceful Roman letter. Here is a hint for the advocates of *romaji* in Japan. Professor Matthews also thinks that the Germans lack the urbanity and amenity of the French and English, and that it is absence of this social instinct that renders the German unable to understand any point of view but his own, which accounts for the failure of German diplomacy. Success in diplomacy, says Professor Matthews, is one of the supreme tests of a civilization. In conclusion the professor says that the most obvious characteristic of a highly civilized man is his willingness to keep his word, at whatever cost to himself, and that as Germany deliberately broke her pledges to Belgium and England she has

lost the right to claim this high standard. She has also shown great indifference to preservation of works of art and want of respect for the lives of non-combatants, which are marks of inhumanity and low civilization. Nations, concludes Professor Matthews, can never be accepted by other nations at their own valuation.

Imperial Generosity

The magnificent donation of 50,000 *yen* from his Majesty the Emperor of Japan to the new International Hospital in Tokyo may taken not only as an indication of Imperial charity but as a special earnest of friendship toward the United States and a recognition of the good work done by Dr. R. B. Teusler and his colleagues, of St. Luke's Hospital, Tokyo, through whom the new International Hospital has been made possible. The Imperial gift was announced at a special dinner given by the Premier, Count Okuma, when he called a meeting for the furtherance of the hospital scheme. In response to the address delivered by the Premier, the American Ambassador expressed the gratitude of the United States for the Imperial favor, while Dr. Teusler added a few words in appreciation of what the Japanese had done for the proposed institution. The Committee have now on hand the sum of 350,000 *yen*, but more is still needed to place the new hospital on a sound footing. But, as Dr. Teusler said, the Imperial gift is equal to a command to proceed with the erection of the new hospital, and its existence is now assured. Though the hospital is the result of the labor and skill of the head physician of the American Episcopal mission hospital, it is to be international in the truest sense, all nations supporting it and being welcomed to its wards. Such an institution must prove invaluable to tourists and re

sident foreigners as well as to Japanese, for there the most skilled surgeons and physicians of the empire will be available at all times. And the approval of His Majesty the Emperor, as signified in the Imperial gift, cannot fail to be one more link in binding the East and the West closer in ties of friendship and mutual good will.

Population of Japan

The population of Japan at the end of last year, exclusive of the newly acquired colonies of Chosen, Taiwan, Karafuto, and South Manchuria, was 54,843,083, according to detailed figures prepared by the Bureau of Statistics and published in an extra of the *Official Gazette*.

The figures are very exhaustive, and are divided into prefectures and subdivided into cities, towns, and villages.

The population of the cities having more than 100,000 inhabitants is as follows :

Tokyo	...	...	...	...	...	2,033,320
Osaka...	...	...	...	...	...	1,387,366
Kyoto...	...	...	...	...	...	508,068
Nagoya	...	...	...	...	...	447,951
Kobe ...	...	...	...	...	...	440,766
Yokohama	...	...	...	...	...	396,101
Nagasaki	...	...	...	...	...	160,450
Hiroshima	...	...	...	...	...	159,000
Kanazawa	...	...	...	...	...	127,267
Kure ...	...	...	...	...	...	119,060

The population of Japan, in the same limits, was 50,295,279 in 1909. The yearly gain used to be about half a million. In 1907, 1908, and 1909, the

annual increase rose to about 700,000. Since 1909 the gain has been more than 1,125,000 a year.

Remarkble Conversion One of the most remarkable of recent events in Japan is the conversion to Christianity of Mr. Ichizaemon Morimura, one of the leading commercial and industrial magnates as well as a noted patriot. Mr. Morimura has been well known for years as a liberal giver to Japanese educational and philanthropic enterprises and a warm supporter of all movements for the uplift of humanity. The reasons he gives for his change of faith are interesting. He says that while traveling in Europe, he noticed, especially in England, the incomparable effect of Christianity on the people everywhere, beside which the effects of Buddhism on India and Japan were inferior. He was particularly impressed by the sincere honesty and self-sacrificing spirit of the humbler classes in England, the whole people apparently actuated by high ideals. These things inspired Mr. Morimura with a desire to accept what he believed to be the best religion ; and, in accordance with the express desire of the late Emperor, that all Japanese should seek truth everywhere and follow it, Mr. Morimura became a Christian. The Japanese, he says, are among the finest people of the world, and if they only became Christians he thinks none could compare with them.



THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THING JAPANESE

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WATER SCENE AT MURŌJIMA

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MUKOJIMA

By F. YAMAZAKI

WHAT the river Thames is to London the Sumida is to Tokyo. It meanders through the heart of the city, and along its banks are some of the more important pleasure grounds of the metropolis. At the same time it is the main highway for endless and important traffic. On the left side of the Sumida toward its upper reaches, just outside the city, is the beautiful Mukojima, which has been a place of recreation for citizens since long before the capital was called Tokyo.

The river Sumida is old in Japanese literature and story. In the *Ise Monogatari*, one of the classics written in the Heian era, there is mention of the fact that Ariwara Narihara, the hero of the book, after leaving Kyoto, at last reached the banks of the river Sumida; and when he was crossing the stream in a ferry boat, he saw a bird with red bill and legs, which, he was told, bore the name of *miyakodori*, or bird of the capital. At that time, of course, Kyoto was the

capital; and the hero was puzzled as to how the bird on the Sumida river got this name. At any rate the word "capital" reminded him of those left behind in Kyoto and he at once composed a poem:

Nanishi owaba

Iza koto_towan

Miyakodori

Waga omo-o hito no

Ariya nashi ya to!

(If bird of the Capital thou really be, whether my love still dwells there O, tell me!)

After Yedo, the shogun's capital, began to assume extensive proportions, banks were built along the Sumida to restrain its impetuous waters in time of flood; and in the region of Mukojima the banks were planted with cherry trees. That is now about two hundred years ago. In 1789 Tokugawa Iyenari, the eleventh shogun, planted more cherry trees, since which time others have been added, until now the place is a veritable forest of such trees, whose filmy-misted

blossoms in the spring-time fill the air with delicate odor and inimitable beauty, attracting countless numbers of sightseers. For some two and a half miles along the river the rows of cherry trees extend; and there in season the happy multitudes gather to picnic and to talk in sympathy with the environment.

In the vicinity is a shrine dedicated to Inari, the Ceres of Japan, the deity who makes the grain grow, for that some superhuman power makes it grow to feed mankind is the belief of most Japanese. The shrine is called the Mimeguri Jinja; and though once amid the rice fields it is now surrounded by the houses of the expanding city. The shrine originated in a famine year many centuries ago, when the farmers thought it well to preclude the recurrence of a dry season by showing greater devotion to the Spirit whence all life comes. Takarai Kikaku, a poet of the time, composed a petition in *haiku* metre for the people to chant before the shrine:

Yudachi ya

Tawo mimeguri no

Kami naraba!

(If thou be a deity who can behold the rice fields, go round them three times and so bring rain!)

The word *mimeguri* means to encircle thrice, and it is at the same time the name of the shrine. After the prayer was duly offered the god gave heed, and refreshing showers at last descended.

Another interesting shrine is the Ushi

no-gozen Gongen, dedicated to Susano-no-mikoto, standing north of the Mimeguri Jinja, with attractive grounds and a tablet representing the god of plague painted by the great artist Hokusai. In the immediate vicinity is the Chomyoji temple, in the grounds of which is sold famous rice cake wrapped in cherry leaves, known as *sakuramochi*. About three *cho* distant is a shrine called Akiha Gongen-sha, with wide grounds, pleasant groves and a lake, forming a tempting place of sojourn for children. Before the shrine is a monument to the memory of Hiroshige. Adjacent is the shrine of Sarudahiko-no-mikoto with many interesting old monuments. This shrine has frequent mention in the old romances of the Tokugawa era. Another sacred building famous in romance is the Mokuboji. The story goes that in ancient times Umewaka Maru, the son of a Kyoto noble, was kidnapped, brought to this spot and murdered. The villagers buried the mutilated body and erected over it a shrine, and the tomb of the unlucky youth is still pointed out to the visitor. The incident has formed a *motif* in many a play and song, the tradition being that the mother of lost boy once came there looking for him and was vouchsafed a vision of his disembodied spirit.

In the Mukojima region there is a place known as Kanegafuchi, or Bell Abyss, which is a pool where the Ayase stream pours into the Sumida. It is said that



MIMEGURI SHRINE



USHI-NO-GOZEN SHRINE



STONE IN
MEMORIAL OF
HOKKU VERSE



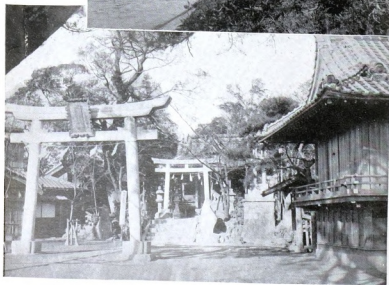
AKIBA SHRINE



FAMOUS
CAKE SHOP
AT CHOMEIJI



STEAMBOAT
LANDING
AT KOTOTOI



SHIRAIHI SHRINE

MUKOJIMA SCENES

once the bell of the Fumon temple fell into the stream at this spot, and could not be recovered although it could be seen at the bottom. Every time its recovery was attempted a sudden storm arose and obstructed the operations. In time the belief gained ground that a dragon in the deep was refusing to let the bell be taken up, hence the name ever since given the place.

Along the banks of the Sumida in this region are the boathouses of the Imperial University and the First High school. Regattas take place along the stream in season. Standing on the bank one sees in the distance the temple of Kwannon at Asakusa, with its vast roof curving skyward and its five-storied pagoda penetrating the blue distance. In every direction the landscape is most fair, suggesting just such views as one sees in pictures by the famous Hiroshige, who loved this environment. If one wishes to see the remaining relics of old Yedo Mukojima is the best place to go. There the ferry boats ply to and fro across the Sumida as they have done for centuries, especially between the big bridge at Senju and the Azuma bridge. In the far distance on clear days, too, one can see Fujisan towering in solitary grandeur heavenward, just as Japanese poets and painters have seen it from time immemorial. Northward the peak of fair Mount Tsukuba still rises, and the *Miyakodori* with their red bills and legs

still hovering over the river or bathing in its waters as in times of old.

There is no season of the year when a trip to Mukojima is not pleasant and refreshing to both mind and body. Every kind of fancy and taste can be accommodated there. Of course it is in cherry-blossom time that Mukojima is in its glory. Such a paradise of sweet-scented bloom is not to be found anywhere. Either in river boats or on foot the multitudes hurry there to feast their appetites for beauty and mental refreshment. Their dancing and sports under the beautiful trees are the happiest of the whole year. Thousands of children come in great armies: these are the various schools of the city turning out *en bloc* to see the flowers. Even in the hottest days of summer there is a cool breeze blowing at Mukojima; and at night the darkness is illuminated by fireflies. In autumn too the place is a favorite spot for moon-viewing and for listening to the shrill music of myriad insects. In the Hyak-kayen garden are fine collections of autumn flowers. Even in winter Tokyo citizens go to Mukojima for favorite snow-scenes. From ancient times it was an ideal winter excursion to proceed up the Sumida by pleasure boat to Mukojima to see the new-fallen snow. Mukojima is indeed one of the most ideal pleasure resorts in the vicinity of Tokyo, and one thoroughly typical of Japanese taste.

SNOW FALL AT YOSHINO

Asaborake

Ariake no tsuki to

Miru made ni

Yoshino no sato ni

Fureru shirayuki!



At the break of day

Just as though the morning moon

Lightened the dim scene,

Yoshino's fair hamlet lay

In a haze of falling snow!

Korenori Sakanoue (10th Century)

Tran. by Dr. Clay MacCauley



ARCADE OF
CHERRY BLOSSOMS



SUMIDA RIVER
AT MUKÔJIMA



AYASE RIVER



MOKUBOJI AND UMEWAKA TOMBS

SCENES AT MUKOJIMA



MYOCHIN
HELMET (TAKANO)



MYOCHIN HELMET AND ARMOUR, WITH RELIGIOUS INSCRIPTIONS

THE GODS AND WAR

By NORITAKE TSUDA

(EXPERT IN THE IMPERIAL MUSEUM, TOKYO)

IN an American paper some time ago a writer wittily remarked that if the Almighty hears and answers the petitions of all the belligerents now appealing to heaven, who shall say that miracles have ceased? But, as a matter of fact, are all the warring nations really appealing to the same god? If they are it is most remarkable that they should have conceived such divergent views of the divine character. The god of the German is more different from the god of the British than Buddha is from Christ. Indeed the gods of to-day seem just as much the creations of human imagination as gods ever have been; so much so that the only god a Teuton or a Briton can understand is a god just like himself. War brings out all this crude anthropomorphism with a vengeance. But to many it will no doubt appear probable that a really responsible, self-respecting deity could hardly be expected to approve fully of either side to the quarrel.

At a time when most of the most civilized nations are slaying one another in the most approved and effective manner, and civilizations are appealing to their gods in support of policies and methods wrought by civilized slaughter, it is interesting to note that Japan too has her war gods. She has not, however, been so rash as to assume that the god who approves of war is really the same as the deity who is bent on peace. Old Japan

could not conceive of a deity loving both war and peace, as the deity or deities of Europe appear to do. All the gods of Japan are not warlike; for the supervision of the arbitrament of the sword there is one special deity, Hachiman, the god of war. Whether one god in whom are believed to inhere all the qualities that make for both war and peace is more rational than a belief in a plurality of gods representing such divergent proclivities as those of war and peace, we do not now undertake to decide, but certainly it would seem that the god now appealed to in war is somewhat different from the deity worshipped in ordinary times. In Britain the clergy are being forbidden to shoulder the rifle or draw the sword, which looks as if in England no less than in Japan there was somehow a conviction that the god of the Church is after all not the god of war. Needless to say, it has not always been so understood by the representatives of the Church. Has the god changed or have the representatives of the Church changed gods? The Japanese at any rate have always assumed that the god of battles was different from the god of things as they ought to be, and that the god of war was the one deity that took a hand in the emergency of war.

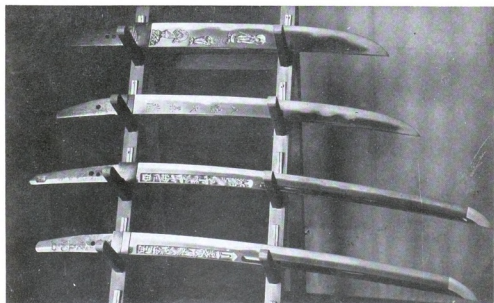
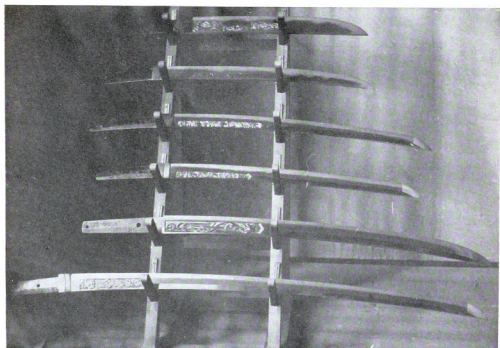
At all events if there be really a god who interests himself to any practical degree in the disputes of men, he surely must know that they who are bent on

making most progress in perfecting the weapons of warfare will be of all people the most likely to seek opportunity to test them. Even a dolt of a deity could see that he could not be a god of war without war. Gods no less than men do not make weapons for nothing. When the science and wealth of a people are devoted to inventing and creating instruments of destruction what kind of deity do such people worship, if not the god of war; and with such devotion there must naturally be the conviction that the god of war and the god of peace are permanently irreconcilable. Does not this suggest a most disastrous confusion, perilous to men and nations alike? But if peace and righteousness can come only through war, then is not the war god right after all; and the only problem between contestants is to know which side the war god is on. Presumably the war god, if he be worthy of his title, is on the side of war, and therefore on the side of those that want to fight. This is apparently the Teutonic idea. Every man's god seems to be a war god when the man wants to fight, and every man's god is on his side in the quarrel. It is then only a question of superior fighting deities. There are doubtless some nations who would fight even though the god of battles were against them. They are fated to destruction. To them the god of other nations is never in the right. Certainly the world's war theology is as much in need of straightening out as ever it was, and ignorance of deity is just as cosmopolitan as in ages past.

All this confusion is simplified to a degree by the Japanese theory, of war gods as distinct from peace and other divinities. That a plurality of gods is not wholly irrational has been shown by the writings

of the late Professor William James, of Harvard. The Japanese never assumed that the war god was so stupid as to be on both sides in a quarrel, and so each side appealed to the same tribunal to judge between them. The notions of the war deity held by the various warring tribes and clans of old Japan do not suggest that there was any great difference of opinion as to the character of the war god, such as is indicated in the British and German conceptions respectively. There appears to have been no theory that might is right, or that the deity was on the side of the strongest battalions. It seems to have been taken for granted on both sides that a being of godlike qualities would find his own reasons, without any human assistance, for arriving at verdict. There was nothing to do but make to him a final appeal. The reasons why the war god took the side of one contestant or the other always were mysterious in the eyes of many, especially to the losing side. But man proposes and God disposes, and so there was an end to it. How far the nations now at war can get beyond the wisdom of this pragmatic sanction is a question.

To those who believe in the arbitrament of the sword as the surest way to a solution of international disputes, there is little help or consolation in considering the question whether war is sinful or inhumane: they apparently leave that to the god of war to decide, and if he can make it all right with the god of peace, well and good; but if not, what then? Presumably the case must in that event come before a heavenly conclave and be adjusted on a more elevated plane, man caring little, so long as the region of conflict be removed from earth. The while, on earth, each nation or people, is fighting



SWORDS OF OLD JAPAN, WITH RELIGIOUS INSCRIPTIONS

懺火菩薩



WAR BANNERS OF OLD JAPAN, BEARING RELIGIOUS INSCRIPTIONS

for its own interests, and appears to think it can do no wrong for its country's sake. With most people it is "my country right or wrong"; and this notion that one's country is invariably in the right will be found to be based somehow on a religious sanction, which inevitably associates war with religion and makes the war god necessary. There is no nation on earth but thinks that religion is necessary to assurance of victory in war.

This relation between war and religion is a very old one, as old as man, perhaps, and it as real to-day as ever it was. My present task is to trace as briefly as I may the history of this idea as suggested by the banners, war weapons and symbols of war in old Japan.

And first as to why Hachiman became the war god of the Japanese. In the Iwashimizu Hachiman shrine there is a banner said to have floated over the victorious army of the great Minamoto Yoshiie of the 11th century. This banner is of silk, and is 3 feet wide and 9 in length. Over two black lines across the bottom are written in ideographs, the words: *Hachiman Daibosatsu*. Now it is well known that the war god, Hachiman, is a deification of the Emperor Ojin. Hachiman is one of the most popular divinities in the Japanese pantheon, and in some parts of the country, more especially in the northwestern districts, there are shrines sacred to his memory set up every few miles. Then how did this divinity come to be regarded with such great honor?

It was this way. When Minamoto Yoriyoshi marched to Oshu for the subjugation of the Abe family he built a shrine to Hachiman every 5 miles of the way, praying to that deity for victory. It will be remembered that on the banner

already alluded to the war god is represented as a Bosatsu, or Buddhist deity; for when Buddhism came to Japan it soon discovered that it could make no headway without coöperation with the national or Shinto deities, and it even found a place in its pantheon for a war god, hitherto foreign to its genius; and consequently the Shinto god of war, Hachiman, was incorporated with the Buddhist divinities. This explains how Hachiman came to be regarded as a war god by the Buddhists, but we have yet to explain how he came to be so regarded by the Shintoists or people of Japan.

Hachiman, or in other words, the Emperor Ojin, was a child of miraculous birth. During a war that threatened the Imperial sovereignty in the 2nd century the national deities revealed to the Emperor Chuai that the best way to suppress the rebels was to turn their attention to foreign conquest, and so they were induced to invade Korea. Before the invasion could be carried out the Emperor passed away, and the campaign was undertaken by the Empress Jingo. Before setting out on so perilous an expedition her Majesty invoked the aid of the gods at the national altars, whereupon the four guardian deities descended from on high bearing a heavy floating banner on which were inscribed the main points of the strategy to be observed on the campaign in Korea. Under those divine auspices she set out on the expedition to the long coveted peninsula. As the war proceeded prosperously the Imperial lady one day burned a holy war book and drank the ashes thereof as a divine potion; and the Imperial prince thereafter born was found able to recite the whole of the holy war book even from the day of birth. Moreover, at the very moment of his birth

eight banners appeared let down from heaven to convince the world of the divinity of the Imperial child. The word Hachiman in Japanese means "eight banners." Over the birthplace of the wonderful prince a shrine was erected, and the prince in due time became the Emperor Ojin, who was posthumously exalted as the god of war, and called Hachiman, or Eight Banners.

To the highly sophisticated intellectualists of western lands the pedigree above outlined may seem complicated and of somewhat doubtful theology, but it is surely as rational and respectable as that of the war gods of Europe, so highly bred and yet so capable, if all reports be true, of such very questionable tactics. War is something, we admit, which even a deity cannot make decent or humane; and if war must be, it is as well to have a god to supervise it as to have gods for the supervision of other less dangerous matters; and when all scores are paid off, we feel convinced that the war gods of Japan will have come out of the fracas, suffering less from loss of reputation than some others, whom we shall forbear to name, since comparisons are odious.

But this is not all. We can do much better still. In the Hodarakuji temple at Kamakura there is an ancient banner of the Heike family, 3 feet by 2, bearing 6 ideographs meaning "98,000 gods of war." Here is enough to go around surely, and even some to spare for Europe, should they come short there. In a world where the causes of disputation and quarrel are so various and notions of right and wrong so divided, it is well to have enough war gods to satisfy all, and Japan offers a more assorted and excellent selection than other nations.

Other evidences of the esteem in which

the war god was held by our ancestors, no less than by ourselves, are to be found on the old offensive and defensive weapons in our war museums. In the Tokyo Imperial Museum there is a helmet from the left hand of the famous Myochin Fusamune on the outside of which is engraved *Han-nya-kyo*, while within are the names of the deities, Amaterasu, Hachiman and Kasuga, a triad not uncommonly found on weapons and war banners. Doubtless the wearer of such a piece of armour believed that these could defend him in battle; and to make sure of not prejudicing the case on the score of race, he had the Buddhist as well as the Shinto deities represented, for even in godly matters two heads are also better than one etc. This triad of deities has been associated on martial weapons and banners since the 12th century when great military families like the Fujiwara began to appear in Japan. The theology of the triad is as involved and complicated as any other, but it seems that Hachiman, the god of war, was regarded as an incarnation of Amaterasu the creator of Japan.

Another religious war symbol in the Imperial Museum is a banner bearing seven Chinese ideographs in gold, signifying the *Hokkekyo*, or sacred scriptures of the Buddhists, the suggestion being that all who repeat the title on the banners will have the same protection in war as if he were able to recite the entire scriptures. In old Japan the warrior's faith in gods was also indicated by inscriptions and emblems on his sword. In the Tokyo Imperial Museum there are swords bearing the image of Fudo or some other Buddhist divinity. On an iron cuirass of the 16th century there is the ideograph for Heaven, to the right of which is inserted in the blade a skull of bronze.

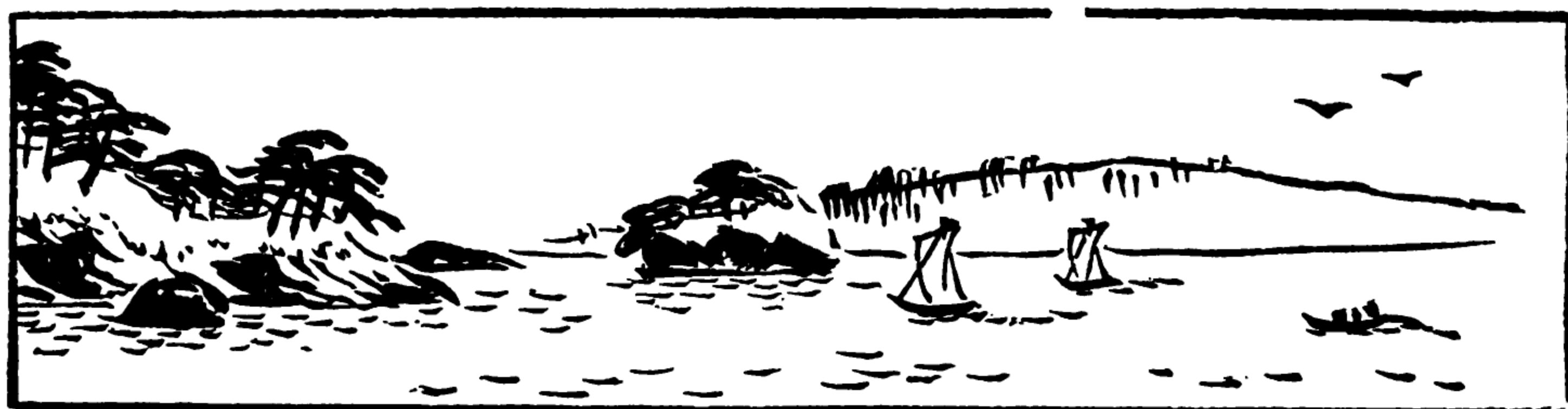
This signified that in the opinion of the owner of the weapon the fate of the warrior is in the hand of Heaven, and he must accept his fate, even though it mean the leaving of his skull on the battle field. The same brave spirit is suggested in one of our oldest war songs coming down from the 8th century :

Our corse to the deep if we fight on the sea.
Or the weeds o'er our bones if they bleach on the field,
Since 'tis all for the sake of our Emperor dear,
And with honor and joy we go forth for this !

A similar faith is found in the oath taken by the great warriors of old before going forth to battle, numerous examples of which are to be found in Japanese history. The gods of heaven and earth were invoked, including those of Buddhism as well as Shinto. Temples and shrines were erected in honor of gods, in token of divine assistance and victory, an example of which is seen in the great Hachiman temple at Kamakura built by Yoritomo. The Buddhists had their war-god theory worked out to perfection, for they had special war prayers which the deity would not hear unless signed by the Emperor, thus precluding their use by rebels or either enemies. And consistently the Buddhists gave the images of their war god the most horrifying aspect, with four grotesque faces and his body equipped with 8 hands, which is really the only kind of warrior that stands any chance of survival, even in modern warfare.

This custom of seeking help from whatever source, whether of Shinto or Buddhism, India or China, in peace or in war, from religion or science, is thoroughly typical of the Japanese mind, which has no prejudices when it comes to practical affairs. It makes no difference to the Japanese what god it is or whose, so long as he can help, which after all is the main question. Naturally native divinities have had and still have the preference, as in Europe, but the God of the Christians as well as those of India and China have their devotees too, beside and with the Sninto gods. There is nothing like being all things to all gods as well being all things to all nations and all men ! In a game which is one of hit or miss the scope should be was wide as possible.

This disposition to honor and trust in the national gods has been no less emphasized in recent years than in times past, especially in time of war. Both in the conflict with China and that with Russia, as well as in the present rupture with Germany the national messengers have invariably been despatched to the great shrines to inform the ancestral gods of the nation's plans and to ask their aid in the campaign ; and when the war is over the messengers are likewise again despatched officially to inform the gods of the results of the war and to thank them for the help given.



WINTER

Yamazato wa

Fuyu zo snbishisa

Masari keru

Hio-me mo kusa mo

Karenu to omoeba !



Winter loneliness

In a mountain hamlet grows

Only deeper, when

Guests are gone, and leaves and grass

Withered are :—so runs my thought !

Muneyuki Minamoto (10th Century)

Tran. by Dr. Clay MacCauley

BONSEKI

By F. YAMAZAKI

IN Japan there are two ways of representing a miniature landscape, known as *bonseki* and *bonsai*. In *bonsai* the miniature landscape is represented by dwarf trees which have the appearance of great age, while *bonseki* is landscape made from a rock set on a bronze or earthenware tray, containing water. Sometimes dwarf maples, cedars or other trees are set about the rock until it resembles a *bonsai* landscape. The difference is that in the one case the landscape is represented by the trees, while in the case of *bonseki* it is represented by a stone. To create a successful *bonseki* one has to come across a rock which has an appearance suggestive of landscape, with elevations and depressions to set off hills and valleys, suggesting natural scenery. In any case the production of such an ornament requires real artistic conception, not unlike the genius essential to the painting of a picture. In no other country in the world, perhaps, does the human mind look for art in such directions, probably because it would be a search in vain. At all events western people have shown themselves quite capable of appreciating the art of *bonsai* and *bonseki*, and if they cannot find such art in their own lands it is not because they fail to admire it. Such creations are peculiar to the genius of the oriental mind, which loves the illusion of *multum in parvo*.

Usually the *bonsai* suggests a tiny

village picturesquely situated among trees, with streams and waterfalls, while the *bonseki* is simulative of bold mountain scenery, and may take the form of a tiny village among mountain glens, or an island rising above the sea. By this means the Japanese, who are nothing if not lovers of nature in all her moods, are able to in small compass and when removed from nature's loveliness, to keep before the mind some favorite aspect thereof, meditating on its beauty and communing with the life implied.

It is said the best stones for creating *bonseki* are to be found in the river Kamo at Kyoto, the upper reaches of which are fed by a number of some tributaries wherein are to be had plenty of water-worn rubble stones. A *bonseki* made from a stone that has actually come from the river Kamo is a treasure highly prized, and if set by a master hand it is of great value. The value much depends on the shade of the stone, which must, in the case of Kamo river rock, be a deep, dark color with polished surface, the rock being intensely hard. Withal it has about it a porous quality that renders it capable of retaining moisture, thus affording ready sustenance to moss. In the Koya river, which flows into the Kamo, such rock abounds, the best part being about 5 miles from the Kamigamo shrine, ascending the stream, at a spot where the stream narrows between overhanging cliffs. The stones from this

place are known as *maguro-ishi*, or deep black stones, and the river bed whence they come is called Goshō-dani. When the Imperial Court was at Kyoto, in the days of old Japan, the people of the village of Yase near Goshō-dani, were wont to supply servants for the Imperial household, and whenever they came to the Palace they brought a stone with them for the adornment of the Palace garden. The source of the stones brought to the Imperial garden soon began to have a sort of sanctity about it, and when people went to gather *bonseki* stones from the stream the villagers would not permit them to take any from the spot that supplied the stones for the Imperial Palace. As the taking of stones from any part of the river was and is quite free to the public and in no way forbidden by law, the *bonseki* men were much displeased with the attitude of the villagers. Even to-day when stone-hunters go there the villagers will prevent them taking rocks from Goshō-dani, and force them to collect from some other part of the stream instead. But the work of gathering such stones goes on steadily, and will go on so long as the Japanese love *bonseki* and so long as the best rocks for such pieces of art come from the Kamo river.

There are other places also which afford stones suitable for making *bonseki*, such as the village of Tochu in Ōmi, and the Ibi river in the province of Mino. At Nachi in the province of Kii and also in the Katsura river not far from Kyoto such rocks may be found, but these stones are regarded as inferior to the Kamo stones. Should they possess an unusually fantastic shape, however, they

command quite fancy prices.

Some ten years ago there was an old man in Kyoto who had a craze for *bonseki*, and he was always going down to the Katsura river to try whether he might hit upon a fancy stone. One day he chanced upon one of very queer shape; but he was not aware that the shape was as rare as it really was, and he let it go for 25 *sen* to a dealer. As soon as the stone was seen by a dealer from Tokyo he at once offered 12 *yen* for it. Not long afterwards there was a big banquet given by *bonseki* dealers in Kyoto, when the owner exhibited this very stone as a rare curiosity. The stone was immensely admired by all present, and one of the company offered 30 *yen* for it, which was refused. After he returned to Tokyo with his prize he took it to the biggest *bonseki* dealer in the capital and sold it for 150 *yen*. From it the dealer had a magnificent *bonseki* created, and called it "The Seven Isles of Izu," for when the water around the rock rose high it was a tolerable representation of the seven fair islands off the coast of the province of Izu, famed in Japanese history. Indeed so perfect is the representation one would hardly imagine it to be artificial.

Of course some of the best *bonseki* in Japan are in possession of the Imperial family. Count Otani, formerly Lord High Abbot of the Eastern Honwangi sect of Buddhists, also is famous for his fine *bonseki*, as is also Baron Iwasaki. In the Japanese house the *bonseki* usually is placed in the *tokonoma*, where, with its suggestion of mountains and water, it is a symbol of coolness and good cheer in summer weather, as well as being a thing of beauty in itself.





TAKI-ISHI FROM THE RIVER KANNA, JOSHU



RYUMON-NO-TAKI, FROM RIVER KAMO

B O N S E I



DR. BUNJI MANO
(President, Imperial University, Kyushu)

LESSONS FROM THE WAR

By DR. BUNJI MANO

(PRESIDENT, THE IMPERIAL UNIVERSITY, KYUSHU)

FROM the unprecedented struggle now going on in Europe, with ramifications affecting almost every corner of the globe, one may draw many valuable lessons. Not least among these is the necessity of cultivating knowledge in time of peace so as to be prepared for every emergency.

The struggle of the world to-day is one between those who know and those who don't know; those that excel in knowledge win, and those whose knowledge is inferior, fail. This is one of the outstanding facts of the present crisis.

In former times the art, skill and general ability of the individual were the deciding factors, but to-day utilization of mechanical contrivance has superseded the old-time individual genius. The importance and necessity of individual skill in ancient times extended even to the making of a screw, but in modern times, without any great technical knowledge, the common workingmen can by machinery turn out screws perfectly made in any quantity desired. All he has to do is to feed a metal rod of the proper quality and size to a screw-making machine and the machine will do the rest. And often one man can attend to two or three machines.

And so we find that in the great war now going on in Europe the chief menace of the Germans to the allies is in the power of their mechanical inventions, especially their great guns; and it is reported that they are now making guns of still larger calibre with which they hope to annihilate those opposing them. This again shows us the importance of the machine as compared with the man.

The part which the automobile is taking in this war also proves the significance of machinery in any great modern undertaking. These armoured motor cars are able to face an army of riflemen, and are themselves equipped with machine guns and guns for bringing down aeroplanes and dirigibles, all of which are the fruit of inventive genius and the command of much knowledge, cultivated in time of peace. Consequently the present gigantic struggle in Europe is in reality a contest between knowledge and want of knowledge, and is an exhibition on a large scale of what both sides know.

Of course the machine is not everything; for the man who uses it must ever play a large part in its success. In the long run he it is that must determine the victory. Machinery without personnel is nothing. Valor and patriotism are essential qualities for any satisfactory result—what in Japan we call *Yamato Damashii*; but what I wish to emphasize is that even that noble spirit of our race is helpless without proper knowledge and mechanical equipment.

For this reason one of our most pressing needs at present is the establishment of more research institutions for the promotion of scientific knowledge. The Germans owe their marvellous advancement in scientific knowledge to the many scientific laboratories that abound in that country. Such institutions are necessary to the production of all that makes for successful warfare as well as to the existence of the things that belong to peaceful enterprise. The effect of scientific research upon industrial progress in both England and America has been very

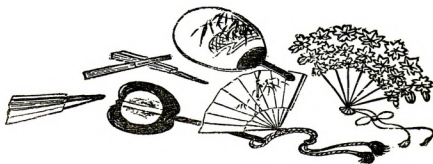
marked also, and wealthy men like Mr. Carnegie and Mr. Rockefeller, have contributed liberally to the establishment of institutions for the promotion of scientific knowledge.

In Japan the necessity of such institutions to the progress and welfare of the nation is now only just beginning to be recognized. Men like Dr. Takamine have long advocated this and we are hoping to have more chemical research laboratories. For my part I should like to see not only a chemical research laboratory but laboratories for the general advancement of scientific knowledge. Laboratories for chemical research do not require much space, but institutions for the promotion of mechanical science must have space; and these demand our attention equally with chemistry.

There are pessimists, no doubt, among us who doubt our ability to improve upon the inventions of Europe and America; but if such persons were to inspect our Patent Bureau they would be pleasantly surprised; at least they would have their eyes opened, perhaps, and be convinced that we have already to our credit many valuable inventions. Some of the contributions by our medical men to western research show knowledge and inventive skill of a high order; and if Japan but had more research institutions for the encouragement of her scholars and men of science the country would witness a wonderful development in this direction.

Another lesson taught us by the present war is the importance of being brave and courageous, and especially of cultivating these virtues in time of peace. Our young men must realize that before them stands a strong and merciless enemy, not only in war time but always. Their enemy in peace is temptation, which ever surrounds them. Victory or defeat for them is decided by self-mastery. Those that can successfully meet and overcome temptation are the true conquerors and the nation's best defenders. For this a courageous spirit is very essential. To beat off the enemy of temptation in peace-time is as meritorious as to beat off the enemy in war-time. It was our great Ieyasu who said that it was more meritorious to expostulate with one's master over injustice or wrong than to distinguish oneself on the field of battle.

There is a story to the effect that when the son of a distinguished soldier in Europe was writing the biography of his illustrious father, he gave but one page to his great military exploits and many pages to his father's beneficent influence upon society in general. This proves once more the importance of excelling in the arts of peace. Our brave soldiers were victorious over Germany at Tsingtau and we are proud of their gallant achievements, but we must not forget that those who win against the enemy within themselves are victors equally great, and will be men of courage and spirit at all times.



JAPAN'S CANNING INDUSTRIES

By B. HONDA

IT is now nearly half a century since the first canneries were started in Japan ; and since that time the nation has been making steady progress along almost all lines in this industry. The canning business first made its appearance in Nagasaki in 1869, under French auspices and the support of Mr. Masasuke Matsuda ; but the present development is largely due to government encouragement. In 1877 the government established a model canning factory in connection with the Department of Home Affairs ; and in 1878 when the International Exhibition was held at Paris, Marquis Matsukata, who was despatched thither, requested those serving under him to pay much attention to the matter of becoming acquainted with canning methods. Returning to Japan with the latest machinery he gave great assistance to the industry, and the government had the machinery installed in a factory where it was put to the test. The Hokkaido government, now realizing that the principal products of that region were from the sea, saw the utility of promoting canneries and a factory was established there soon after those appeared in the south. An expert from the United States was employed, and recruits were admitted to learn the canning business. In July 1878 the first tinned goods began to be put up.

From this time canneries began to

appear in various places, notably at Fukuoka where the prefectural government lent much encouragement to the industry. Operations now became so successful that private enterprise along this line began to grow apace and the government in Hokkaido sold out its factory to a Mr. Fujino in 1890. During the war with China the demand for canned goods of all kinds grew to a great extent and the industry naturally made more rapid progress. Similar prosperity followed the war with Russia. To lend still further impetus to the industry the government now established a fishery school with various departments attached to it, such as the practical school and the experimental depots, giving practical lessons to the people of various localities, all aimed at promoting the tinning industry.

Of course it took the people of Japan a considerable time to realize the meaning and importance of the business, but some regarded it as of too specialized a nature, as may be inferred from the following incident. When the canneries began operations their products were looked upon by the nation as a great treat in the way of food. There was a sort of conviction that goods were canned, not for the purpose of preserving them so much as for the sake of producing a great delicacy. Consequently when the Governor of the British colony at Hongkong

visited Japan, as the special representative of Great Britain for the sake of promoting closer relations between the two countries, the Hokkaido government, in order to show him a special favor, treated him to a banquet of tinned goods, hoping thereby to cement permanently good feelings between Britain and Japan. It is a question since debated whether this treatment did anything to hasten the revision of the treaty with Britain, the main desire of the people of Japan at that time. Still more doubtful does the venture now appear when we learn that the British representative was informed with pride that the goods he was offered in the banquet were the first-fruits of the new national experiment at putting up preserved fish and meat. In order not to suggest any stinginess in regard to so great delicacy the visitor was regaled on canned food at every meal, so that he could not say on his return to his own country that Japan had not done her best to give him of her best and by all means to please him. How the guest of honor himself regarded the treatment may better be imagined than described. There are rumors still extant that he was internally as well as externally considerably upset, and informed the interpreter, Mr. Hayashi, afterwards the celebrated Count Hayashi, that he doubted whether he would survive the Japanese attempt at being specially kind, expressing wonder that in a land that abounded in fresh meat and fish he should be always obliged to eat tinned food. The interpreter endeavored to persuade the officials to slacken their degree of attention in this respect, but ascribing the remonstrance to modesty on the part of the distinguished visitor, they heaped on the kindness with still greater ardor, so

that finally the guest realized that his only chance of survival was to escape from Hokkaido with all possible haste, which he did.

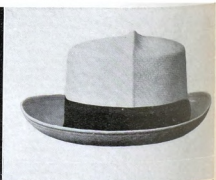
It will perhaps be interesting to see now what were some of the delicacies on which the British visitor had to subsist. The principal canned goods in Japan are beef, fish and fruit, though there a variety of lesser industries in tinned goods. Some are put up with sugar, some with vinegar, and some with oil, with seasoning according to the nature of the goods. Japan has her own method of seasoning, and it is winning its way abroad quite fast. Foreigners are also cultivating a taste for Japanese soy and its compounds. The kind known as *shoyun* is cooked with a mixture of *shoyu*, the native soy. *Tsuku-dani* is put up with a considerable quantity mixed with sugar and honey. Prawns, shrimps, clams, lobsters and other shell fish are put up this way. The *teriyaki* method is used for such fish as salmon and mackerel, the fish being first covered with the liquid mixture aforementioned and then roasted a little before being tinned. Fruits of all kinds are, of course, put up with sugar, some in the form of Jam and others whole. *Fukujinzuke* tinned goods include vegetables put up with *shoyu*. The industry in canning salmon, crabs and sardines is now of immense proportions in Japan, the method followed being practically the same as in other countries. Hokkaido is the center of the tinned fish industry, but in almost every part of the empire there are more or less canning works in operation. In Kyushu, Nagasaki and Hakata are famous centers. The products are exported to China, America and the south sea islands.



1. FAMOUS HOSHINO CRAB CANNERY
2. SHELLING CRABS
3. CRAB FISHING



MAKING WOOLEN HATS



JAPANESE PANAMA HATS

HATS AND HAT MAKERS

By SHUSAKU DOI

THOUGH hats have been worn in Europe for more than two thousand years they form a somewhat new form of covering for the head in Japan, having been introduced as concomitants of western civilization about the middle of the 19th century. Of course the Japanese for ages had been accustomed to some kind of head covering on occasion. The modern native hat of basket work which the farmer wears to shade him from the summer sun, has probably been in use for centuries; and, like the Romans of old, the Japanese always resorted to hats when going on a journey, and as soldiers in warfare. The various styles of head covering worn in old Japan as marks of official or religious rank are familiar to those interested in Japanese art, as they are characteristic of the old paintings and color prints. But the use of the modern European hat, is, as already suggested, as recent as modern civilization.

Most of those who in former times were wont to go about bearheaded now wear hats after western fashions, all the styles to be seen abroad being exploited to nauseation in Japan. It would hardly be fair to western manufacturers to say that those worn in Japan are exact imitations of the imported article, but it is true that they are attempts in that direction. The most popular are the soft felt with depressed crown and narrow turned up brim, the common bowler and the English golf cap. Naturally the increasing

habit of wearing foreign clothes lend impetus to the accompanying foreign style of head gear, but the hats worn with Japanese dress are now always after the western style too. This unusual demand for hats and caps has called forth factories to compete with the imported goods, and Japan is now able to supply most of the domestic demand for headgear from her own output.

Indeed there is no industry that has made more promising progress in Japan than the making of hats, the demand for which has increased manifold since the Chinese began to discard their pigtailed. To supply the market of China and Japan is the task of the Japanese hat and cap makers, and to this end they are kept quite busy. The staple articles in this trade are hard and soft felt hats, woolen caps and straw hats as well as the silk hat. For those who desire to reach the zenith of fashion the best imported makes are kept by the leading hatters, but the vast majority are satisfied with the domestic productions.

There are at present three large hat-making establishments in Japan: the Tokyo Hat Manufacturing Company, the Imperial Hat Factory at Hamamatsu and the Hamatani Factory at Osaka. These for the most part turn out silk hats and soft felts. Most of the straw hat and woolen cap industry is carried on in private houses on jobs let out by dealers. Perhaps the most common article of head-

gear is the straw hat for summer and the woolen cap for winter, especially because of comfort and inexpensiveness. The millions of these now turned out annually are quite beyond computation.

The Tokyo Hat Factory turned out last year 50,000 dozen hats, valued at some ¥600,000. This company was established in 1892 at a time when the demand for felt hats was nothing like what it is to-day. At first it was an uphill struggle; for the hats then used were all imported and the new company had to compete with the imported article in quality and price. To ensure these merits the company employed both English and American hat experts to superintend the manufactures; good progress was made and the results of the endeavor have been highly satisfactory. The hats turned out were of a quality that compared very favorably with those imported and the effect was such that in a short time imports fell off to a marked extent. In this respect the hat business was greatly assisted by the imposition of a high protective tariff, which placed a 75% duty on foreign hats, and under the new tariff imports have almost wholly ceased. The duty was subsequently lowered to 55%, but the effect on competition with foreign imports has not been much.

The hat maker in Japan is not troubled by any demand for styles and designs such as the makers abroad have to contend with; for the average Japanese does not take much notice of style, so long as what he buys is a foreign hat and comfortable. Possibly he would sooner be without a hat, and he indulges himself in the possession of one merely to be in the fashion. As for any special taste in hats he seldom or never thinks of such a thing. This accounts for the curiosities one frequently sees adorning, or shall we say disfiguring, the heads of so many otherwise admirable citizens to be seen on almost any street in a Japanese city. Thus the manufacturers have the matter of style and fashion wholly in their own hands, and variations in this respect take

place only as foreign custom suggests or as one manufacturer thinks he may offset competition with another. About the only noticeable differences are in width of brim or band from year to year, with similar changes as to color, the most popular color at present being a light tea shade.

As time goes on no doubt the Japanese public will come to demand more and more attention to concurrence with European and American styles and designs in hats. The craze for panama hats has already been taken up in Japan, assisted as it has been by the much cheaper imitation panama made from Formosan grass, and almost equal to the real thing in appearance and quality.

Most of the materials for hat making, such as leather, wool and fur, are imported from England and America. Hats of rabbit fur-felt sell at from 3 to 7 yen, while woolen hats sell at something under 3 yen. In a country like Japan where hats of inferior quality are ever in greater demand woolen hats are naturally more popular than those of fur-felt or napped felt. There is an idea among customers that all hats of fur-felt are imported, and those who incline to imported goods go in for such hats, though as matter of fact all these hats are now made in Japan. Our output is as yet not sufficient either in quality or quantity to compete with western manufacturers in supplying the trade abroad, though exports are beginning to China and India. In hats, however, the volume of trade is yet hardly worth mention, most of the exports being caps, and straw hats.

Significant as has been the progress of hat manufacture in Japan during the last few years, it is nothing to what it will be in the next decade or so. We are only beginning; and the future of the industry is very bright indeed. The next few years will see remarkable developments in this direction, when we hope not only to meet all demands at home but go a long way toward supplying the demand in the whole Far East.

TEMPLE BELLS

By T. KANEKO

Hana-no-kumo,
Kane wa
Uyeno ka,
Asakusa ka?

(Fair clouds of flowers! Is the sound from Uyeno temple bell, or that of Asakusa?)

The above *hokku*, or short poem, is one of the most famous from the pen of the noted national poet, Basho, and well represents the place bell music holds in the affections of the Japanese. To quote this poem suggests to the citizen of Nippon scenes of beauty beyond description. It recalls the happy, glorious spring time when cherry flower-clouds cast filmy-misted colors over the streets and hillsides of the capital, especially at Uyeno and Asakusa, where the soft-toned temple bells echo among the beautiful cherry trees. To the Japanese mind great beauty, such as the spring, with its wealth of cherry blossoms, suggests, seems to have a sort of solemn significance, with which the endless sob and moan of sacred bells so well accord. Among such scenes perhaps the most incomparable is to sit alone at eventide in Uyeno Park gazing at the gay loveliness of girls and children, in exquisite kimonos, moving under the blooming trees as the shadows fall and night sets in to blot out the picture, the long roll and reverberation of the temple bells breaking in to silence happy voices and summon the thoughtless to prayer and inner beauty. Having heard the bells of all countries one can say there is no sound so sweetly suggestive as that of the Japanese temple bell, though it has a sort of needless melancholy which doubtless comes from Buddhism. Throughout every section of the empire these divinely-voiced bells are to be heard, sounding the hour of morning or evening prayer. The scenery of

no town or city is complete unless it show some ancient, holy shrine with rooftrees peering through old pines or cryptomerias, the center of the people's loftiest aspirations. There is worshipped the past, which in Japan is the living present, the spirits of all time uniting with those in the flesh to accomplish what ought to be. And these temples all have their bells, wonderful creations that, when they speak, fill the streets and hills and valleys with a sigh that sounds the knell of all things human.

Every temple in Japan has its bell tower or belfrey, where hangs from heavy beams its bell of iron but more usually of regular bell metal, a metal, as already suggested, possessing a voice of its own. It is the Buddhist temples rather than the Shinto shrines that are famous for these bells. Some temples have their bells rung at regular hours, while others ring them only on special occasions, such as a funeral, or the New Year, which is welcomed by 108 strokes. In small places the temple bell is also used to warn against danger from fire or flood. In other places the bells is used to tell the time, in which case one stroke means 1 o'clock; but for other hours, the bell is struck sharply three times to give warning that the hour is about to be struck, and then the hour is struck slowly. In reckoning the time, therefore, the first three strokes must always be subtracted. In the old days when Japan followed the Chinese calendar, the day was divided into 12 hours; and the bells struck them accordingly. Thus one hour was equal to two of our present hours.

The reason why the Japanese temple bell has a music all its own is due to its composition, shape and the manner in which it is rung. It is said that the com-

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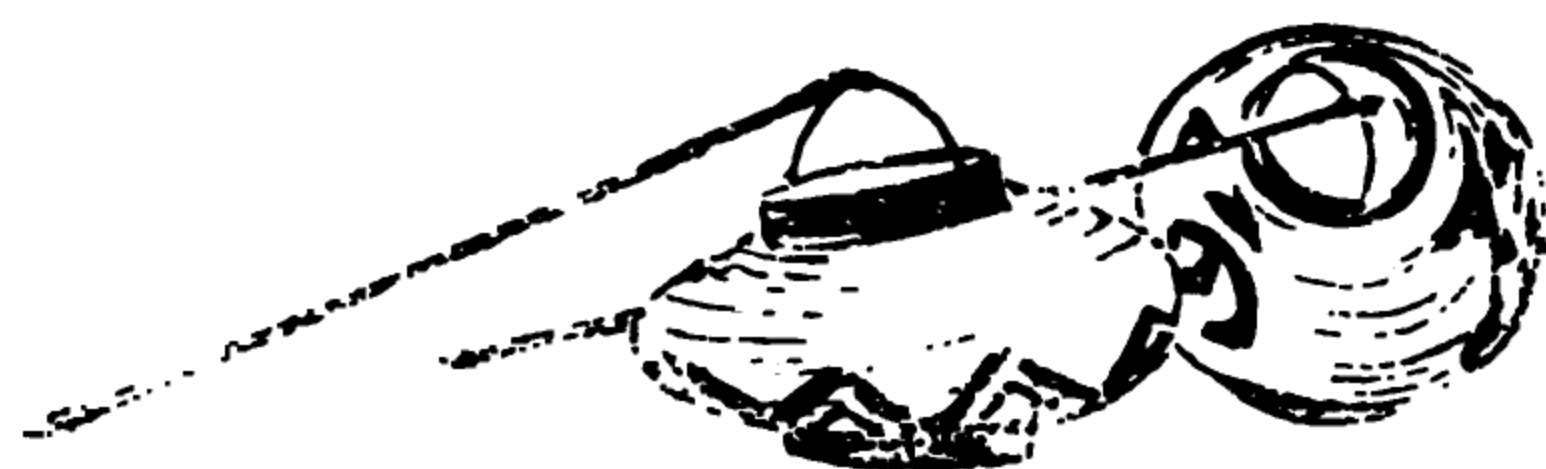
position contains a great deal of gold, but the proportions of the various metals going into the bell are probably known only to the maker. There are legends of how in ancient times human beings used to be cast into the molten metal to give a human voice to the finished bell. The Japanese bell has no tongue of its own. It is sounded from without by striking it with a piece of timber suspended near it. This is swung back and forth until it strikes the bell like a battering ram, and the wood tends to soften the sound produced, depriving it of the metallic twang characteristic of western bells. But the process is more like tolling than ringing, resulting in a sobbing effect that suggests a melancholy the Japanese like.

The most notable bells in Tokyo are those in the temples at Uyeno, Asakusa and Shiba, which are rung every hour. The belfrey at Uyeno is not far from the Seiyoken Hotel, in the midst of old cherry trees. This bell was cast in 1669 by Kashiwagi Koseki. It was damaged in 1786 and had to be recast, and ever since with one exception has uninterruptedly tolled the knell of passing day. The bell was first cast in honour of the Tokugawa family, and the maker first went around among all the supporters of the family and collected contributions toward the expense. He took care to take money only from those within eight *cho* of Uyeno, that is, those within earshot of the bell, including the wards of Shitaya, Asakusa, Hongo and Kanda. The bell continued to be under the supervision of the family of the caster who saw that it was regularly rung, and thus it continued until the Imperial troops put to rout those of the Shogun at Uyeno, and the great bell fell into a silence that was for a time unbroken. Though the permission of the government was finally obtained to have the bell rung again, the expense of it was beyond the Tokugawa *samurai*, whose

status had now been undone, but in 1873 the bell once more echoed as before, to the joy of the neighborhood, each of the inhabitants within the 8 *cho* contributing 3 *rin* (three-tenths of a *sen*) to the cause. This bell is 9 feet long and is 8 inches thick at the lip. It is struck by a beam 9 feet long and 6 inches in diameter. The bell-ringers live in a tiny room at the foot of the belfrey.

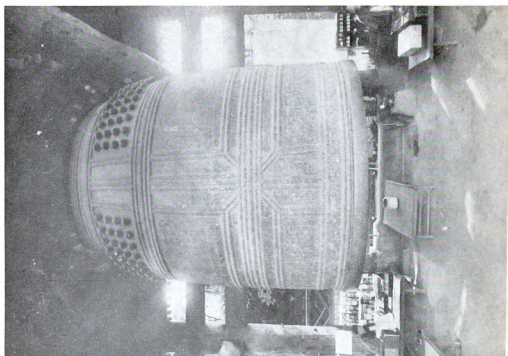
Bell-ringing is a profession requiring as much art and skill in Japan as elsewhere. One of the most famous, Senzo by name, lived at the Uyeno bell tower till he was over eighty years of age; and it is said that his touch had a quality as much appreciated as that of a pianist in Europe. It requires all the skill of the practised hand to bring out the music of which a big temple bell is capable. The good ringer can move the emotions even as the good musician. At present there are only three ringers attached to the Uyeno belfrey; one is on duty from 8 a.m. to 5 p.m.; the next until 12 p.m., and the third until 8 a.m. again. The Kashiwagi family still controls the management, and allows superannuated bell-ringers a pension.

It is said that the sound of the Uyeno bell is beyond that of all others in pathos and heart-moving vibration. Once when a flute-player was performing on his instrument seated by the big lotus pond at Uyeno, the bell began to boom, and after it ceased, lo! his flute was split in twain. The bells at Asakusa and Shiba are rung by the priests on duty there, and cost the community nothing. The Shiba bell also has a very soft, deep sound which can be heard for miles. Those who reside in that direction are familiar with its notes every morning before dawn. Osaka, Nara and Kyoto also have some fine bells, which are well worth inspection, and have to be heard to be fully appreciated.





BELFREY AT UYENO



CHION-IN TEMPLE BELL



TEMPLE BELL AT ASAKUSA

THE ZANGÉ MONOGATARI

By "ARIEL"

II

THE fourth tale in the series related in the Zangé Monogatari is told by the Lady Hyobu, a nun of upwards fifty years of age. She, like the others, had seen married life and met with misfortune. She had married and gone through the deep water floods, found the world a place of vanity, transitoriness and vexation of spirit. Marriage could not make up for the awful emptiness of things. From the first she was haunted by a desire to retire from the world. She had prayed to all the gods and Buddha to open a way to withdraw from society. For days she neither combed her hair nor washed her face, trying to make herself appear ugly. She envied those that were so without trying. Efforts after separation from her husband failed. One day as she prayed before the shrine of Kitano Tenjin, the great shrine at Kitano, dedicated to the spirit of Sugawara Michizane, asking that the mind of her husband be influenced to agree with her, she had an unusual feeling; and on her way home she picked up on the side of the road a skull, which she took home with her and laid by her pillow that night. During the night she awoke her husband, asked him to grope in the darkness and feel her head, in the place of which she put the skull, saying to him: "What difference is there between my head and a skull?" The only difference was that the one was covered with skin and hair while the other was not. So she asked her husband why he wished to remain tied to a skull. However close

relations are in this world must they not in time be severed? Why not now dissolve the connection and devote the rest of this life to the service of Buddha? The husband endeavored to turn her from her intention; but finding his efforts fruitless, he at last shaved his head and started for parts unknown. Then the lady too shaved her beautiful tresses off and set out on her pilgrimage, striving to cultivate religious virtues.

The fifth tale came from the lips of an old grey-haired nun whose name was Lady Kikui, a native of Awa province in the island of shikoku. When young she had married a man named Ukon Kikui. One day he set out for Kyoto on business, and did not return for three years. After that his behavior was never the same. His actions gave rise to dire suspicion in the mind of his wife. At first she ascribed it to the fatigue of his long journey. But the truth was, as she subsequently learned, he had brought back with him from Kyoto a pretty maiden for himself, whom he was concealing elsewhere. At first the wife thought she would give vent to her wounded and jealous heart, but she remembered she was herself over thirty years of age and had no hope of either growing or looking younger; so she resolved that as long as her lord treated her well she would endure the circumstances. She tried to console herself with the consideration that she was not the only woman so situated in this world. But as time passed her husband loved the

other woman more and more and his first wife less and less; and the heart of the older woman could no longer endure the anger and jealousy that therein raged. At times she was green with jealousy and blisters and other eruptions came out on her back. Her temples also swelled till there were two enormous lumps on either side of her face. She felt that horns were coming out on her forehead, in accordance with the old tradition that jealousy will cause horns to grow on a woman. On a certain evening an itinerant priest came to her house and stopped over night. The wife consulted him as to how she could get rid of the hated one. The holy man looked into her face and saw the jealousy that burned there; so he began to preach to her the virtues of Buddhism with a view to eradicating the evil he thought possessed her. By his teaching she came to believe in Buddhism and got rid of her sin. She left the world and was now happy in devotion to the savior of men.

The sixth tale is told by Koami Dabutsu. She had served in the family of the Lady Miike of the province of Chikugo. The head of the family, on account of a suit at law, went to Kyoto; and though years had passed, the lady had received no word of her lord. Unable to endure the grief and suspense longer she at last set out for Kyoto herself, taking her son Fujiwakamaru and the maid. Upon reaching the capital they found that Miike had won his lawsuit and was settled on a fine estate that had come to him at Suyoshi in Echigo. The three set out for Echigo and arrived at an inn. The landlord of the inn was sent with a letter to Miike. Unfortunately the master was absent and the letter was handed to the lady of the house. She saw through the situation at a glance, and was shrewd enough to bribe the landlord to get his guests to leave the hotel on the score that nothing could be done. The wife, being unable to endure the outcome, threw herself into the river on her way back; and while the son, Fujiwakamaru, and the maid were weeping over the remains of the poor wife, who should come along but Miike in a pleasure boat. Thus unexpectedly the father and son met face to

face, the craft of the unlawful wife was exposed and she and the hotel keeper were subjected to severe penalty. Miike, seeing the end of his poor wife through his vice and folly, transferred the headship of the house to his son, and retired himself to parts unknown. The maid shaved her head and took the veil, making a visit to the Zenkoji in Shinano. After a penance of 20 years she set up a bath-house for nuns on a pilgrimage, hoping by such virtue to bring repose to the soul of her dead mistress, her name being Koami Dabutsu.

The seventh and last tale is from the nun Kwazan-in. As a matter of fact the tale is not from her own lips, for after hearing the tales of the others she seemed disgusted and forbore to make her own confession, leaving the party doubting as to her action. They could not understand why she refused to tell how and why she had become a nun. But though they were nuns, they were still women and had a natural curiosity to know the reason the last nun was so secretive. They were determined to find out and they did. It seems that she was in her youth the Princess Kwazan-in of the Imperial family. In the days of her youth she had been extremely beautiful and it was decided that she should become an empress. One day in the spring of her sixteenth year she went out flower-viewing. She met a handsome youth named Hanawaka; they fell in love at first sight. They were determined to marry; and the matter became the talk of the city. Unable to endure the gossip of the capital they fair princess fled with her maid to Naniwa where they stopped at an inn near the sea. Hanawaka came there too and the lovers were for the moment happy. But beauty is dangerous; and the landlord of the place fell in love with the princess; and to get Hanawaka out of the way, he took him out in a boat and threw him into the bay. The princess instinctively realized what the wicked landlord had done; and when the latter made advances for her hand, she stabbed him that he died. She herself then became a nun, making pilgrimages to holy places and praying for the repose of her departed lover.



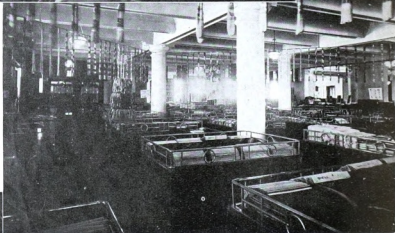
NEW MITSUKOSHI DEPARTMENT STORE



GRAND MAIN STAIRWAY



A RUSH TO THE
MITSUKOSHI
DEPARTMENT
STORE



SILK
DEPARTMENT



MINISTER OF WAR VISITS THE "MITSUKOSHI"

WANAMAKER'S OF JAPAN

THE recent opening of the Mitsukoshi, the largest department store in the Far East, calls attention once more to the rapid development of western commercial methods in Japan. The magnificent new structure just completed and opened to the public at Nihonbashi in Tokyo by the Mitsui family may well be compared for beauty of architecture, dimensions and general completeness of appointment with similar big shops in Europe and America, such as Wanamaker's of Philadelphia or Selfridge's in London. The old Mitsukoshi has for many a year been widely and favorably known as one of the best and most accommodating business houses in Japan, being specially sought out by all tourists and people who wanted the best examples of Japanese goods.

For nearly three years the new building has been under construction; and when the last touch had been put on a formal ceremony of opening was celebrated, to which distinguished citizens and other were invited by the management. In Japan it is the custom when a new building is approaching completion to have a religious ceremony, known as the *yafuna matsuri*, which is carried out under the superintendence of a Shinto priest. In this case the priest was invited from the Mimeguri shrine at Mukojima, for the deity of that shrine is, and has been for 250 years, the guardian deity of the Mitsui family. Under the protection of this divinity the fortunes of the family have prospered above measure, and there is ever a deep sense of gratitude on the part of the family toward that deity. In one of the rooms of the big new department store there is a special shrine set

apart to the honor of that god. The *yafuna matsuri* is supposed to eliminate all evil from the new structure, so that no calamity at any time may befall it; and we trust also that the evil thus exorcized includes all that might affect the management and the methods. Consequently every one doing business with the Mitsukoshi may feel assured of straight business and goods as advertised. Whether the ancient divinity will feel quite at home in an environment so definitely and loudly European is another question; but in any case the trade done will be on the square.

The new Mitsukoshi has a steel frame covered with white brick, trimmed with grey stone; it is five stories high and fireproof. The building took 1117 days to finish and occupied the time of many thousands of workmen, artisans architects. The structure is in renaissance style, surmounted by a high corner turret with lookout. Waiting rooms, offices, tea rooms, restaurant, and everything required for an up-to-date establishment are provided. The sales and show rooms are ideal. Commodious elevators carry customers swiftly to any floor, with an escalator for those who prefer the slower way. Business is facilitated by pneumatic tubes and shoots for carrying parcels and money to their proper destination. The whole establishment is protected by the latest achievements in fire-fighting apparatus.

The entrance to the new Mitsukoshi is most imposing, with its two huge bronze lions on either side of the passage way, which is 36 feet by sixty. These lions were modeled by a British artist after those at the base of Nelson's pillar in

London. The interior decorations are by native artists and are very elaborate and tasteful. There are numerous skylights in beautiful stained glass and the ceiling panels have representations of peacocks. There is a spacious roof-garden provided for the public, from which one can have the pleasure of a bird's eye view of the entire metropolis. In clear weather the view of Mount Fuji is unrivalled. The roof-garden has four pavillions in Japanese style with place for an orchestra, with a tea house in Japanese style. The whole is illuminated by a wonderful electric system supplied by an up-to-date plant. The total cost of the new building was about ¥1,300,000.

There are in all seven main departments, representing all the main lines in both Japanese and foreign dry goods, provisions and clothing. Considering the combination of Japanese and foreign goods there is not such an establishment, either in kind or appearance, to be found in any other country in the world. The silk department, for example, is a thing to see in itself, and probably could not be duplicated for magnificance of display any where else on earth. The colors and designs are fascinating and beautiful beyond description. There is nothing that any one of any nation in the world may want, but is to be found at the new Mitsukoshi. The furniture department and the children's department are also among the interesting phases of this new development in Japanese enterprise.

A story is told of an Irishman who went into a new department store in New York; and when he was informed that the place kept everything that man could want, promptly asked if they sold coffins, when the management had to admit that the last thing one would want was not kept in stock. It is about the same at the

Mitsukoshi: everything is there either to be seen or to be bought, and there is no doubt that even if one were in need of the last thing, it could be supplied.

The new shop has become a great social center since its opening day, people from all over the city meeting there and enjoying themselves together. In one room there is a fine flower exhibition where the plants are cultivated and grow naturally. People also go to exhibitions of new designs in various departments where artistic excellence is sought. When a new style in skirts comes out there is at once an exhibition at the Mitsukoshi and ladies flock from all quarters to see the latest thing in that line. Exhibitions in photography are also held. Picture exhibitions also take place there, showing the latest work of the great native artists. There was, too, an exhibition of all the latest and best products of Japanese industry, especially those that would make imports from Europe unnecessary. Christmas and New Year goods make at the Mitsukoshi one of the most wonderful displays in the city.

The throngs that pass endlessly in and out of the Mitsukoshi are something to see. It seems all the more wonderful to Japan where such scenes in connection with retail trade are new and vastly imposing. If any one would know how the Japanese buy, especially the ladies, he should visit the Mitsukoshi and take a view of the stream of lady purchasers that constantly flows through this the biggest and best shop in the capital. The temptation is really too much for the average lady with a full purse; and it is said that already husbands are beginning to dread wives visiting Mitsukoshi too often, for everything is so fascinating that no one, not even a man, can go there without hitting on something that can be no longer done without.



THE FUTURE OF TSINGTAU

I

BY DR. SAKUTARO TATÉ.

Now that Japan has displaced Germany in the leased territory of Kiaochau and holds the place under military occupation, the question uppermost in the mind of the nation is what is to become of the new acquisition.

According to international law there is a distinction between occupation and subjugation; and thus our possession of the territory does not yet mean that it is ours, since it has not yet been ceded to us nor have we obtained the right of leasing it. But agreeably with the articles signed by the Powers at the Hague Convention we have by virtue of our military occupation of the place full rights as to the proper government of it until the end of the war. But the final disposition of the territory and the railway now under our control must be left for conclusion to the peace treaty that will end the conflict.

Though there is some difference of opinion as to the nature of a lease I am convinced that if the right of lease is ceded by Germany to Japan we have the right to accept it and hold the territory without the consent of the party first granting the lease. Whether Japan will restore the leased territory to China after having legally obtained it from Germany, is another question.

In the ultimatum sent by Japan to Germany it was expressly stated that the demand for the evacuation of Tsingtau was made with a view to restoring it to China; but as Germany did not accept the conditions, the proposal thus came to an end. In any case it must be borne in mind that the terms of the lease require that in case Germany should restore the territory to China before the 99 years of its limit expired, China is bound to com-

pensate Germany for her outlay on the place. Of course these terms would have to be complied with no matter who holds the lease. But it is a question whether China is prepared to undergo this expense at the present time. The same applies to the possession of the Shantung railway built under German auspices, giving China the right to purchase it within 60 years of its concession. Japan may take over these rights, and, in regard to the railway, occupy the same position as Germany did.

In any case with the acquisition of Tsingtau comes a great responsibility, the proper fulfilment of which will have much to do with enhancing Japan's position in the world. Our relations with the Triple Entente must grow closer and closer, while we have to remember that Germany will remain our inveterate enemy for long years to come. At the same time we cannot tell how long the Triple Entente will continue, and must ever be ready to stand alone when necessary. Whether we have acted wisely in thus antagonizing the great Teutonic power, time must be left to decide. The leading members of the Triple Entente will receive even more benefit from Japan's action than she herself will, for their colonies and commerce in the Far East have now been set free from the German menace, and they should be ready to acknowledge this and treat Japan accordingly.

One thing we can never forget in regard to Tsingtau is that all means must be taken to prevent its falling into the hand of a third party again, for its remaining a part of China is essential to the peace of the Far East. For the present we hope to keep it under military occupation, meanwhile doing all in our power to develop its commercial possibilities.

II

BY DR. UZUKAWA

As Tsingtau has come under military administration we are anxious to have all positions there filled by the ablest men, so as to ensure good government and a rapid development of the place. In the past we have made the mistake of having officials that gave more attention to the military side of their duty than to the social and commercial side, and this blunder should not be repeated in the case of Tsingtau.

As to the occupation of the place, it seems to me that as it is now ours by virtue of war we should hold it. From a legal point of view Kiaochau is German territory and not Chinese; and as we have taken it from Germany there is no obligation to relinquish it before the expiry of the lease. Japan went to war with the express purpose of driving Germany from Kiaochau, and if Japan should now restore the place to China, she might concede it to Germany again, when all Japan's sacrifice would be to none effect. It is useless to have China promise not to give it again to Germany, for China has no way of backing up her agreements by force. Japan assured Germany that she would restore the place to China if Germany would accept the conditions and hand over the territory peaceably, but Germany rejected the offer and so it ceased to be valid. After the declaration of war between Japan and Germany all previous treaties, agreements and proposals came to an end. Once war began, Japan was free to take any action she desired for her own safety. If she wishes to retain Tsingtau as a safeguard to her interests she is perfectly free to do so.

Of course some will argue that Japan is bound to consider the opinion of other nations and strive by pleasing others to enhance her prestige. But there are times when a nation cannot afford to do this, especially if it thereby weakens its own prospects. Japan promised the world to respect the independence of Korea, but she was later obliged to ignore that promise. Did she thereby do wrong? If so, did not all the other nations having

treaties agreeing to help Korea do wrong also in ignoring them? Sometimes we have to deal with things as they are and not as they should be. Japan's taking Tsingtau from Germany cannot be considered so offensive to China as Germany's action in forcing the concession of it from China. So long as Japan makes no attempt to humiliate China in this way there ought to be no objection to her taking Germany's place at Tsingtau. By this time China should be growing accustomed to foreigners in occupation of her territory, when she thinks of Hongkong, Annam, Wei-hai-wei and Manchuria.

Should Japan for reasons now unforeseen be obliged to restore Kiaochau to China the following points should be duly insisted upon:

1. All rights formerly possessed by Germany should be handed over to Japan and then passed on to China, without any interference from a third party.

2. All government property in the territory should be sold to a private party.

3. The territory should be placed under Japanese control to the extent of precluding its ever being again ceded to a third party.

4. The German mining concessions and railways should be ceded to Japan.

5. China should pay Japan proper compensation for what she has lost in men and money on the reduction of Tsingtau.

6. In restoring Tsingtau to China we must never admit that it is Chinese territory any more than Wei-hai-wei, Port Arthur or Dairen are Chinese territory. It is German territory until the lease is cancelled in a legal manner.

III

BY DR. G. SOYEJIMA

Japan did not undertake the expulsion of Germany from Tsingtau for the special purpose of restoring that place to China, but to remove from the Far East the greatest menace to its permanent peace. It was, of course, to be at once restored to China if Germany had accepted Japan's proposal, but as the proposal was rejected and Japan was put to the necessity of war,

the circumstances were at once changed ; and circumstances alter cases. A proposal accepted and a proposal rejected are two different things. Those who imagine that the Japanese government gave its word to foreign governments that the place would be given back to China unconditionally, are much mistaken. Japan is perfectly free to do what she likes with the territory she has taken from Germany. If she considers that for the present it is more important for her to hold Tsingtau than to restore it to China, she is quite justified in acting on her conviction.

There are some who fancy that because a few British troops participated in the reduction of Tsingtau Japan is bound to consult with Britain as to the final disposal of the place. The Anglo-Japanese Alliance stipulates that the nations shall consider in common the steps to be taken for the protection of their own interests, but it does not stipulate that they shall necessarily co-operate in campaign work. According to article 11 of the Alliance the two contracting parties shall assist each other only when either of them is attacked without provocation by a third party. As Germany did not provoke the attack from Japan, there was no need for British assistance ; but as it was offered, it was accepted, though with no idea of thereby entitling Britain to a say in the disposition of the territory taken.

Certainly Tsingtau cannot be restored to China without proper compensation to Japan ; and how is China going to meet so great an outlay as this would entail ? China cannot guarantee the peace of the Far East. There is no use in contracting with that country to do what she cannot do. Japan is therefore obliged to deal with the question as she herself deems best for the interests of peace and prosperity in the orient.

IV

By DR. SABURO YAMADA

The ultimate disposition of our new territory in Kiaochau is exclusively a

diplomatic question, and one of the most important we shall have to solve. Diplomacy is surrounded by a mist of secrecy and one knows not what to say in regard to the attitude that will be taken by our authorities on this question, but there is no harm in ventilating our opinions and letting the public have a word in the discussion. It seems to me it is a question of whether the little Germany in China shall become a little Japan in China, or not. It is as if Japan had forcibly occupied a part of the German fatherland. By our achievement in the reduction of Tsingtau we have suddenly changed the balance of power in the Far East ; and are we going to take a proper advantage of it or not ? While Japan has seen during these many years busying herself with her internal development, western powers have been extending their interests, even to the Far East. Some of these powers have now more prestige in China than Japan has, to our great disadvantage. Shall we not now hope to have in that country at least the place and prestige that Germany had ? If we don't it is our own fault. The time has come for us to take the stand that oriental matters shall be adjusted by orientals. The present war will undoubtedly change the balance of power in Europe, and we must be prepared for it. Competition between Great Britain and Germany may then pass to competition between Britain and some other country, and the world will assume a different aspect. Japan must make sure that she holds a position worthy of her in the great conclave of nations that will settle the peace of 1915. She cannot do this by being shy of her efforts and abandoning the fruits of her victories. She should prove to the world that the orient is entitled to a foremost position in maintaining the peace of the world. If she fails in this, the war, so far as she is concerned, will have been all in vain. Tsingtau must be left as a matter between Japan and China alone ; and Japan must see to it that the outcome is for the mutual benefit of both countries.

THE BRITON

O we are the sons of the sea kings ;
 Our rest has been ever the wave ;
 Our fathers were ever the free kings,
 Whose blood was the blood of the brave.

In our veins swirls the blood of the Vikings :
 We girdle the land and the sea ;
 For whatever way lie our likings,
 We stand for the rights of the free !

O sons of the Vikings, the sea kings,
 Your home is where Freedom's flag flows ;
 Then never be dreaming of three kings
 O'er shamrock, and thistle, and rose :

The blending of these is the Briton ;
 The ruling of these what we mean,
 And never shall Kaiser, though Triton,
 Divide or devour our demesne !

—J. Ingram Bryan

AN OLD VENDETTA

By T. MONOÖ

(KWANSEI COLLEGE, KOBE)

IN old Japan revenge for the sake of loyalty or filial piety was considered a legitimate ambition of the injured or insulted. If one's parents or master were the victims of treachery or outrage it was one's duty to avenge them. "Thou shalt not live under the same heaven, nor tread the same earth with the enemy of thy father or thy lord" was the motto of society in former days. And when a man felt it incumbent upon him to perform that duty he gave up everything else to achieve his object. If married, he divorced his wife; if he had children they too must be sacrificed to his one and only purpose in life; and the sympathy of the public was sure to be with him. Even the government granted by certificate official recognition of his undertaking. Not infrequently the hero, accepting the task of taking revenge, was no more than a puny youth or maiden, and the more helpless the champion of family rights seemed, the more would the *samurai* and other representatives of chivalry flock to his standard to assist him in his noble desire. It was an essential feature of the *bushido* spirit to join in crushing the lawless strong and upholding the helpless weak.

The young man who was responsible for vendetta had first of all to make himself proficient in handling the weapons of defence, such as sword practice, to which he devoted himself with uttiring zeal. Many years were not overmuch to equip him for avenging his family or clan wrongs; and in the meantime he offered prayer incessantly before the altars of the gods on whom he depended for aid. Not infrequently, if the prayer was answered, the hero would sacrifice his own life to

the gods in token of eternal gratitude that justice had been done. This was usually done by performing hara-kiri.

If a *samarai* refused to aid the helpless in the pursuit of their revenge upon the strong, such a *samurai* would be despised among all men forever. He would be regarded as a "white-livered" creature, an object of contempt for all time. In the Analects of Confucius we are told that *he is not brave who acts not according to the dictates of justice*. No true *samurai* could afford to overlook an act of injustice unrighted or a wrong unredressed.

Among the countless tales of revenge, in which Japanese history abounds, the greatest are the vendetta of the Soga Brothers who killed Kudo Suketsune at the foot of Mount Fuji, an achievement accomplished only after a determined and laborious pursuit over 18 years; the vendetta of the Forty-seven Ronin, who assassinated the violater of their master and then committed hara-kiri; and the revenge of Watanabe Kazuma and Araki Matayemon who killed Kawai Matagoro and his accomplices at Uyeno in the province of Iga. This hero is accounted one of the most skilful swordsmen Japan has produced, and the story of his vendetta may here and at this time be found of interest.

Araki was the son of a small tenant farmer near his native village. In his farther's forty-second year, a most unlucky year for a man, his wife gave birth to a child of abnormal size, and then she died. Upon this misfortune followed further ill-luck and he fell into despair, being unable to find any one to care for the child while he himself had to

go off to work every day. But the boy was cared for by kind neighbors and soon grew to be a marvel of strength and skill, well fitted for the heroism he was subsequently to display. His youth was characterized by a remarkable degree of incorrigibility, he being often brought before the headman of the village to be reprimanded. The official reminded him of his mother's early death, of his father's poverty and advised him to be more thoughtful and circumspect, since now the honor of the family depended on him. The boy declared that he had no desire to succeed his father, as he did not want to become a farmer, but a *samurai*. Thus even from his youth the lad was bent upon finding some opportunity of heroism.

About this time rather a remarkable incident happened. At the back of the Kojenji temple in Araki's native village there was a grave-yard; and the rumor spread that at the top of the tallest monument there at night a ghost was to be seen, whose appearance had been a terror to spectators, even to the extent of slapping the faces of people, and snatching away their purses. So alarmed had the neighbourhood become, all were at last afraid even to go out at night. Thus a pall of fear settled down upon the community. Here was a welcome opportunity for young Araki. Out into the darkness, fearless and alone, he went and stationed himself behind the temple. Then he approached the tallest tomb and challenged the ghost, demanding that it should come on to face Matayemon the son of Matabei Araki. But the only response was the echo of his own voice.

After over an hour of this attitude suddenly there shot up from the precincts of the tomb an *onibi*, or lantern demon, blazing like a rocket. It was only a light; and no one can fight with light. But he did not abandon hope of dealing with the situation. Every night he went to the same place and faced the apparition in the same manner, but could make nothing of it. The seventh day had been raining, which continued on into the evening. While Araki waited, a traveler passed that way, and at once the demon appeared and made after the pedestrian.

The latter was filled with terror and stood stock still, as if riveted to the ground. The ghost approached and was about to search the victim's pockets, when Araki sprang out and collared him. Needless to say the ghost proved to be a very mundane one, being no other than a common highway man, whom Araki arrested and brought to the court, thus ending the nightmare of the neighbourhood. This act of nerve and daring naturally brought the young man a great and lasting reputation. The old father, who had for so many years worried over the wayward and headstrong nature of the boy, now took courage and began to see that something good might come of him after all. Not long afterwards, however, the father fell sick and died.

On the night of his father's funeral young Matayemon disappeared, no one knew where. For a time he wandered about like a drifting boat, and at last came to Yagiu Tajimanokami, one of the most celebrated swordsmen of the time, who lived at Koriyama in Yamato. The skilled warrior at once saw the possibilities of the youth and did everything to encourage him. After three years of dilligent practice the youth was ready to face any combatant. The founder of the Yagiu school of fencing had found a new disciple of whom he was justly proud. In old Japan the secret of an art was transmitted by the master only to those who promised some ability to hand it worthily on; and now in young Araki the celebrated fencing master saw one to whom he could honestly entrust the secret of his unique art in swordsmanship.

After some six years of practice the master one day challenged his pupil to a contest, using real swords. The pupil could do nothing but accept, and when Yagiu appeared he had only a fan with which to face the sword of his brilliant pupil. The latter took it all in good part. The contest began. The sword of the young samurai flashed like rays of light and he soon cut his way in upon his master, although the latter, with his iron war-fan, by almost supernatural agility and skill warded off many a fatal

stroke and thrust, only relieving himself by the utmost and unprecedented dexterity. Yagiu soon had enough, and he was now convinced that in Araki he had a worthy successor, who might safely be entrusted with the secret of his art.

Having reached such high attainment Araki was now asked to proceed to Yedo and meet Miyamoto Musashi, the greatest swordsman in the shogun's capital, under whom he should have further drill. The youth accepted the offer with joy and in high spirits set out for the great city. On the way thither he called at every fencing school and proved his superiority to all contestants that ventured to face him. He was now a full-fledged samurai, and had taken the name of Yoshimura, or in full: Araki Matayemon Yoshimura. His fame in Yedo grew no less than it had hitherto done, and he was universally acknowledged to be the first manipulator of the blade in the nation.

Now Honda Kainokami, daimyo of Koriyama in Yamato, hearing of Araki's reputation, sent for him to offer him the position of fencing master in his fief, with a very large salary. Araki accepted the position, and married a sister of Watanabe Kazuma, a retainer of the daimyo, Matsudaira Sadao. For some time Araki lived in harmony with his wife and served his lord with greatest loyalty and satisfaction. This was about the year 1630 A. D. In July of that year the younger brother of Kazuma, Gendayu by name, was attacked and murdered one night by Kawai Matagoro, for reasons unknown. Kazuma petitioned his lord for permission to undertake the avenging of his brother, and began to make secret investigations as to the whereabouts of the enemy. After roaming abroad through various provinces no trace of the culprit could be found. Then he thought it best to consult with his brother-in-law, Araki, and if possible get his valuable assistance. Araki consented to help, but advised Kazuma to go slow.

That night Araki arose from bed, awoke his wife and informed her that he had to go on a visit to her parents, as he was going to divorce her. Her husband gave no further explanation, notwithstanding his wife's astonishment and

natural disconcertion. She knew, however, that time would throw light on the mystery. It was a cruel proceeding, but cruelty in those days could only be met by cruelty. Men must fight and women must weep. Is it not still so to-day, in spite of all our vaunted progress and civilization?

The next day Araki took his brother-in-law Kazuma into a fencing hall and tested him in the use of the sword; and being satisfied that he could handle the weapon well, they were content to set out upon their vendetta together, for the enemy was also a noted swordsman. Every day during their preparation and journey Araki continued to drill Kazuma in the art on which their success depended. Araki explained to his lord the circumstances and he readily gave him permission to absent himself on so sacred a mission, making him promise to return as soon as the task was done. On the mission Araki took with him his right-hand man. Buyemon: and Kazuma took one named Magoyemon. They traveled hither and thither, east and west, north and south, trying to ascertain just where to hit upon the enemy. In those days of slow and precarious travel a province was a world, and just as difficult to explore. Concealment was, therefore, an easy matter.

The brave two made diligent search for over four years; and at last in November of the fourth year they got news that Kawai Matagoro was about to start on a trip from Nara to Yedo. They decided that the best place to meet him would be at Uyeno in Iga. On the dawn on the fateful day the four friends were awaiting the arrival of Kawai and his party at the entrance to the village. It was well known that Kawai had not only the best fencer in the employ of Matsudaira with him, but some twenty others of more or less skill in warfare. Some go so far as assert that the suite consisted of no less than 36 men, all told.

The procession at last drew near. Sakurai, the most famous swordsman in the party, rode ahead, the retainers following; and Kawai himself followed toward the rear on horseback.

"You attend to Kawai," said Araki to Kazuma, "and I will dispose of the rest."

As the procession passed the four men sprang out!

"Revenge!" shouted Araki. "Revenge for the murder of Kazuma's Brother! All who assist shall receive due reward! I am Araki Matayemon Yoshimuro!"

Sakurai drew his sword, which was the signal of no surrender.

Araki immediately hamstringed the horse, when Sakurai dismounted and the fray began, the latter cutting his way fiercely towards Araki. But the latter with one of his memorable slights of hand, warded off a blow and thrust the enemy through the body, the sword never being withdrawn till the body was severed in twain. It was done in quicker time than it takes to tell it. Before the others knew that had happened Araki was laying them low right and left. He slew them and hurled him over one another, piling them up like so much lumber. He had, of course, great assistance from his attendants and from Kazuma. Even those who were cowardly and withdrew to shoot arrows from a distance could not escape. As the thick of the battle lessened and the ardor of both sides died away, Araki noticed that Kazuma and Kawai were still at it, neither side as yet getting the better. They struck and lashed, parried and stood at bay, the sparks flying from the steel, while Araki

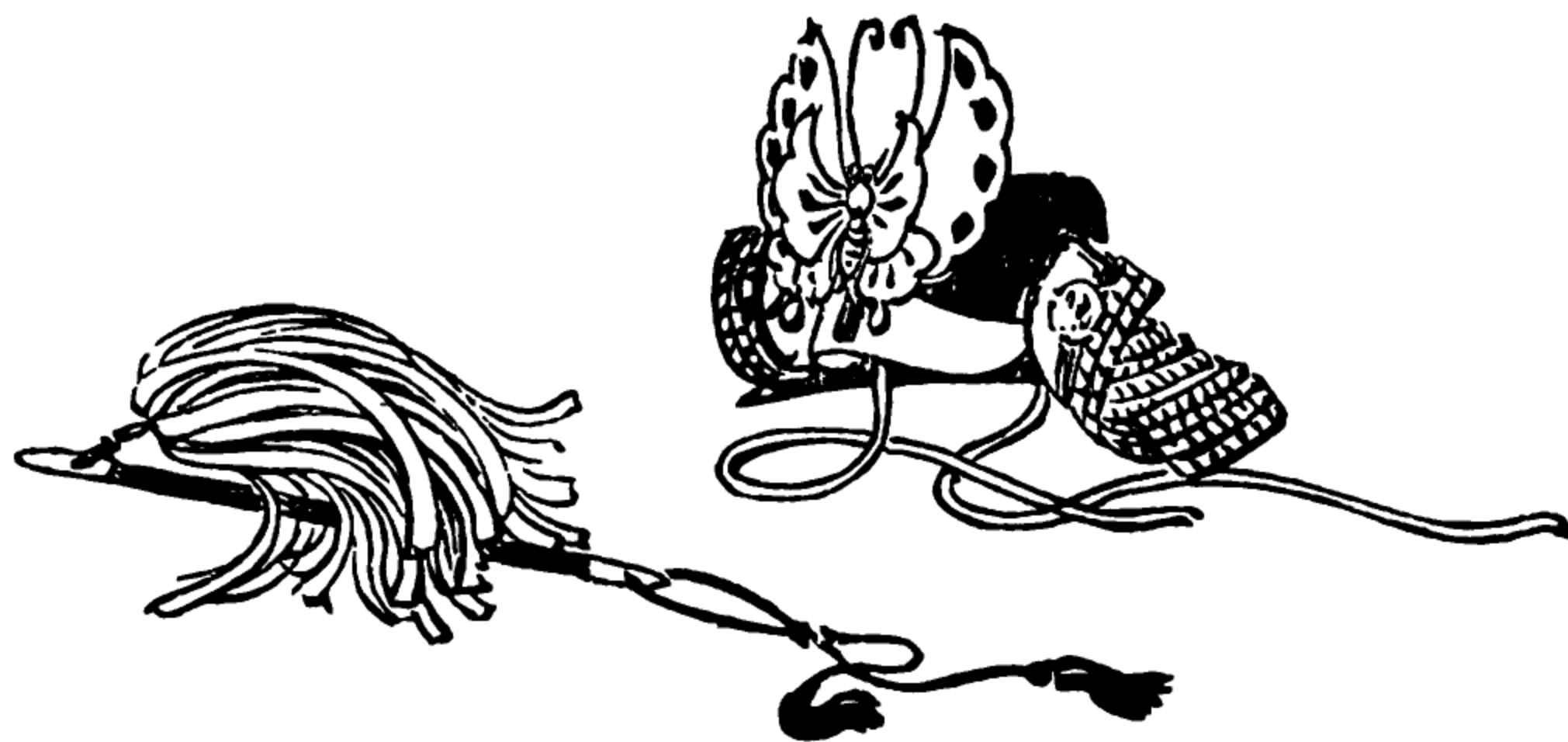
cried out to Kazuma: "Courage, Courage, the others are disposed of! One sure thrust from you and then I'm at him!"

Just then Kazuma managed to get in one fatal cut across the neck, when Araki shouted: "Enough! Leave him to me!"

And he dived in and gave him the coup-de-grâce!

Kazuma was found to have been wounded in thirteen places, Mangoyemon in eleven, Buyemon mortally, while Araki was not wounded at all!

The triumph of the avengers was welcomed with acclaim by their respective lords and all their friends. The daimyo of the place where the revenge was taken endeavored to get Araki and Kazuma to serve under him, but the great Mutsudaira wanted them masters of fencing in his domains, offering fabulous rewards. But Kazuma went back to his lord and Araki to his. Another story goes that the daimyo of the place where the deed was done, sent a false report to the lord of Araki to the effect that Araki had been killed, and kept the famous swordsman in his own domains. Japanese history is rich in tales of the marvellous prowess of Araki, all of which would fill a large volume. But to be great it is not necessary to live long, and Araki died on the 24th of August, 1637, in the 41st year of his age.





INCIDENTS OF WAR

I. A HEROIC DEED

DURING the Russo-Japanese war there were many examples of heroic action on the part of men from the ranks, among which the deed of Mokichi Tokita, a private soldier from Fukuuramura, Fukushima prefecture, shines conspicuous. At a vital moment in the battle of Sakushiko a number of men from a certain detachment had to be chosen to make a bayonet charge, and Tokita was among those selected. Following their leader, the brave fellows dashed forward at the enemy. As they rushed forward they had to pass a precipice, when by a slip of the foot their leader tumbled into a ravine where the enemy was waiting in large numbers. Before he could make any attempt to scale the steep bank he had to turn and face attack. Seeing that it would be all up with their leader unless he had help, Tokita sprang down the bank to his rescue. Tokita was well skilled in handling the bayonet and he charged the

enemy alone, spitting them right and left and striking terror in the hearts of those still alive. Of course he was soon covered with innumerable bullet wounds; and as his companions drew their leader up to safety, Tokita fell to rise no more.

2. IF HE THIRST GIVE HIM DRINK

Company Four of the 29th Infantry regiment, by a brilliant dash, captured the heights of Sonkasai on the 28th of August, 1904. Among the heroes that participated in this exploit was a private named Yoshishige Goto. As the men gained the heights, rushing the enemy's trenches, Goto noticed large numbers of the wounded lying all around him. The air was sultry and the heat blistering. Everyone was thirsty and no one had any water to spare. The men had been in arms many days and the fight for the heights had been long and hard. Now with a moment's respite after victory the men began to pull at their spent bottles, draining the few drops left. "The thirst

of the wounded is greater than mine," said Goto, "and they fight for their fatherland the same as I fight for mine"; and with that he gave all the water he had to the wounded enemy.

3. PATROL DIFFICULTIES

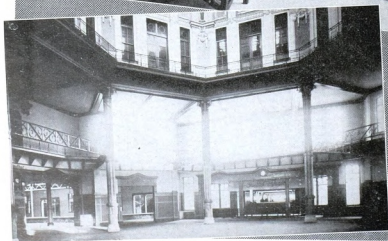
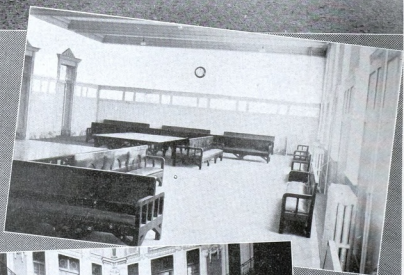
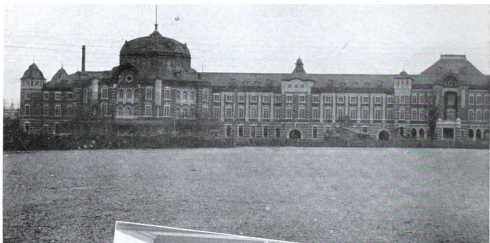
In one of the trying moments during the siege of Ofurei a patrol had to be sent out in a certain direction, and Kisaburo Tateyama, a private soldier, was despatched on the mission. He had to make his way secretly along a prescribed course and get in sight of certain defence works of the enemy. After successfully

negotiating obstructions and difficulties of all kinds he arrived at a position where he suddenly came into observation by the enemy, and the bullets began to fly about him like hail. The dusk was coming on but he had to make his way back to camp somehow. To add to his difficulties, while trying to dodge his pursuers, he got into wire entanglements; but he persisted in a quiet and cautious manner, and when he at last succeeded in reaching camp safely, hardly a shred of his uniform was in tact, having been cut to pieces by the barbed wire obstructions.



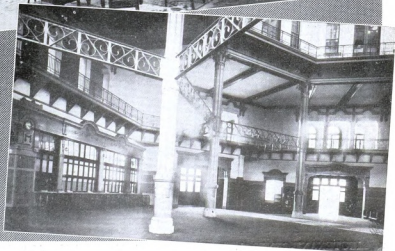


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1



2



3

1. LIEUTENANT-GENERAL KAMIO ARRIVING AT NEW CENTRAL STATION, TOKYO
2. IMPORTANT PERSONAGES WELCOMING THE GENERAL
3. GRAND ARCH OF GREEN CELEBRATING THE OPENING OF NEW TOKYO STATION

CURRENT JAPANESE THOUGHT

By THE EDITOR

Japanese Troops for Europe

In an article some time ago in the *Diplomatic Review*, a periodical devoted to problems of international interest, Dr. Ariga, one of the most distinguished Japanese authorities on international law, discusses the possibilities of sending a Japanese expeditionary force to assist the allies in the European struggle with Germany. Dr. Ariga champions the proposal and hopes that the Imperial government will consider the advisability of carrying it into execution. To those who object that it is inconsistent with conscription to send Japanese soldiers for the defence of foreign lands, the distinguished jurist replies that Japan has a vital connection with and interest in the issue of the conflict in Europe, for if Germany should prove victorious Japan would lose the fruits of her victory at Tsingtau. An important question is where the Japanese troops should be sent. Their most useful disposition, Dr. Ariga thinks, would be as protectors of the Suez canal or to take the place of Indian troops thus engaged. As Japanese troops might feel some reluctance at being sent so far from their accustomed environment to fight for foreigners, it might be wise to call for volunteers, as was done in making up an expeditionary force for policing the railway zone in Manchuria. Japan's reputation would depend on the character of the soldiers selected; therefore only the most exemplary should be chosen. A force of some 250,000, thinks Dr. Ariga, would be sufficient; and they should be assigned a definite zone so as to draw out the initiative genius of the Japanese soldier. The Japanese troops would have to be accorded exactly the same rank and treatment, as European troops, and be in all respects regarded as equals. There

might be some difficulty as to the transportation of adequate equipment, especially in the matter of heavy guns, but no doubt experts could find a way. As to expense, which would be considerable, Japan should bear it, just as Sardinia did in the Crimean war, and the result would be all the more to the enhancement of the nation's prestige in the eyes of the world. In this connection it is noteworthy that Baron Kato, Minister of Foreign Affairs, in a recent interview, expressed the conviction that Japan would not send troops to Europe, on account of the great expense.

It has been almost a commonplace in recent years to exclaim: "Another book on Japan!" But Dr. Mabie's volume just from the press, entitled "Japan, To-day and To-Morrow," has at least the merit and attractiveness of literary quality, which can be said of so few other works on Japan, with the exception of those from the gifted pen of the late Lafcadio Hearn. In no other way, however, can the two writers be well compared; for Hearn was a recluse who saw things from a peculiarly poetic, not to say, recondite point of view, while Dr. Mabie is a scholar and man of the modern world, who sees life as most of us would like to see it, advantages that must command for his book wide interest and respect. The nineteen chapters that comprise the volume are as follows: The Point of View; The Background; The Genius of Shinto; In Time of Change; Price Marks and Values; East and West; The Streets of Tokyo; Village homes and People; Holidays in Kamakura; Kyoto, the Ancient Capital; Nikko, the "Sunny

* JAPAN, TO-DAY AND TO-MORROW: by Hamilton Wright Mabie: 291 pp. with 16 illustrations: The Macmillan Company, New York: price ¥4.00 net.

Splendor ;" The Inland Sea ; At Port Arthur ; the Japanese Hand ; Theaters and Plays ; Pilgrims and Shrines ; Count Okuma ; A Japanese Prime Minister on Japan ; and the Three Stages of Inter-course.

Old Truths in New Guise

The book modestly professes to say nothing new about Japan, but it certainly says some of the old truths in a newer and more illuminating way, and conveys an impression of the genius on the Japanese people, not by definition nor by characterization, but by making clear its reflection in the vital landscape of the country. The author happily has that insight into the hidden springs of Japanese civilization which enables him to perceive its essence to be religious, though he avoids exposing it to any open clash with the ideas of the modern world. That Shinto, the worship of ancestors, is in its essence essentially Japanese, is a statement that may perhaps by some be doubted, since ancestor worship is not peculiar to Japan, but nowhere, certainly, has it produced so rational and humane a result as in Japan. To have been able during his short sojourn to realize himself in a land where there are no dead, proves Dr. Mabie's possession of that sympathy which is essential to a just appreciation of any people ; for, as he himself admits, the ability to understand a people is not so much a matter of temperament as of spirit and character, plus broad intelligence.

Basis of Authority

The author of "Japan, To-day and To-Morrow," holds that the basis of Imperial authority in Japan is ancestor worship. He might have suggested, had space afforded opportunity, that that is the basis of authority in all lands where God is recognized as Father and first Ancestor. Is not the belief in the Divine Right of kings and the faith that the Powers that be are ordained of God closely akin to the idea of divine ancestry as the source of authority ? The only difference is that the Japanese make less distinction between gods and men. Western people waver uncertainly between the first ancestor and the last ; but the Japanese allow no break in the succession giving recognition

and honor to all, though certain conspicuous ones are singled out for special reverence. It is pleasant to read a book in which the author would by all means be a friend of those he writes about. We like his definition of a friend as one who makes us do what we can. It is sincerely to be hoped that so eminent a friend as Dr. Mabie, will find in Japan the sympathy he offers, and that the nation will do what it can to live up to the ideal he conceives for her. For the whole secret of amicable relations between East and West is suggested in Dr. Mabie's statement that "truth is the only sure foundation on which friendship can rest." The true friend of Japan is neither a flatterer nor a recorder of mere impressions, critical or otherwise, but one who tries to discover the truth and tell it simply and sincerely. The courage to face the truth and to act upon it is the noblest of all, for nations as for individuals.

Difficulties between East and West

Dr. Mabie is inclined to the conviction that the main differences between oriental and occidental peoples, especially between Japan and English-speaking peoples, are superficial and come of environment, not of original structure. Whether this sentiment will carry conviction depends on such scientific problems as whether the Japanese is not a Japanese but a yellow white-man, on the one hand ; and on the other hand, whether the American is not an American but a white yellow-man. As one can well agree with the author's contention that the human spirit is the same in all lands, it looks as if it did not matter which way the problem be solved, for both are true ; the Japanese is a white yellow-man and the occidental is a yellow white-man. It is a hard pill for prejudice to swallow, but reason must be always and everywhere the same. The difference depends on education, which shows the importance of education in the solution of the problem. But, of this later. Dr. Mabie thinks that when western people are as ready to enter into *human* relations with the Japanese as they are into business relations, they will be convinced as to the truth of his contention. It is this

human relationship, however, that many complain of an inability to achieve. The tendency of the East to identify unity with uniformity the author of this book deprecates, since it vitiates freedom and education and makes recognition depend on form rather than quality. He is convinced, however, that there are no obstacles which right feeling, generous treatment, and above all, undeviating justice, cannot remove. "Undeviating justice:" there's the rub,—on both sides!

Absence of Enduring Monuments

Struck by the remarkable absence of enduring monuments of wood and stone in Japan, Dr. Mabie thinks compensation is afforded by the character and spirit of the people, which are more dependable resources than more material monuments, and represent a dignity which external splendor is powerless to convey. In referring to the Japanese custom of going about on *geta* the author quotes the Greek maxim that "divine things go on light feet", which must surely refer to their indoor movements. The rule for justly estimating Japanese art, namely, that its power lies not in what it says but what it suggests, is very applicable, especially to the national poetry and painting, though as to music there is more reserve. The Japanese gift of being able to set skill off against force is suggested as one of the secrets of Japan's marvellous progress with such inadequate means, enabling her to give perishable things the permanency of beauty. He does not suggest that these remarks apply to foreign architecture and foreign clothes. It is possibly true that the western world can learn something from Japan by finding in art some deliverance from the tyranny of mass and mere materialism, but before the lesson is learned there is danger of Japan going over to the western point of view. The factory worker and the artisan are supplanting the artist and the individual craftsman, and art for art's sake, with the old worship of beauty, is endangered.

Genius for Or- ganization

Japan is a dramatic contrast to India, being an incarnation of "will" as against the fatalism of other orientals, the crowning proof being

the nation's capacity for organization. Japan is the most thoroughly organized country in the world, with the exception of Germany, a fact which to some minds suggests fear rather than admiration. It is this capacity for competition that renders amicable relations between Japan and western nations one of the most important questions of the future. Dr. Mabie inclines toward agreement with the expressed conviction of Count Okuma that religion will play a large part in bringing the east and west into closer and more friendly touch. Reference is made to Count Okuma's assertion that there is in Japan universal dissatisfaction with education, this all-important subject being made secondary to armaments and industry. Education is especially necessary in preparing Japan for more intimate relations with western nations. Divergent civilizations cannot come together without irritation and painful adjustments. It is a psychological as well as a material struggle. A process of education toward a mutual understanding should be promoted to a degree that will affect primary and secondary schools as fully as higher schools and the general public, so that both in America and Japan prejudice and ignorance may give way before intelligent comprehension. But nothing has yet been done in any practical way to bring this about. Judging from the vernacular press of Japan the darkness that prevails among the masses as to American motives and conditions is impenetrable, and neither Japan nor America is doing anything to break through this darkness by any systematic method of enlightenment; and so long as such conditions obtain they will breed seeds of trouble.

War Ideals

Reviewing the three foreign wars Japan had to fight in succession once in every ten years, the *Jiji* is proud to think that in all of those wars Japan has come out successful. The paper fully appreciates the loyal and brave self-sacrifice of the soldiers and sailors who fought for the country. It remembers, however, that the virtues of bravery and loyalty are not the monopoly of the Japanese. Instances are many where the same virtues have

been shown to be in existence among foreign soldiers. In the war in Europe, the armies of both sides are fighting bravely for their countries.

There is one thing, however, that is so frequently seen in the battles now being fought in Europe that never occurs when the soldiers of Japan take the field. It is the great number of prisoners taken by both sides after each of the battles fought. The soldier of Japan never surrenders. Only those fall into the enemy's hands alive who have been wounded and disabled. In the war with China not a single Japanese was made prisoner. In the Russian war, there were about a thousand taken captive by the Russians, but they were mostly civilians. A soldier or sailor who has surrendered and been taken captive by the enemy will have no place in society when he returns. He will be completely ostracized, and the ignominy of having fallen into the enemy's hand alive will never be eradicated. The spirit that permeates the army and navy of Japan is that of contempt of death. No one ever thinks of returning alive once he goes to fight the enemy of his country. In case of a siege, the place to be defended by the Japanese will be held till the last man is dead. "Die with the castle for your pillow" is the precept, which the Japanese soldier most faithfully follows.

This spirit might be condemned by some as a relic of barbarism, and the paper contends that as long as war itself is a barbarous act, this relic, of whatever origin, should be cherished and treasured if the nation is to uphold its prestige.

Advice to Britain and Japan

Under this heading, the *Nichinichi* has a long article in which it points out the necessity of removing whatever cause may exist that is calculated to produce conflict of interests between Japan and Great Britain in China. It refers to the reported activities of British interests to the extension northward of the Tientsin-Pukow Railway and for securing a concession for building the Yuen-wei line of railway. These lines run counter to Japan's interests which have come to be establish-

ed on account of the military success achieved at Tsingtao. The paper advises the British people in China who have been known to be jealously guarding their interests to refrain from any measure or form of activity that would produce conflict with the interests of the people of this country, and it expresses a hope that the authorities of both Governments should see that the people of both countries, which are bound by the ties of the alliance, could work in unison and complete accord in extending their respective interests in China. The paper in conclusion says that it is prompted to make this remark as it feels the importance of placing the Anglo-Japanese Alliance on a lasting and powerful footing for insuring the peace of the world.

Imports and Exports

The principal articles of Japanese export at present are raw silk, waste silk, *habutae*, silk tissues, shirtings, other cotton cloths, knitted goods, undershirts and drawers, silk handkerchiefs, tea, marine products, sugar, *saké* fish oil, whale vil, waxes, tobacco, camphor, copper, sulphur, paper, porcelain and earthenware, timber, matches, plaits, mats and mattings for floor, coal and machinery. Of these articles for export, raw silk, waste silk, *habutae*, silk tissues, silk handkerchiefs, camphor, copper, plaits, *saké*, fish oil and wax are exported to Europe, America and Oriental countries; cotton yarns, cotton fabrics, knitted goods, underwear, marine products, cigarettes, sugar, matches, coal and machinery to Oriental countries; porcelain and earthenware to the United States; sulphur to Australia, and timber to Oriental countries and Mexico.

The principal articles of import are iron and steel, machines and machinery, grains, chemicals and medicines, sugar, cotton textiles, dye-stuffs, cotton, wool, woollen yarn, paper, glass and manure. (Of these imports, iron, steel and cotton textiles are imported chiefly from Great Britain; machines and machinery from Great Britain and the United States, formerly from Germany largely; sugar and grain from India and other Oriental countries; chemicals and medicines were imported from Germany; also, woollen

yarn and dye-stuffs from Germany and Great Britain; wool from Germany, Australia, France and Great Britain; cotton from Great Britain, India, United States, China and Egypt; woollen fabrics from Great Britain, France, Germany and Sweden; paper from Great Britain, Germany, Austria-Hungary, Belgium, and the United States; glass from Belgium; petroleum from the United States and Dutch Indies; and manure from Oriental countries and North America.

War and its Inheritance Japan has not had many wars during the last few centuries, compared with other countries, but what she has had have left their accustomed mark in the number of bereaved and impoverished families. Taking those who have been left destitute on account of the wars with China, Russia, in the Satsuma rebellion, the Formosa campaign and the disturbance in Korea the number of families is over 120,000. Of these at least 33,288 are in need of assistance. The number of persons assisted by the government, as being widows, orphans or dependents on men who have fallen in battle, is 28,394 costing 1,884,718 *yen* in pensions. But the most that any of them receives is 15 *yen* a month, the vast majority getting nothing like that amount, which is, of course, quite insufficient to keep them. Some time ago a philanthropic individual took it upon himself to make personal investigations in two prefectures, visiting 250 households, when he found in that area alone no less than 250 families including 316 cases in want through affliction from war. He found that three families had become extinct, a tragic eventually in Japanese eyes. In Tokyo alone are 1,500 cases of persons reduced to want, most of them orphans or aged parents bereft of sons who supported them. The Army and Navy Aid Association is doing something to help those in dire need, but there is ample opportunity for further assistance if the nation would fully do its duty by those whose blood has been shed for the safety and honor of the Empire. A percentage of the large amount now spent on celebrations and anniversaries might be

devoted to practical relief of those whose sacrifices have made such celebrations and anniversaries possible.

A Sheepless Country Up to the present Japan has been practically a land without sheep. The absence of this useful animal has been due to the fact that in this country there is no food for it. In Japan there is little or no cultivation of hay, and the wild grass is of a kind that cuts the mouth of a sheep and injures the animal's digestive organs to an extent that would preclude the existence of the animal without imported fodder. But the custom of wearing foreign clothing and the consequent demand for woollen goods of all kinds has now made it necessary for the people of Japan to consider whether it may not be possible to raise sheep in Japan. Last year wool imports amounted in value to more than 14,000,000 *yen*. There would also be a demand for lamb and mutton if there were any chance of supplying it. Such meat comes now and then from Australia in cold storage but the Japanese have never taken to it and the foreign consumption is not sufficient to pay importers for their trouble. With a view to the encouragement of sheep farming the Imperial Government is now to lay out a considerable sum in promoting experimental sheep runs, hoping that in time some of the domestic demand for wool may be supplied in Japan. The Marquis Matsukata has set his countrymen an example in attempting a sheep farm, in which, it is said, he has been remarkably successful. There is no doubt that grass on which sheep could thrive, may be raised in Japan as easily as in any other country, if it were once introduced, and hay grown and meadows cultivated.

A Warning The Tokyo press warns that the sight of many German war prisoners scattered through the country, living in comparative ease and comfort, receiving the sympathy and assistance of the public, may have a demoralizing effect on the Japanese soldier. Japan has always taught her troops to die rather than surrender; and in the case of a fortress taken by an enemy, a Japanese com-

mander and his men would on no account be taken alive. Yet here the Japanese soldier beholds thousands of men giving themselves up to their captors with apparently no feeling of compunction and certainly none of disgrace, and the people welcoming them as persons of honor, as though their action was highly exemplary. The Tokyo *Nichi-Nichi* is especially solicitous lest this be misunderstood by the Japanese soldier. Why is he expected to prefer death rather than surrender, when they who surrender are received and treated with marks of honor and respect? Or is it that foreigners are not expected to be so loyal and brave as the Japanese? At any rate it seems rather puzzling that what is rewarded with respect, ease and comfort in the case of foreigners, should be regarded as highly reprehensible in the case of Japanese. In future will the Japanese soldier be as likely to regard captivity with the same degree of humiliation as of old? It is not suggested that the German prisoners of war should be treated less kindly than they are, but that every precaution should be taken to preserve the troops of Japan from an example that might exert an unfavorable influence and weaken the time-honored spirit of the nation as expressed in the Japanese soldier.

The *Japan Times* says that the following table shows how the Ship Subsidy Bill framed by the Government, will compare with that of its predecessor :

EUROPEAN LINE

	Previous Bill Yen	New Bill Yen
1915	2,003,992	1,932,806
1916	1,982,567	1,811,567
1917	1,920,690	1,754,196
1918	1,850,433	1,687,805
1919	1,729,847	1,569,672

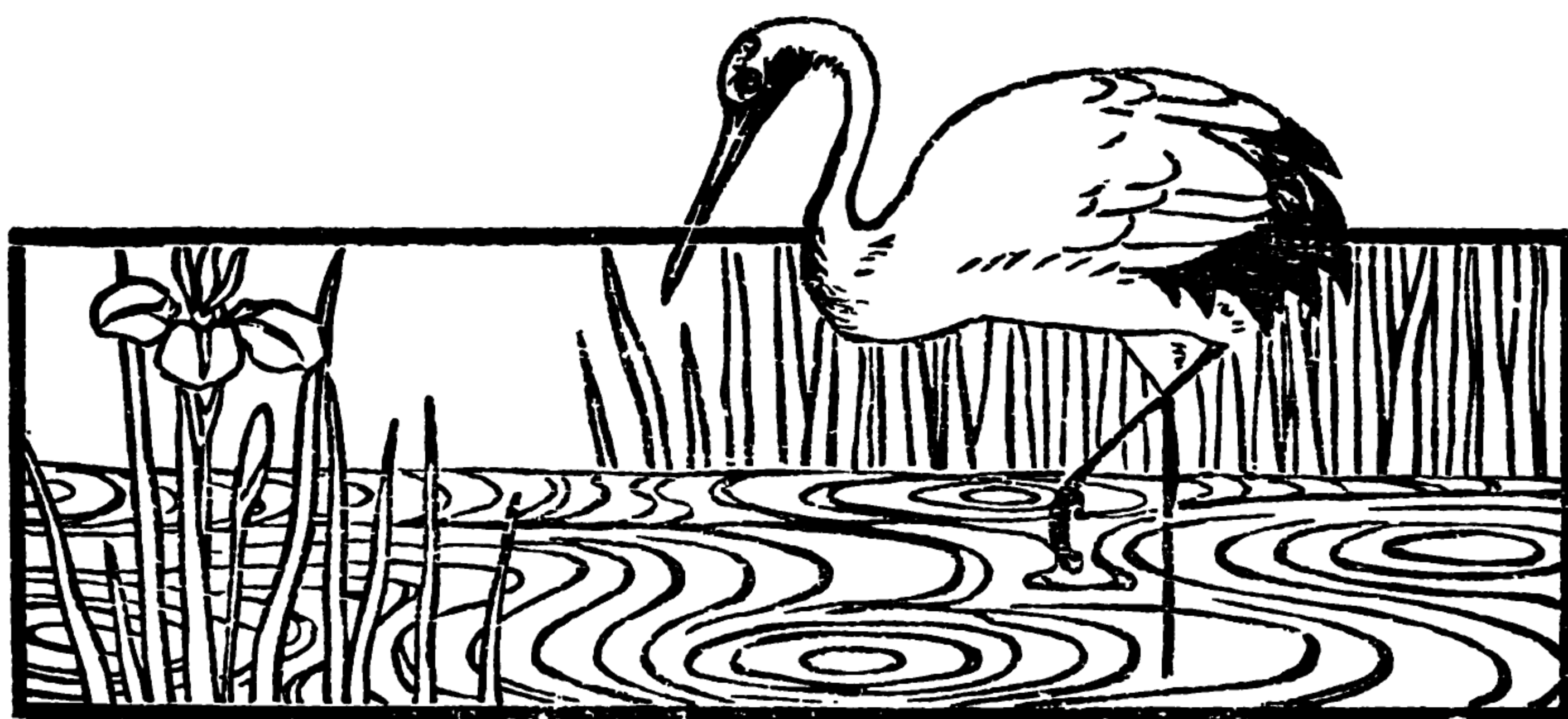
AUSTRALIAN LINE

1915	236,374	183,206
1916	238,807	173,808
1917	220,214	160,253
1918	233,897	169,470
1919	250,040	188,497

SOUTH AMERICAN LINE

1915	341,819	303,641
1916	334,844	297,558
1917	327,468	291,211
1918	320,293	284,863
1919	304,483	269,350

With reference to the American lines, the Government has calculated about 2,500,000 *yen*. Although the Tacoma and Seattle services have been amalgamated into one line, as a measure of adjustment, the subsidy for the San Francisco line has seen some increase.



THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THING JAPANESE

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IMAGE OF SHIKAYAMUNI, FINEST EXAMPLE OF ANCIENT KOREAN
SCULPTURE EXTANT

THE JAPAN MAGAZINE

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KOREAN ARCHITECTURE

By Dr. TEI SEKINO

(THE IMPERIAL UNIVERSITY, TOKYO)

AS the records of ancient Korea have perished it is no easy matter to know much about the architecture of remote times in that country ; but a good deal is known about the methods of building adopted during the period when Korea was known as Shiragi, and it is that period that I desire at this time to treat.

About the year 57 B. C. Kakkyosei, the first king of Shiragi, founded his dynasty. Fifteen years later another king rose up and founded the kingdom of Mimana adjoining that of Shiragi ; and in 37 B. C. another state appeared, known as Koma ; while in 18 B. C. arose the kingdom of Kudara. Thus in the last half of the pre-Christian century those four kingdoms flourished side by side in Korea.

Between these powers there was more or less strife from time to time. Shiragi, increasing in power and splendor, encroached upon and finally vanquished the kingdom of Mimana in 562 A. D. and its famous ruler, Buretsu, with his son, Bunbu, tried to gratify their ambition to exercise sway over the whole peninsula. They sent expeditions into Kudara and

annexed Koma and in time accomplished the union of the whole country.

Some time before this Buddhism had been introduced into Korea and its propagation was attended by great success ; and with the advent of this religion came its attendant arts and literature. Chinese civilization had by this time also made some progress in the country ; and the rulers who brought about the unification of the empire, now did all they could to promote the civilization of the Tang dynasty in Shiragi ; and this period may be regarded as the golden age of Korean history.

After some two hundred years the kingdom of Shiragi began to show signs of decline, and now civil disturbance and strife became widespread and disastrous. About 935 A. D. the kingdom of Shiragi tumbled ; and the new dynasty under Kakkyosei began and lasted till 992 A. D.

Taking the period covering the years 57 B. C. to 512 A. D., which may be termed the Pristine Period, we find the influence of China supreme. During the second stage from 513 A. D. to 631 we find Chinese influence still strong, but

with the help of Buddhism. In the third period from 632 to 935 A. D. the influence of the Tang dynasty is paramount, but with a brilliant display of Korean national genius.

The architectural remains of these periods are to be found chiefly about the site of the ancient capital of Shiragi, where for nearly a thousand years the Koreans displayed their greatest skill and genius; but in certain Buddhist monasteries may also be found examples of national architecture.

The more interesting of such remains are to be seen in the vicinity of Keishu. Keishu is a big city in the province of Keisho-do, and lies near the western portion of the ancient capital. The situation is not unlike that of Nara in Japan. Surrounded on the north-east and east by mountains between which a stream flows, running north-east, emptying into the sea, the old capital must have had a pleasant aspect. The mountain streams irrigate the plains and render them extremely fertile. And the glory of the plain was the great city itself, dominating, as it did, the scene from far and near.

One of the most interesting of ancient buildings is the Moon Castle, the Getsu-jo, which was erected by the king of Shiragi about the year 111 A.D. Its foundations are laid on the north bank of the river Nanzen, and are made of a conglomerate of earth and stone, the stones being about a foot square. The shape resembles a crescent moon, hence the name. The castle walls rise to a height of from 30 to 40 feet and the length of the structure is about 7 *cho* by 2 *cho* wide. Within the walls the ground is much higher than outside. The precipice overlooking the river bank requires no wall and has none.

The main gate appears to have been on the south side, traces of which still exist. The Moon Castle included the Royal Palace and the various government offices of the time, an idea not unlike that obtaining in Nara when the Imperial capital was there. The forts protecting the place and palace were on the surrounding hills.

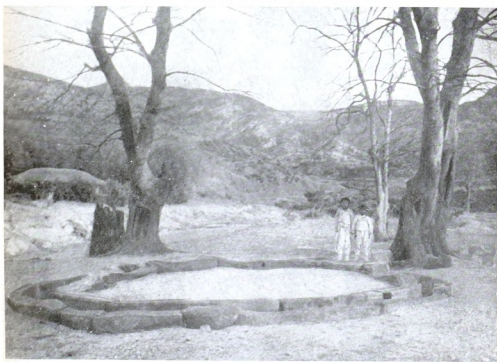
On the South hill there is a castle called Nanzan which seems to have been one of the forts protecting the Moon Castle. There is also a castle now called the Meiji, to the east of the Moon Castle. The former is said to have been built about the year 591 A. D. and the latter about 554. They may be much older, however. Both consist of granite walls confining a deep vale within, the idea being to collect a water supply. Most of the cut stone is now displaced and scattered, remains of it being seen here and there.

South-west of the Moon Castle stands the Sensei Terrace, built in the time of the regent Buretsu when Chinese influence was at its height. There is no doubt that this terrace was used anciently as an astronomical observatory, and it may be regarded as the central relic of ancient Korean civilization. The terrace consists of a double stone pavement on a plateau, with a granite platform on a further stone elevation 17 feet five inches square, the height of the whole being 29 feet 1 inch.

About one-third of the way up it begins to narrow and the rest of the way it is perpendicular. The inside opens toward the heavens, from which the stars were observed. On the summit are two squares of stone 8 feet 5 inches. Though the construction seems to us simple enough, it is not really so when we remember that that it was built more



RUINS OF THE GREAT MOON CASTLE, KOREA



THE HOSEKITEI, KOREA



OLDEST OBSERVATORY IN ASIA, KOREA



TREASURE HOUSE OF ANCIENT KOREA



STONE-LANTERN OF BUKKOKUJI TEMPLE
BUKKOKUJI TEMPLE, KOREA



ANCIENT KOREAN PAGODA OF
THIRTEEN STORIES



INTERIOR
WALL OF
FAMOUS
GROTTO,
KOREA



ENTRANCE TO FAMOUS GROTTO WITH IMAGE OF BUDDHA

than 1200 years ago. This represents not only the oldest structural remains in Korea, but the oldest observatory in the East.

The Hôseki-tei, or Sea-Ear House, a kind of summer house, stands further south of Moon Castle and is built of cut stone in the form of the sea-ear. Inside was a small waterway on the surface of which cups floated, those who desired to drink taking up a cup and sending it afloat again when finished with. Usually the liquid drunk from these cups was wine; and this method of drinking by waiting for the cup to float around in front of the guest was a kind of ceremony. It was in reality a poem-composing contest in which the guest had to write a poem between putting down one cup and waiting for the next one to float along in front of him. Such a feast was known as the *kyokusui-no-en*, or feast of encircling water. The same custom obtained in Japan down to the time of the Heian era, about the 12th century. About this famous old Sea-ear House of Korea they tell the sad tale that once when the king of Shiragi and his queen were enjoying themselves there they were surprised by the king of Kudara and killed. This interesting relic of old Korean architecture is in a tolerable state of preservation.

The Funkoji temple is another good example of architectural remains. It is one of the many structures set up by one of the kings of Shiragi who greatly favored Buddhism. The most famous of these was the splendid Koryuji temple whose nine-storied pagoda towered up 225 feet. Most of these sacred edifices have long ago passed away with the kingdom of Shiragi, only their foundation stones being now seen. There are also two or three old towers and some images

remaining. The Funkoji and the Bukkokuji are the two most perfect examples of temple architecture now left in Korea.

The Funkoji temple stands about a mile eastward of Keishu castle. There is an old stone tower, a pillar and a small oratory and monastery, which will stand inspection. The original plan of the old temple cannot now be traced. According to an ancient book its foundations were laid in 634 A. D. and the style indeed seems to corroborate this view. The old book says that that tower was of nine storeys but the type of architecture implies only seven storeys. Only three storeys now remain. The buildings are of granite and brown stone of small size. The tower is 21 feet 5 inches wide and 8 feet 6 inches high. On both sides of the main entrance are figures of *Nio* or guardian deities carved in relief, showing the transition period from the northern to the southern dynasty, and the robust strength of the Zui dynasty in China.

In front of the tower is a pillar for holding a flag, standing on a stone tortoise, and supported by two smaller pillars on each side. The form of the tortoise suggests remarkable energy, which indicates that it is contemporary with the temple. It may be reckoned as one of the best and oldest specimens of stone pillars in Korea. There are also two stone lions with stone lanterns which belong to the same period.

The Bukkokuji temple stands in the mountains about 8 miles south-east of Keishu. It was built about 756 A.D. by a king who was known as the building king, on account of the great number of buildings and bridges he erected. The scale on which this temple was constructed was a very grand one and the site commanded a magnificent view. In 1593

when Hideyoshi invaded Korea, the soldiers of Japan, seeing that the enemy were hiding arms in this temple, burned it to the ground. The placing and general arrangement of the buildings much resembled that of the Buddhist temples at Nara in Japan. This is not to be wondered at, since the Japanese imitated the architecture of the Tang dynasty in China, just as the Koreans did. The temple stands on a high terrace fronting on a precipice, two grand flights of stone steps leading up to the main entrance. One flight is called the *blue-cloud* bridge and the other one the *white-cloud* bridge.

The Tahô-tô is an old treasure house in the form of an antique tower not unlike those found in China. It is on a square base fronting 13 feet 3 inches and is excellently proportioned. Here is to be observed much skill in stone work. The design and general handicraft are admirable. Hard granite is handled as if wood; and although the structure has been exposed to the tempests of a thousand years it shows no signs of decay.

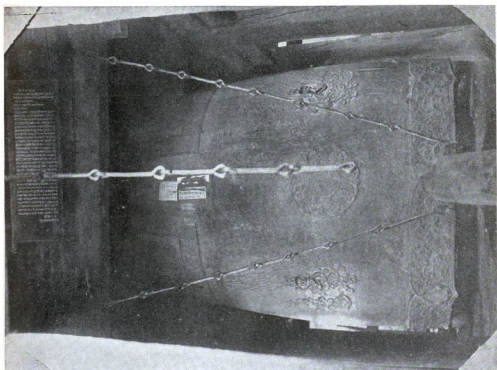
The Shaka Tower stands on two bases and is three storeys high. On the top is placed a tiny basin to receive the dews of heaven. The tower, though rough in design, is grand in scale, with beautiful proportions. This, together with the preceding tower, shows the elegancy of

the architecture of that time.

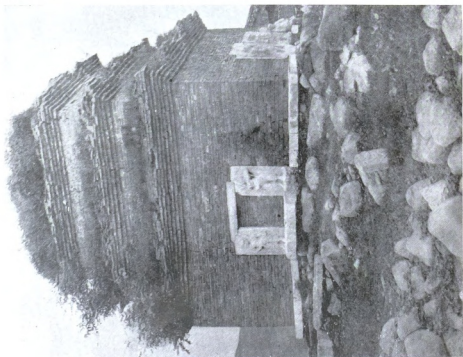
The beautiful stone lantern in front of the Taiyu palace resemble some of those to be seen in Japan. Some of the stone Buddhas, 6 or 7 feet high, show form and expression rich beyond conception. The carving of the lotus blossoms and clouds show ease and freedom. The Sekkikutsu-an, or Grotto Monastery, is behind the Bukkokuji temple about 2 miles away on a hill. It is said that the founder of the great temple erected this in memory of his parents. Here he placed many images of Buddha. On the walls are some fine examples of carving. The ceiling is splendidly vaulted with carvings of the lotus in decoration. In the grotto is placed a sitting image of Shakyamuni on a lotus flower, which in itself is an excellent example of good Korean sculpture. In a sense this grotto well represents the golden age of Korean architecture and art generally.

Other worthy remains are the tower of 13 stories about ten miles from Keishu, known as the *Jokeiji*, and the great bell of the Hotokuji temple outside the east gate of Keishu. The bell is worthy of special notice, as it surpasses any other in Korea, or even in Japan and China, having a circumference of 23 feet and a thickness of 8 inches at the lip. The casting is said to have taken place about the year 775.





LARGEST BELL IN ASIA, HOTOKUJI TEMPLE, KOKEA



FUNKOJI PAGODA, KOREA



HIYOSHI SHRINE



MYOSHOJI TEMPLE



HOSOJI TEMPLE

SCENES FROM SADO ISLAND

SADO ISLAND

By S. SHIMA

FROM the city of Niigata on the west coast of Japan the eye beholds in the dim distance seaward a portion of land revealed through the azure haze. This shadowy object is the island of Sado.

For many a year this fair island of the sea was well known as a penal colony, criminals, political and otherwise, being banished there; and the place was also famed for its gold mines; so much so that an old name for gold was "earth of Sado."

The custom of transporting criminals to Sado began away back in the year 724 A.D. Punishment appears to have been of three degrees in severity. The capital at Nara was regarded as the starting point; and the first and lightest degree was to be banished as far west as the provinces of Echizen and Aki, as parts nearest the center of empire. Criminals deserving the second degree were obliged to go to Suwa in the province of Shinano, a place where many persons now go for pleasure; and others were sent to the province of Iyo. The heaviest degree sent the offender to the province of Izu and the islands of Oki and Sado. The latter being the most remote and inaccessible, to be sent there was regarded as the worst of all penalties. Among famous persons subjected to this sentence were the Emperor Juntoku, Nichiren the Luther of Japan, and Mongaku, another Buddhist hero.

Sado island is hardly more than 25 miles from the coast of the mainland and is now easily reached by the traveler; yet there are few places in the empire less known by the average Japanese. It is in fact a *terra incognita* to all save the few having special relations with it in some way. The crossing thither is somewhat

dreaded on account of its proverbial roughness; but after one gets there the beauty of the harbor and the island generally well repay the visit. The inability of the island harbors to accommodate large ships has prevented much development of communications with the mainland. The population of the island is now not more than 112,000. There are one or two pretty bays and in the interior is a lake ten miles in circumference, with charming natural scenery. The lake is called Koshi-no-umi, and is redolent of legends:

The story goes that in the Tokugawa days a man once went to visit the capital at Kyoto. The citizens of the capital received him with eyes of wonder as a man from Sado. Much, we suppose, as the people of England would have received a citizen from Botany Bay one hundred years ago. He and his were questioned about the island of Sado as though he were actually a foreigner. Some one asked him if there was a fence or wall all round the island. If there was no such precaution, how could people keep from falling into the sea at night? This question appeared to him the limit, and he resented the implication, insisting that the island he hailed from was of considerable size, informing them that it had a lake ten miles in circumference. Even this did not convince the inquisitors, who now insisted that the island must be like an enormous ring, with water inside and out. This indeed has been the attitude of the average Japanese toward the island for years, and to some extent it still obtains.

The island is somewhat flat near the coast, with paddy fields reaching toward

the interior where the land rises into imposing hills and even mountains. The inhabitants of Sado live for the most part by fishing, though some eke out a livelihood by mining. Gold, silver, copper, zinc and manganese are found in paying quantities, while the waters produce edible seaweed. The most important fish taken are sea-ear, cuttle-fish, *bêche de mër*, octopus and sardine; and the hills yield a fair quality of timber in fir, pine, chestnut and catalpa. It will be thus seen that trade though existant is not very brisk.

For most people the chief interest of Sado is as a tourist spot. There are indeed many pretty places that may well attract the visitor who is in search of cool breezes and solitude with fair scenes to rest the eye. The big lake already mentioned is a favorite haunt of travelers. As its name indicates, the lake is in two expansive portions joined by a narrow strait, each having two pretty bays, Minato and Ebisu; and the strait is spanned by the Ryotsubashi, or two-bay bridge. Looking eastward from this bridge one sees a vast expanse of sea, while westward stretches the most picturesque lake scenery. The contrast between the surging billows on the one side and the calm lake on the other is pleasing.

The Konponji temple is also an object of some interest, situated a short distance from Minato-machi. In this temple the famous Nichiren dwelt while in exile. Here he must have many an hour meditated on the injustice of man and the evil of permitting tyrants to rule one's country. Sadly he learned too the evils of sectarianism and religious bigotry, for he was persecuted by the Buddhists as much as by the government. He found a few friends on the lonely island, however, and these kept life in his body until the ban was removed and he was permitted his liberty again. It is worthy of notice that at this time he prophesied dire punishment to his country for its injustice, and sure enough the invasion of Ghengis Khan took place the next year. In later years, moved by the sufferings his master had undergone on the island of Sado, a disciple of Nichiren

went over and built a temple in his honor. This temple is now known as Konponji.

The town of Aikawa is also an interesting little spot, in the north-west part of the island, with a population of about 15,000. The gold mines are in this neighborhood and most of the inhabitants of Aikawa are miners and merchants. It is said that in the middle of the 17th century when the mines were most productive, the population of the town was as many as 200,000. From the year 1596 when operations first commenced, to the year 1887 when they may be said to have ceased, the amount taken in gold was about 100,000,000 *yen*. The mines were owned by the Tokugawa Shogunate, and under the primitive methods of operation conditions were notoriously unhealthy, many of the miners dying annually, especially from tuberculosis. At last the lack of operatives was supplied from the criminal class and mining went on by convict labor. The demand for miners in Sado also made it a place for law-breakers to escape to avoid punishment. Consequently the tone of society there was not altogether of the best. It is said that the immoralities of the place were beyond description. Upon the fall of the shogunate the mines came into the possession of the Imperial Government, which sold them to the Mitsu Bishi Company, in whose hands they remain.

The Ôyamazumi shrine always draws many visitors; for there the god of Mount Ôyazumi is worshipped, the shrine having been dedicated to that deity by the governor, Okubo Nagayasu, in 1605, as the patron of precious metals. With the mountains for a background and facing the sea the shrine is a favourite spot for enjoying the evening and the pretty landscape. The feast of the patron deity is a great occasion. In the old days when thousands of miners turned out in festal dress to honor the god of the mountains, it was a sight to be seen. The processions, dances and other amusements were on an imposing and gorgeous scale.

The Mano shrine is in memory of the exiled Emperor Juntoku, and faces Mano bay. This Emperor was banished for

opposing the warlords of his day, notably the Hojo family; and he lived on the island of Sado in a plain rustic house of unhewn timber, called the *kuroki*, or black-wood palace. Here for 21 long years his Majesty pined away till his death in 1242. Not far from the shrine on the east stands the Emperor's grave; and near by is a great pine tree underneath which the Emperor used to sit when taking the air. Behind the grave stands Kyozukayama, or Holy Text Hill, where the remaining possessions of the departed sovereign were burnt by the monks, a monument now marking the spot. Nothing of the palace now remains but one or two foundation stones. Tradition says that the exiled Emperor planted some chrysanthemums which he called *niyako-wasure*, or forgetters of the capital, showing how he tried vainly to forget the glory from which he had been exiled.

The coast south from Shinmachi is called Koi-ga-ura, or coast of longing, because here the Emperor stepped ashore. Like Napoleon on St. Helena the great Ruler here passed his unhappy life among a few servants, dressed in the garb of a Buddhist priest, reciting the scriptures daily. Militarism was no kinder in that day than it is to-day!

The Myosenji temple stands in the village of Mano. During the exile of the Emperor on Sado one of the guards lived in this village. His sympathy with the Emperor as well as with the great Nichiren were long remembered by the nation. Upon the death of the Emperor this man became a priest, under the influence of the preaching of Nichiren, it is said; and his son built a temple in his father's honor after the latter's death. The temple was and still is called the Myosenji. The island has the graves of other noted captives. Hino Suketomo, another victim of the Hojo family, was buried on the soil of his exile, the grave being in the cemetery of the Myosenji. In 1887 a descendant of Hino, Count Yanagiwara, visited Sado to repair the ancestral grave. The nobleman made a liberal gift of money to the temple to ensure the saying of masses for the soul of the departed hero. Thus the

sufferings of ancestors often leads posterity to be specially honored, seeing that the present representatives of the Hino family are high in Imperial favor on account of the misfortunes of their ancestors.

In the precincts of the Kaicho temple there is a sacred cherry tree known as the Gosho-zakura. This temple is in the town of Ogi. It is said that the tree was once in the palace ground of the exiled Emperor, and that, not liking it, he had it transplanted to the temple ground; hence it is called the palace cherry tree. The original tree was of gigantic proportions with enormous blossoms, but it long ago withered and the present one is a shoot from the parent root. Here also is the grave of the priest Mongaku Shonin. He had been a warrior, and having had a disappointment in love, retired and became a monk, but was afterwards banished to Sado for political offences.

The scenery about Kamo is very beautiful, and the pure white sands of Mano are a gleam of delight. Sotokaifu village in the north of the island, directly facing the Japan sea, is a pleasant place to visit. The promontory called Sabutozaki, shows a bold and irregular formation of cyclopean import, under and among which the oceans bellows and thunders with awful force and majesty. The place well deserves its name, cold-door-cape, for there even in the heat of summer the air is always chilly.

It is remarkable that the dialect of the Sado people more resembles Kyoto than western provinces near it. Perhaps this is due to the fact that so many of the exiles there were from the old capital, many of them being persons of noble rank, whose manners and speech may well have left a permanent impression on the people. Moreover, most of the trade with Sado was carried on by merchant ships from Osaka and Kyoto. The people of Sado have their own customs and ways and even their own songs, the latter being usually suggestive of the loneliness of a place cut off from the mainland. One of the most popular ballads longs for a bridge to span the strait of separation, while another dwells on the mysterious power of the saké cup to drown the ills of life.

JAPAN

A vision of home and my mother
 Flashes out like a light in the dark,
 As I hear on this sweet May morning,
 In Japan, the voice of the lark !

And the road and the wide green rice fields
 And the grey-roofed cottages there,
 Melt into an English meadow
 And an English homestead fair ;

I lie again 'mid the daisies,
 Which bend in the soft-toned breeze
 That wafts the scent of the rich ripe flowers
 Through the branches of blooming trees.

The breeze brings song of the boatmen,
 Which ebbs with the rustle of reeds ;
 The water is laughing and flashing
 To the mill through its bamboo leads,

While the hills across the water
 Are changing from gold to dun
 As the fitful shadows wander
 O'er the land of the rising sun.

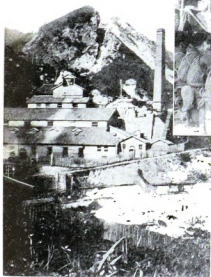
— Alfred East



OGI HARBOR



EXAMINING ORE

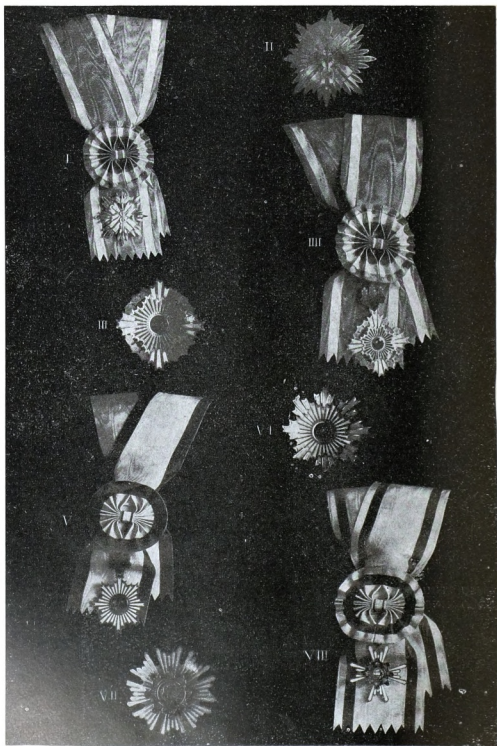


MITSU BISHI
GOLD MINE



ONOKAME VILLAGE

SCENES FROM SADO ISLAND



I. FIRST ORDER OF GOLDEN KITE II. SECOND ORDER OF GOLDEN KITE
 III. III. GRAND CORDON OF RISING SUN AND PAULOWNIA
 V. GRAND CORDON OF RISING SUN VI. SECOND ORDER OF RISING SUN
 VII. SECOND ORDER OF SACRED TREASURE VIII. FIRST ORDER OF SACRED TREASURE

JAPANESE ORDERS OF MERIT

By F. YAMAZAKI

THE custom of conferring decorations in token of merit is a very old one in Japan, warriors naturally being the first to be so honored. The first mention of anything of the kind in Japanese history is about the beginning of the 8th century, when there appear to have been some 12 classes of distinction granted, but there was no badge accompanying the order, which custom was not introduced into Japan before the year 1875.

The present decorations of merit in Japan are divided into eight kinds, with badges accordingly, these again being divided into various classes. There is the Order of the Rising Sun, the Order of the Sacred Treasure, the Order of the Crown, the Order of the Golden Kite, the Order of the Chrysanthemum, the Grand Cordon of the Chrysanthemum and the Grand Cordon of Paulownia.

The Order of the Rising Sun, which has eight classes, is the highest; and the first two classes are conferred by the Emperor only. Next comes the Order of the Sacred Mirror, which is also the exclusive gift of the Emperor. The Order of the Crown is for ladies only, and is conferred by the Empress. The Order of the Golden Kite, which was created in 1890, is for soldiers, and is in seven classes, those down to the third being the gift of His Majesty. The lower classes of decoration are conferred by the president of the Bureau of Decorations.

With the badge of each order goes a record recounting the exploits of the recipient and the reasons for the decoration. Orders conferred personally by the Emperor bear the Imperial autograph

and seal, the lesser grades having the seal alone. The Order of the Chrysanthemum is a decoration for the neck, in size about one by three inches, having a blossom with buds and leaves, while the Grand Cordon of the Chrysanthemum is about two by five inches and has in the center a rising sun in gold, surrounded by small chrysanthemum blossoms and leaves, surmounted by a chrysanthemum of gold from which the lower and larger part depends. The cordon is of red silk with purple borders. The second class of this order has silver rays around a central sun with chrysanthemum leaves and blossoms as a border, silver and gold showing alternately all around.

The Grand Cordon of Paulownia is a decoration attached to the upper part of the First Class Order of the Rising Sun, and is given only as a distinction for highest merit. It consists of the paulownia blossoms with three leaves beneath, the cordon being of red silk with white borders. The second class badge is slightly smaller. The First Class Order of the Rising Sun has a central sun with rays, surrounded by paulownia blossoms and leaves, the cordon having white stuff with red borders. The Second Class Order of the Rising Sun is much the same but smaller, the central sun having no border of leaves. The first four orders of the Rising Sun have rays of gold, the fifth class has rays of silver and gold, and that of the sixth class silver rays only. The seventh order has paulownia leaves without a sun, the leaves being blue; while that of the eighth class has white paulownia leaves.

It will be seen that the orders alluded to have the Rising Sun, the Chrysanthemum and the Paulownia flower as their predominant features, these being most typical of Japan. Both the chrysanthemum and the paulownia belong to the Imperial coat of arms. The chrysanthemum is the emblem of beauty, light and life, and the paulownia is the emblem of wisdom, these ideas having come from China. Japan being the extreme limit of the East was naturally regarded as the sunrise land, and so the sun came to be used on the national flag.

The Order of the Sacred Treasure, represents the three sacred treasures of the Imperial family, the Sword, the Jewel and the Mirror. These have come down with the Imperial House from untold generations. In the center is a mirror which represents the god of the Imperial shrine at Isé, and the swords which cross it stand for the god of the other Imperial shrine at Atsuta, while the Jewel is for the god of the shrine in the Imperial palace. Only the ruler in possession of these three treasures can legitimately hold sway in Japan. In the decoration the swords are gold, the jewel ruby and the center transparent. It is two by two inches in size and has a cordon of green with yellow borders. This order down to the third class has the sword of gold, from the third to the fifth class of gold and silver and the sixth class of silver only. Those of the 7th and 8th class have no swords, only the Jewel and Mirror.

The Order of the Golden Kite consists of the ancient arms of Japan: halberds, shields, banners and daggers, surmounted by the golden kite, a bird of historical significance in Japan. In the First Class Order the halberds are of silver, the daggers of green cloisonné, the banners of red cloisonné and the shields of green cloisonné, the diameter of the whole being about two and a half inches. The lower classes of this order are distinguished by differences in the color of the cloisonné used. The sixth and seventh grades have no rays, the one being of gold while the other has a kite of gold only. As to the significance of the kite, it is said that when the first Emperor, Jimmu, was

engaged in the subjugation of the savage tribes in Yamato and Kii the weather became so dark that he lost his way, when a golden kite, shining with a dazzling light, came out of the cloud to light him on his way, thus enabling the Imperial troops to accomplish their task.

The Order of the Sacred Crown is much after the pattern of the other orders so far as symbolism goes, though the shape is quite different. The crown represents the Imperial insignia of old Japan. Around the central crown is a border ornamented with wisteria blossoms, outside of which are four further symbols of crowns with cherry blossoms, while the upper circlet from which the order depends, is ornamented with paulownia blossoms and leaves. The cordon is of yellow with red borders. The Second Class Order has peony flowers for ornamentation on the upper circlet, the Third Class a butterfly and the Fourth Class wisteria blossom. The Fifth Class has plum leaves, the Sixth Class waves, the Seventh Class and also the Eighth have no upper circlet from which to depend. It is a very elegant decoration and suitable for ladies.

The Orders of the Rising Sun and the Sacred Treasure are not infrequently accompanied by a pension, as is also the Order of the Crown. Those granted to foreigners have no pensions. The Order of the Golden Kite is always accompanied by a pension. The highest orders are for the most part confined to princes and foreign potentates. The only persons not of Imperial blood to receive the highest orders were the late Prince Sanetomi Sanjo and Prince Ito.

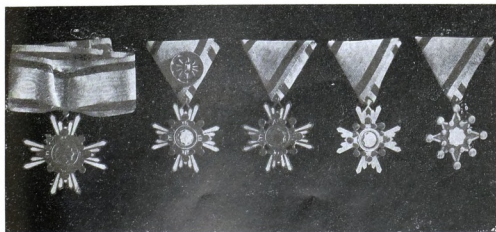
As to medals they are numerous and varied. The medal of the indigo cordon is given to those who have been conspicuous in the promotion of commerce and industry. War medals are made for special occasions, such as the medal for those distinguishing themselves in the Boxer Rebellion, in the Russo-Japanese war, the China-Japan war and the Formosa Expedition. These medals are usually of copper or bronze and are given to non-combatants as well as those in the line of fighting.



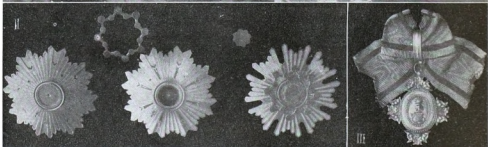
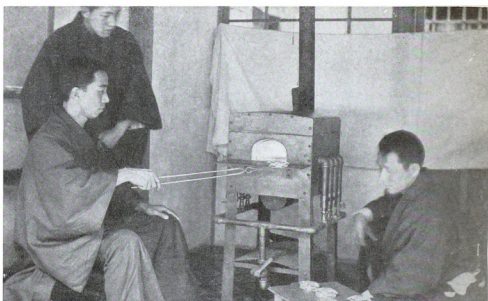
ORDER OF GOLDEN KITE, THIRD TO SEVENTH



ORDER OF RISING SUN, THIRD TO SEVENTH



ORDER OF SACRED TREASURE THIRD TO SEVENTH



I, II, III. MAKING ORDERS OF MERIT III. ORDER OF SACRED CROWN

HASSHOJIN

By Y. BUNGAKU

THE Hasshojin is a humorous novel by one of the older authors, Ryutei Rijo, whose wit is regarded as not inferior to that of even Shikitei Samba.

The year in which the volume appeared, 1820, marks the condition of society to which it appealed. The long peace of the Tokugawa era had begun to pall on many, and the cockney element of old Yedo was especially ill at ease. Luxury reigned everywhere and the uppermost consideration of all seemed to be how to spend the days most merrily. The general disposition toward effeminacy indicated a tendency to social decadence.

The title of Rijo's volume, Hasshojin, eight laughing fellows, suggests to some extent what would at that period appeal most to the public. And the character and contents are quite in tune with the pranks of Yedo wags at that time, who always had an eye to jollity. Picnics and excursions for pleasure were daily occurrences, and the incidents peculiar to these diversions often afforded the observant full scope for comic remarks. One cannot study the pages of the Hasshojin without being convinced that the characters therein depicted are true to life.

Once upon a time, so the story goes, there lived a wealthy merchant who had two sons, the eldest of whom was named Sajiro. The youth was one of those happy-go-lucky fellows produced by the social condition amid which he was brought up; and dissatisfied with his

father's business, the lad left home, allowing his brother to succeed to the headship of the family and become heir to the estate. Establishing a home of his own on the banks of the Shinobazu pond at Uyeno the young man lived a gay life among his boon companions, one of which was a lad named Ganshichi, a mere hanger-on.

On a certain day in spring he unexpectedly had a visit from six fellows as idle and fond of fun as himself; and the eight make up the characters in the story. One of the visitors, Soppachi, entertains the company with a story:

"Yesterday I went out to Higurashi to view the cherry blossoms, and was nicely fooled. There was in the place a certain tea-house with a pretty girl in waiting. A handsome young fellow of about twenty approached the house and entered to rest and refresh himself. He might have been the young master of some great family, for all I knew. Upon leaving the tea-house the noble youth was set upon by two toughs and a fight ensued. A crowd immediately collected to witness the row; and I hoped that some one would interfere and separate the antagonists. As no one seemed so disposed, I resolved to take a hand myself. Having quelled the disturbance the two vagabonds withdrew and entered the tea-house.

To my surprise the young man himself now re-entered the house and sat down where the pretty maiden was. The latter

took pity on the youth on account of the treatment he had suffered, and attempted to sooth him with kind words. While she was occupied in rearranging the rumpled clothes and dishevelled hair of guest the two rogues in the neighboring room began to sing accompanied by the *samisen*. Not to be outdone the young man and the maid began to dance to the music and playfully disported themselves about the room. The crowd outside, though somewhat astonished, yet thoroughly enjoyed the diversion and gave great applause. Thus the would-be disturbers of the innocent, were themselves befooled and completely discomfitted."

Having concluded his narrative the others remarked favorably on Soppachi's account of his adventure, and then decided all to go out cherry-viewing. On the way they finally agreed to go to Asukayama, and play tricks. One of their number, Abataro, was to disguise himself as a *samurai*, all dressed up in the best style with his black silk *haori* and family crest, and his two swords dangling by his hip as he strode along with high dignity. Saji and Demesuke were to assume the garb of pilgrims and wander about under the cherry blossoms. On meeting the *samurai* they were to peer at his braided head-dress and remark: "Oh, he is an enemy of our family!" and then go on to say how long they had been searching for the family enemy to take revenge. Then drawing their swords they were to attack him. The imitation *samurai*, on his part was to draw his sword and remark that he would finish them in short order and then pretend attack. Just at the moment of conflict, another member of the party, Zuburoku, as to come up in the guise of a Buddhist priest and throw himself upon

them to part them. As they cease for a moment, gazing in astonishment at him, he puts down his pack and opens it, taking out some delicious cakes, saké and *samisen* and offers a feast. One of the party was to strike up a tune on the *samisen* while others were to sing and still others dance. As the crowd gathered, four of the company were to mix up with them and later dance into the gay party, with pretence of adding to the merriment. Thus those who collected with a view to seeing a big fight had to be content with seeing a gay feast and a lot of dancing youngsters making fools of themselves for amusement.

The youths now set about borrowing the necessary garments for their escapade, and in doing so made many awkward mistakes and created some amusing situations. As they finished their make-up each looked his part to perfection, and finally they set out for Asukayama to carry out their absurd scheme. Their plan was to proceed to the place separately and meet by accident as designed, but they had taken a little too much saké before starting and the one who was simulating the Buddhist priest forgot his part and began to pray in front of people's houses along the way, after the manner of traveling priests, ringing a bell and calling for alms. Suddenly whom should he meet but his landlord who at once recognized him, and seizing the youth by the sleeve, held on to him, crying out and asking what he meant by going about begging when he had parents at home to support him. The youth tried to explain the circumstances to the old man, but as the latter was as deaf as a post, he failed to grasp the situation and Zuburoku was obliged to turn about and go home with the old man. His parents were astonished

beyond measure to see their son return toggled up in the guise of a travelling priest, and promptly demanded an explanation; and so the youth was compelled to let the whole thing out.

In the meantime, the other lads, knowing nothing of what had befallen Zuburoku, proceeded to Asukayama in good faith. There they waited about for the priest to appear, but in vain. During the time of waiting they fell in with two real *samurai* resting under the trees, and as the sword of the imitation *samurai* happened to strike against one of the real *samurai* the latter got angry and demanded an apology which was so readily accorded that the *bushi* got suspicious and the fellows had great difficulty in extricating themselves from an unpleasant situation. Resolving to wait no longer for Zuburoku they commenced at last their fighting and a great crowd collected to see the row; but as the conflict proceeded and the priest did not appear, they knew not what to do.

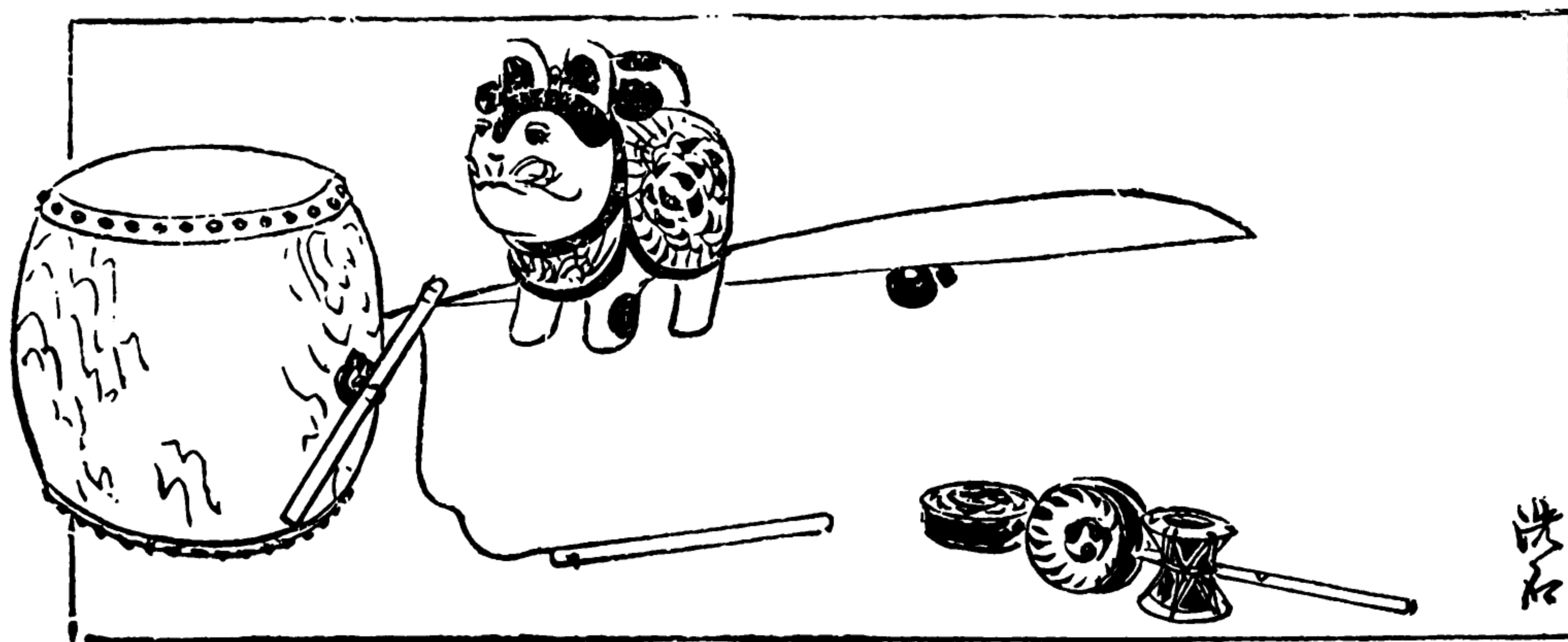
Suddenly there appeared upon the

scene the *samurai* whom the lads had met with in the park, who drew their swords and commanded that the attack on the pilgrims be stopped. Seeing the swords gleaming above them the tricksters ceased their pretended fight, and fled in fear, the *samurai* running at top speed after them. In fact the youths never stopped running till they reached home, where they arrived helplessly exhausted.

In the evening Zuburoku called on them to find out how they had got on without him, and as each related his experience, the laughter was tremendous.

In this strain the Hasshojin goes on, relating the comic adventures of the eight youths, at Mukojima in spring time and on another occasion at Ryogoku, their plans invariably ending in ludicrous failure.

It will be seen that the humorous *motif* is much the same as in the *Hiza-kurige*, which evidently represented a phase of wit popular at that time and still enjoyed by the Japanese. This kind of humor is characteristic of the oriental temperament, especially from Japan southwards.



A VAIN VIGIL

Yasurawade

Nenamashi mono wo

Sayo fukete

Katabuku made no

Tsuki wo mishi kana !



Better to have slept

Care-free, than to keep vain watch

Through the passing night,

Till I saw the lonely moon

Traverse her descending path !

Lady Akazome Emon (10th Century)

Tran. by Dr. Clay MacCauley

NAILS AND NAIL MAKERS

NAILS are presumably as old as carpentry and joinery, and iron nails came into use with metal-working. In Japan, as in other lands, the earliest kinds were hand-wrought, the machine-wrought, and cut variety not appearing until quite modern times, while recently the French wire nail has been supplanting all others.

The machine-made nails were, of course, at first all imported, but now the manufacture of nails has reached such a state of extension and proficiency that imports have been remarkably reduced. In the year 1913 alone the import of nails to Japan fell some 70 per cent as compared with the previous year. In the year 1912 as many as 7,000,000 kegs were brought into the country, whereas in 1913 the number of kegs was only 220,000. In fact nail imports have now practically ceased. No clearer evidence is needed to show the very rapid development of nail manufacture in Japan.

The chief factories now engaged in this industry are the Yasuda Manufacturing Company, which has works at Yedamitsu in Kyushu and in Tokyo; the Kishimoto Nail Works at Amagasaki in Settsu, both of which are carrying on representative enterprise in nail making. The Yasuda Company, under the management of the Trading Company of the same name, is really owned by the Yasuda family, in turn owners of the well known Yasuda Bank. This company began the manufacture of nails in the year 1897, the first

factory being established at Fukagawa in Tokyo. Experts were sent abroad to become more expert and to bring back the best nail-making machinery from America. The factory having been well set up with modern machinery, the manufacture of wire nails was undertaken under the supervision of experts from the United States. So successful was the undertaking the factory had to be enlarged in 1899, a large number of machines being installed. In the following year the factory, having been destroyed by fire, was rebuilt on a much more extensive scale. Up to this time all the wire for making the nails had to be imported; and as the tariff was high the price was unable to compete with that of imported nails. The German nails were the cheapest on the market, and the company had to do something to meet this competition, especially as the German traders had a trick of dumping, which greatly disturbed the market.

How to negotiate the situation was by no means an easy matter. The continued lack of technical knowledge among the workmen and some deficiencies of business management greatly hindered the possibility of successful competition with the imported nails. The difficulty was to get wire made at home, that would be suitable for nails. But rapid improvement in the government iron foundries greatly assisted the nail business; and this, together with the new policy of protecting home industries, put the nail-making business on

its feet, so to speak. Once the proper quality of wire was forthcoming there was no further difficulty.

By the year 1910 the Yasuda Company was ready to establish another factory, which was erected at Yedamitsu in Kyushu. The present output of the Tokyo works is equal to about 150,000 kegs a year, while the Kyushu works turn out as many as 250,000 kegs annually. In the two factories more than a thousand workmen are employed. The nails made in Japan are more adapted to domestic use than the imported goods; for they are made to suit the thickness of the timber used in Japanese carpentry and house construction generally. At the Taisho Exhibition the Yasuda Company received a well-merited medal of honor.

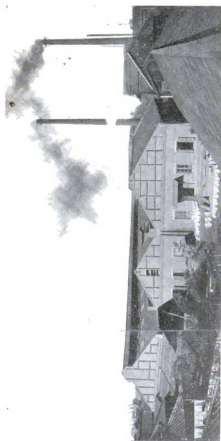
The present easy supply of nails has greatly benefited contractors and builders in Japan. Under the regime of imports the builders were obliged always to keep a big stock on hand; for there was no telling when the supply would run short. But now the nail factories of the nation are a source of constant supply, thus rendering heavy investment less necessary. With the outbreak of war in Germany all nail imports from that country stopped; but it has had no appreciable effect on the nail business in Japan, since the building trades in this country are no longer dependent on nail imports.

In a land like Japan, where the vast majority of the buildings are still of wood, the demand for nails is something enormous and constant. And the Japanese

carpenter or builder seems to put a good many more nails into a house than the foreign builder. The wood is thin and there are numerous pieces, all of which depend on nails for strength and position. In a land of frequent earthquakes the houses must be strong and able to endure rocking and tilting to a remarkable degree; and for this the native mode of architecture and construction is more adapted than the western. A $2\frac{1}{2}$ inch nail, i. e. No. 11 or 12, is the most common, while $1\frac{1}{2}$ inch nails are also in constant demand. These are used for the most part in house construction, all other sizes being used in furniture making and so on.

The material for Japanese nails is usually iron, but there is a big demand also for brass and copper nails, and even for nails made of bamboo wood. The old hand-wrought nail of Japan was square-headed, but the new wire nail is round, as in the west. The Japanese brass or copper nail is often still made after the manner of the old iron hand-wrought kind, the head being simply a portion of the upper body of the nail bent over at right angles. These are frequently used for wall nails on which to hang pictures or other things. The *kasugai* is a kind of tiny iron dog for keeping two edges together. Tacks with big, round, brass heads are also in great demand, while iron brads and tacks of all sizes are used in upholstery. Bamboo-wood nails are used for making hibachi and other boxes as well as book cases.

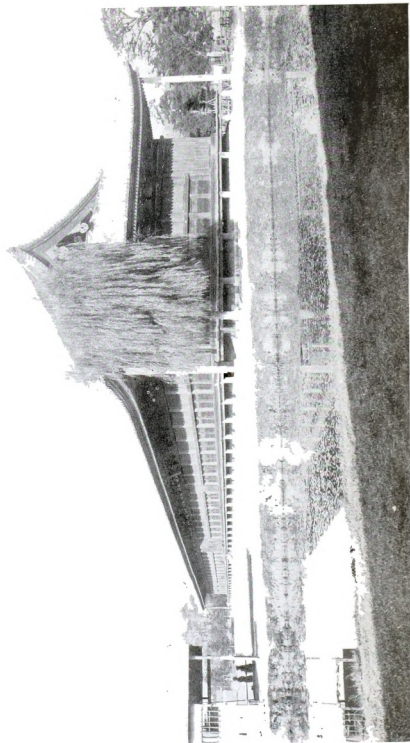




TOKYO NAIL
FACTORY



YEDAMITSU NAIL WORKS



SANJUSANGENDO ARCHERY RANGE

TARGET

EDUCATION OF A WARRIOR

By T. HEITAI

DURING the Tokugawa period the common people were educated in private schools, known as *terakoya*, but the *samurai* received their education in special schools established by the clan to which they happened to belong. In the *samurai* schools the pupils were instructed in the teaching of Confucius as well as in the military arts. The instructors in military science were highly prized by the *samurai* fraternity and received quite handsome rewards for the time. Military education at that time consisted chiefly in acquiring skill in fencing, *jūjitsu* horsemanship, archery and the handling of the lance or spear. Usually the pupils went to the house of the teacher to learn fencing and *jūjitsu*, while archery and horsemanship were taught on the parade ground.

Archery and horsemanship had a closer relation than at first sight appears; for the true soldier must be able to shoot well on horseback. The shooting ring was called the *baba*, a word often attached to place-names in Japan. In Tokyo there is a spot called *Takata-no-baba*, as in ancient times riding and archery were

practised there. To one side a high embankment was raised so that arrows might not fly wild and wound people passing. On the *baba* were set up here and there along the course targets for the mounted archers to practise shooting at as they swept along. The bow and arrow took the place of the rifle in that day and skill with the bow was regarded as of paramount importance. To have the reputation of being an expert archer was to have fame indeed. One of the great teachers of archery in former days was a gentleman named Wadagaki, father of the present Professor Wadagaki of the Imperial University. In the Tokugawa days archery meets were held for the purpose of promoting skill in the art.

One of the most noted meetings for the promotion of skill in the handling of the bow was that held at the *Sanjusangendo* temple in the east of Kyoto. The real name of the temple is Renge-o-in. It was erected under the auspices of the Emperor Goshirakawa and is famous for its one thousand images of *Benju Kwannon*. The present building was completed in 1266. At this temple an archery meet

was held every year in April and May. The first of such meets is said to have been held there in 1565 by the priest of the temple, *Nagi-bo*. Before taking part in the great contest the archers had to perform a ceremony of bodily purification and for some days previous were not permitted to eat fish. All through the day they practised with the bow beside the great temple; and then in the evening the real contest began. The space was over the long veranda of the temple with a high wall of wood at one end, on which the target was marked. To the right of the target stood the umpires taking down the result of each shaft shot. On the left side of the target a big bonfire burned all night, so that the archers could see where to aim. With the different contestants umpires also stand to see that the rules of the occasion were duly observed. As soon as the arrow is shot from the bow the umpire shouts and at the same time signals with a flag to the umpire at the other end of the range; and the latter responds, signalling whether it is a hit or miss. One umpire records the results; and the arrows hitting the bull's eye are called *toshiya*. And he who wins the greatest number of such shots is naturally best. The contest goes on till noon of the next day, during which time the interested spectators witness eagerly the competition from a space without the range, separated off by pickets. The champion has the honor of having his name inscribed on a board with the words

"only one under the sun" and the board is hung up in the temple. This board is replaced by that bearing the name of the champion of the following year if he makes a greater number of hits. The distance is 389 feet, and only one who wields a powerful bow can get the bull's eye at such a range. In 1606 a man named Asaoka Heiyemon took fifty-one *toshiya* and won the prize board. In 1662 Hoshino Kanzaemon, a warrior of Iwari, made a record by shooting 6600 *toshiya* at one meet. He held the championship for five years; but in 1668 Kasai Soyemon, a warrior of Kii beat this record by shooting 7077 *toshiya*. This inspired Hoshino to new efforts, and the following year he rewon the championship by putting 8,000 arrows in the ring. He could have gone on, as the time was not up but declined out of consideration for future contestants. The lord of Kii, though a relative of the lord of Owari, both being of the Tokugawa family, greatly regretted to have been thus outdone by a clansman of whom he was a rival; and so in 1687 a clansman of Kii named Wada Daihachi shot 13,053 in the time, of which 8,133 arrows hit the mark, and was thereafter admired as the best archer in all Japan. He was only 18 years old at the time.

The story goes that when Wada once entered the contest at the *Sanjusangendo* Hoshino was one of the spectators. Wada, feeling the responsibility resting on him, was too cautious and his arms

hardened and he failed, thus arousing much sympathy in the heart of Hoshino. The latter went to him and explained the cause of his failure. Then Hoshino cut the palm of Wada's hand and bled it, after which he put the arrow in the bull's eye every time. Hoshino could have defeated Wada but he refused to enter against him. The following year he refused to attend the contest. The name of Hoshino is even more widely honored than that of Wada, though no one had ever broken the record made by the latter.

In old Yedo the first *Sanjusangendo* was set up at Fukagawa in 1642, and it still remains. Yearly the archers met here and went through the contest, but the records mentioned above were never reached. In 1831 Hattori Gonzaemon shot 1310 arrows; and in 1852 Tsuruta Tatsutaro delivered 5,383 *toshiya* out of a total of 10,045 shot. Yedo has never

excelled this record. At Yedo they also held a contest for youths under fifteen, which was known as the *hando*, the range covering half the temple length; hence the name, *hando*, or half the temple. In 1703 Kajikawa Shozo, a boy of twelve sent 10,011 *toshiya* out of a total of 12,295 discharged, and was given 100 *koku* of rice for his feat by the *daimyo* of the province from which he came. In 1713 Takase Kinya, a lad of ten, shot 11,578 *toshiya* out of a total of 13,000 trials, and his *daimyo* gave him 200 *koku* of rice as a prize. It was not the custom to award any prize to boys; so the treatment in these two cases was exceptional on account of the marvellous result, attained by the youths. Such were the attempts of the government of old Japan to encourage military arts in the days before rifles came to render the bow and arrow obsolete.



POSSESSION

All beauty hides a thorn,
And so doth every rose ;
But only for the scorn
Of rude hands we impose.

Yet there's a harmless touch
All free from prickly fears ;
'Tis gentle overmuch :
Love's tenderness and tears.

The rose was made to bloom,
And beauty for the soul ;
To pluck is to consume
What Love possesseth whole.

—J. Ingram Bryan

SHIPS AND WAR

By DR. SEI-ICHI TERANO

(THE IMPERIAL UNIVERSITY, TOKYO)

THE unprecedented war now devastating Europe, though unpleasant to contemplate, has nevertheless to be taken into account, especially as indicating the preparation nations should make to meet the emergencies of the future. This is particularly true of shipbuilding. The war has forcibly impressed on all the world the importance of being able to construct ships and of being independent in such construction. The first effect of the war on our construction policy was to make the government at once order ten new destroyers, the expenditure for which was specially authorized by the Diet. The fact that ten such boats can be built in Japan in seven months is in itself a notable eventuality, and points to the remarkably rapid progress Japan has made in ship construction in recent years. But in this important matter we are yet neither perfect nor independent to the extent that is desirable. This may be inferred from the fact that the construction of the ten destroyers occupies the full time of our dockyards for the present, and no other orders can be accepted until the ships are launched.

As to equipment and skill in construction, however, the Japanese yards are fully equal to those in Europe and America; and when we have extended our scale of output a little more we have every conviction that orders from abroad can be filled in our dockyards as efficient-

ly and promptly as in western yards. Our greatest drawback so far is lack of construction material, especially iron and ship's plating. To meet the requirements for constructing the ten destroyers alluded to, our iron works are kept so busy that no other orders can be entertained. Should the need arise for the construction of a big ship we could not meet it, simply for lack of material. Thus war and navigation have a very close connection. Even the smallest war requires ships; and the greater the war the greater will be the demand for ships. The present unexampled war in Europe is an example of this, where the importance of ships for the transportation of troops and stores has been doubled and even trebled. Even our own small war at Tsingtau took so many ships from regular commercial service as to have a serious effect upon commerce and navigation.

During the war with Russia and the one with China none of the great shipbuilding countries were affected, as the sphere of conflict was so limited; and so the supply of ships was easy; but in the present war in Europe all the great shipbuilding countries of Europe are involved and the supply of ships is a matter of great difficulty, the result being that Japan will have no source of supply either in material or ships fully equipped, and she will thus be thrown completely on her own resources. Should the war be extended

unduly we shall feel this inconvenience considerably. Everything possible, therefore, should be done for the extension and equipment of our own navy yards so as to be capable of meeting successfully all emergencies.

With the cessation of German trade in the Far East and in the south seas Japan has a splendid and unprecedented opportunity of entering the breach to establish a profitable market for her manufactures, if she has sufficient ships to enter the contest. As the Germans succeeded by the assistance and co-operation of their government, until their shipping and their wares extended to all lands, so we also may hope to succeed, our government doing what it can to help out in the undertaking. Now that the system of money exchange has undergone revival and the dangers of navigation have been removed, the time has come for us Japanese to reopen commercial activity in China and the south sea islands; and this will undoubtedly increase still more the demand for ships. The British dockyards are at present congested with orders for warships, and can undertake none for commercial ships. Owing to the check of war on shipping, freight is accumulating in all countries, and at the end of the struggle the world will no doubt see tremendous activity in shipping; and so the demand for vessels will increase enormously. The only thing for Japan to do under the circumstances is to get ready to build her own ships. This she cannot well do until means are provided for a sufficient supply of construction material.

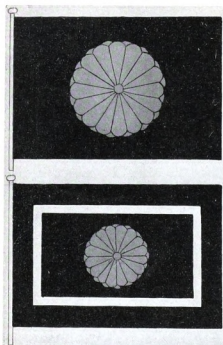
Hitherto Japan has imported most of her steel for ship construction from Europe; from England, and recently from Germany owing to the lowness of German prices. But this importation is now stopped and is unlikely to open to the same extent in future. Even if such imports are attempted it can only be at an enormous increase in cost. But we can import the necessary material from America. After the lines by the Panama

canal are in full running order the iron and steel products of eastern America can be imported to Japan at a reasonable cost. The only alternative is to make arrangements for producing the building material ourselves. The ore is here, but we have only two iron foundries at work and the supply of pig iron is short. If we could but import enough pig iron there would be no difficulty in turning it into steel, and then Japan would be independent.

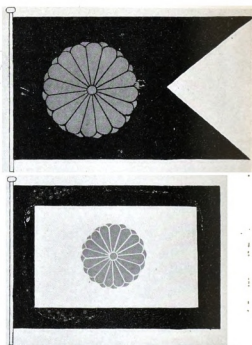
The Yawata iron works supply material for the manufacture of arms chiefly and cannot meet the demand for steel used in ships, while the Kamaishi foundry is insufficiently equipped for any extensive output. The most urgent necessity, therefore, is the establishment of an iron foundry and steel plant adequate to the demands of our growing shipbuilding industry; and the government should assist the enterprise with a proper subsidy. It would not be a wise policy to attempt assistance by increasing the tariff on iron and steel, as this would retard the development of our iron and steel manufactures of various kinds. Any scheme that impedes industry is a mistake. Therefore the tariff on iron should be kept as low as possible. Even though the tariff on iron were removed the imported material has the disadvantage of freight cost; and with our comparatively cheap labor we can get ore from Korea and China at an outlay that would fully justify our undertaking it. Thus the production of proper ship construction materials in Japan is well within our reach if we would but go about it with determination and intelligence; and for this there is no better time than the present. By this means we could reduce the cost of material about one half. It is strongly to be hoped that the government will take a decided step in this direction. The development of iron manufacture stimulates shipbuilding and the making of machinery as well as numerous other important industries, all of which are vitally necessary to the progress of national economics and industry.



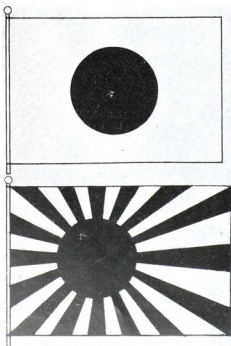
FLAGS AND BANNERS OF OLD JAPAN



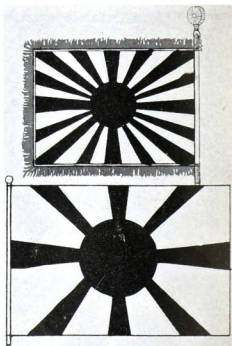
EMPEROR'S FLAG
CROWN PRINCE'S FLAG



EMPRESS'S FLAG
FLAG OF IMPERIAL FAMILY



NATIONAL FLAG
NAVAL ENSIGN



REGIMENTAL COLORS
ADMIRAL'S FLAG

OUR NATIONAL ENSIGN

By Y. AIKOKU

THE present flag of Japan, like those of other nations, is an evolution from symbols of former times. Flags have been used in Japan indeed from the dawn of history. Tradition coming down from even mythological times makes mention of flags and banners used on ceremonial occasions as well as in times of war. The symbols on such flags were various. Some were adorned with the disc of the sun, others with that of the moon and others again had representations of birds on them. We are told that on New Year's day, 603 A. D. flags were used in decorating the Imperial palace of the Emperor Suiko. On the right were placed flags with the sun and *susaku*, or flag symbolizing the South, and the *seiryu* flag representing the East, while on the left were set up the *gessho* or flag of the moon, the *hyakko* or flag of the West and the *genbu* or flag of the North. The nature of these flags is interesting. The *susaku*, representing the South, had a red bird inscribed on it; the *seiryu* had on it a blue dragon standing for the East, and the *hyakko* a white tiger symbolizing the West. The *genbu*, or flag of the north had on it a black tortoise. The four flags indicated the four quarters of the universe and had a sacred signification. The system had been adopted from China. It will be remembered that on the occasion of the funeral of the Emperor Meiji the sun flag and the moon flag were used.

The Imperial ensign had existed in one form or another from remote times, the different ages adopting different designs. It was usually in the banner form, and quite long. The form most commonly used consisted of two long banners with the sun and the moon, the length being 13 feet and the material brocade. The moon was in silver and the sun in gold. The banners hung from a cross-bar on a pole; and from the bar depended two decorations known as *futai* about 20 inches long, the pole itself being sixteen feet in length. This banner was known as *nishiki-no-mihata* and was always in the Imperial household. The Imperial army was always in possession of this ensign, and an army without it was regarded as rebel. The great importance of the flag in ancient times may be seen from the fact that because Ashikaga Takauji obtained possession of this flag he was able to raise a successful opposition to the Emperor Godaigo, the people believing that his cause was legitimate since he had the Imperial ensign. Such was the respect paid the national flag in that day.

After the Emperor Meiji came to the Throne the Imperial ensign was remodeled and the flags of the Emperor and Empress adopted. The Imperial flag was to be made of red brocade, with the sun in gold on one side and the moon in silver on the other, the shape being that of an ordinary modern ensign. The

Imperial ensign is 11 feet 7 inches long, and 7 feet 7 inches wide. The flag of the Prince Imperial is of blue brocade and has on it the sun in red. The flags used for princes have never yet been seen by the public, and really have not yet been used. The flags seen during Imperial processions are not really the full flags but reduced forms for everyday use. Thus the flag accompanying the Emperor is a golden chrysanthemum on red silk, encircled by purple lines. This flag is square and may be seen during Imperial reviews of army or navy. The flag used by the Empress in processions is the same, only the outer side is cut obliquely to a V. The flag of the Crown Prince is like that of the Emperor with the exception of the purple lines surrounding the golden chrysanthemum.

Of course in the army and navy there are special flags for special purposes and persons, such as the Admiral's flag, and those of the vice-admiral, commander and so on. The naval flag is a rising sun; and the rank is represented by the number of rays.

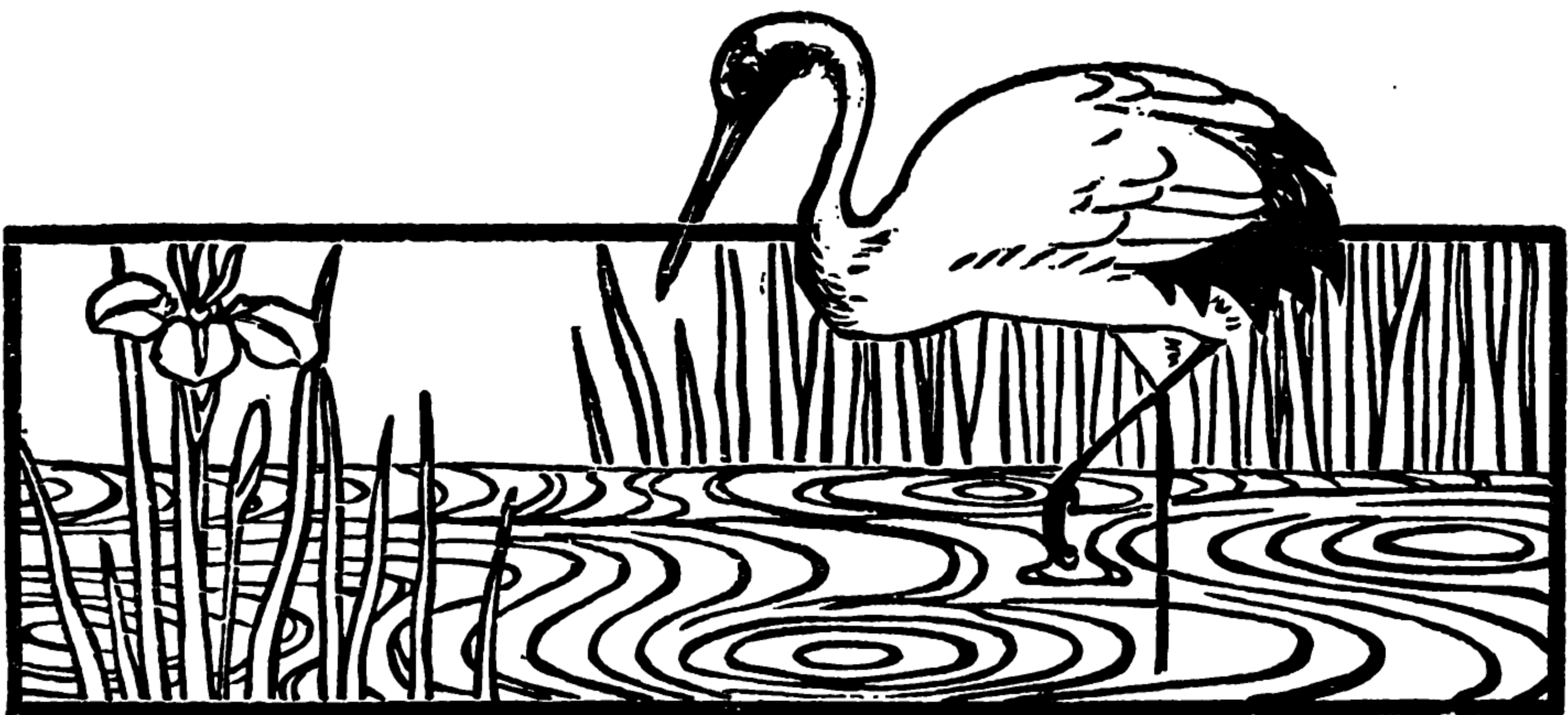
The army flags of Japan have a long history. In ancient times generals and other officers had their flags given by the Imperial court. Such flags had on them representations of dragons, tigers, bears, oxen and so on; but after the Heian era the custom of using these flags on the field of battle was abandoned for that of using ensigns of their own design. During the great civil war between the Genji and Heike clans the use of flags and banners developed enormously. Like the wars of the Roses in England, the Heike used a red flag and the Genji a white one. And there were numerous war banners as well. It is said that the Genji used white because the god of war, Hachiman, had a

white pigeon to represent an angel. In that day it was the custom for a samurai family to have a flag to represent it; and each general too had his own flag. These flags were all banner shape, about 12 feet long and two feet wide. Such banners were attached to their poles either at the upper end only and allowed to float on the wind, or they were fastened at top and bottom to the pole as a sail to a mast. These banners were known as *hatajirushi*. Smaller ensigns were called *kobata* and *sashimono*, the former being intended for carrying in battle as colors and the other to be placed on the back of the soldier. In ancient warfare, no guns being used, the soldiers were dressed up in bright colors so as to impress or scare the enemy. For this purpose numerous *sashimono* were borne or worn on each side. Even the horses had their flags, which were known as *umajirushi*, which represented something like those now used by the firemen's associations, and known as *matoi* or standards. These came into favour about the 16th century.

In the Meiji era the army flags were all remodeled and made to approach a more modern meaning and form. A regimental flag was designed for regiments, the flag being known as the colors. Each warship likewise has its own flag. Such flags are presented to the regiment or warship by the Emperor in person. The day set for the presentation of colors is a great day on any warship or in any regiment, and the anniversary is for ever commemorated. The regimental flag is a sun with rays surrounded by purple clusters, while the naval flag is a rising sun with rays and no clusters. The regimental colors are borne on a black lacquered pole with a three-sided carved chrysanthemum on the top.

The rising sun as a representation on flags is very old in Japan, having been used in various ways from time immemorial. During the civil wars many heroes adopted it for their crests and it was flourished on coats of arms everywhere. The design of a red sun on a white background had a natural attraction for the Japanese: it is so simple and expressive. In ancient times Japan was supposed to be the land nearest to where the sun rises; it was the sun-birth country, and so the Chinese called it. And when the Yamato came to these islands they were wont to call themselves the people of the sunrise land. In fact the sun was an object of worship, as it still is among many in these islands. The Imperial family was regarded and is still regarded as the sun on earth. The Emperor is the descendant of the sun-goddess and has in him the spirit of the sun. The Crown Prince is the one who

inherits the spirit of the sun; and so the long succession of eternal light goes on to guide and illumine Japan forever. The name Nippon means sun-source; the land of the people born of the sun. There is nothing strange, therefore, in the Japanese having adopted the sun as their flag symbol. The flag of the rising sun came into use as the flag of the whole nation in the later Tokugawa days. When Japan came in contact with foreign nations some national emblem was found necessary for ships, and the rising-sun flag was so used. It was not, however, adopted as the national flag until after the visit of Commodore Perry. It was so used by the shogun in 1863, the use being, as suggested, limited to ships; and then in 1870 it was formally adopted as the national flag of Japan, since when it has proudly continued to float over her progress and prosperity.



LOVE'S SOLICITUDE

Wasuraruru

Mi woba omowazu

Chikaiteshi

Hito no inochi no

Oshiku mo aru kana !



Though forgotten now,

For myself I do not care :

He, by oath, was pledged ;—

And his life, who is forsworn,

That is, ah ! so pitiful !

Lady Ukon

Tran. by Dr. Clay MacCauley

KWAIDAN

By T. MONOÖ

IT was the season of spring ; and the air was mild and balmy. A party of pilgrims, mostly country rustics from the northeastern district of Japan, had set out on a visitation of various holy places, such as the great shrine at Isé and that of Kômpira at Shikoku. Among them, however, was a handsome young *samurai* of nineteen.

As they passed a fan shop in the village of Matsuzaka in the province of Isé they stopped to admire what they saw there and purchased each a fan to take home as a present. In the shop sat the daughter of the *ogiya*, a lady fair indeed to look upon ; and it was easily seen that the young *samurai* had his eye upon her and she hers on him. Seeing that she admired fans so much, the maiden took out from a box a fan of special make and presented it to the young *samurai*.

"Be pleased to accept my unworthy gift," she insisted, "It is a fan of special design. Keep it as a *hoyano* !"

The young man had no idea what a *hoyano* was, but he duly accepted the fan, which he later discovered to be an article of priceless value. The motives that entered into the giving of the present the *samurai* did not then comprehend, though the lady herself was deeply conscious of them.

The party then left the shop and started for Oshu. In those far off days Oshu and Ise were as two different

worlds, so great did the distance seem to the ordinary traveler. Some members of the party were not a little envious of the young *samurai* in having so much attention bestowed upon him, and they now began to poke fun at him about receiving the fan from the pretty daughter of the *ogiya*.

"There is no room for envy," remarked one of the more mischievous of the party. "Did you not notice that when she handed him the gift she said it was a *hoyano* ?"

"And what do you think a *hoyano* is ?" they asked.

"Why, that means a beggar in the dialect of Oshu," said the wag. "It is an insult to our young *samurai* to be offered such a thing !"

On hearing this the party began to insist that the girl had made a fool of the *samurai*, and all showed great indignation that one of their number, and he the most honorable, should have been thus insulted while on a sacred journey. They hinted that it would not be well if his father should come to hear of the incident, and continued to harp on the matter until the young man was so worked up over it that he finally resolved to go back and return the fan to the giver and have his revenge for the offence. His friends at once approved of his intention. So he forthwith set out for the fan shop. The young lady was delighted to see him again, though she wondered

why he had so soon reappeared. The maiden received him most affectionately and proceeded to show him various other beautiful fans. While thus engaged he seized his opportunity to take revenge, and drawing his sword, he slew her there and then. Having performed the act of decapitation for her, he now took to his heels and soon joined the party waiting for him.

They were all dumb-founded when they discovered the extreme measures he had taken to wreak revenge on the maiden, and fearing that his presence might compromise them they now began to suggest that he travel apart. As he showed them the blood-stains on his sword blade they trembled as to the consequences of his rash act. The young men himself now began to see that he had acted beyond the limit and was very sorry, though too late. As he was a stranger in the country he pleaded to be allowed to stay in the party for some time yet, promising that in case he were apprehended for the murder he would see that none of the party was involved. To this they at last consented.

Naturally the murder of the beautiful girl caused a tremendous sensation in the village of Matsuzaka. The *ogiya* was one of the most worthy men in the place, and his daughter had been regarded as the fairest among the women of the whole community. She was refined, well educated and a devoted servant of Kwannon, the goddess of Mercy. By her fourteenth year she had with her father made a pilgrimage of many holy places, and was more ready to die than most persons, but her untimely end none the less aroused the entire community to dire anger. Kambei, the father, had for some time been considering whom to choose as a

husband to the beautiful maiden; and as she was the heir, he longed for the day when her child would assure the perpetuation of the family name. Henceforth now, night and day, the stricken parents wept for their murdered daughter and refused to be comforted.

Oyoshi, the former nurse of the dead Otsuru, kept on persuading the parents to seek out the murderer and take revenge upon him. She was sure that if permitted she herself could soon find the wretch and bring him to justice. The old woman was regarded as a kind of witch, and the things she succeeded in divining were at times uncanny. She now proclaimed that she knew that the murderer was a youth of about 20 years of age and a *samurai*, that he was now in the district of Oshu and that he would be sure to come to the fan shop within 50 days. She predicted further that with his visit to the fan shop a happy event would come to the family of the *ogiya*. The parents were a little comforted by this assurance from the oracle and settled down to patient waiting for the expiry of the time indicated by the witch.

Meanwhile the young *samurai* was with the party of pilgrims his father, Sadayu, having persuaded them to take care of him and have him visit still more shrines. For their own protection they now took an oath among themselves to keep secret forever the story of the murder of the young girl; upon which the murderer felt more easy. The *samurai*, Tatsujiro by name, had been educated under a priest named Jitsugen; and after returning from his pilgrimage the young man visited his former teacher to tell him of his journey. The old priest himself had also been the round of the pilgrimage and the two found many things in common

while discussing the pilgrimage. Tatsujiro had brought the priest some souvenirs from the old man's native province, with which he was more than delighted. Among the gifts thus bestowed upon the old priest by his former pupil was a valuable fan. The priest, who was quite a connoisseur in such matters, showed no little amazement on receiving a gift of such rare worth, a masterpiece in fact. He restrained his wonder, however, and simply thanked the youth for the present. The priest was a man who knew the world, and especially young men; and he fancied he saw in the countenance of the youth something that should not be there. But he said nothing.

After some days the priest began to hear further news of the party and their pilgrimage. A lad named Asataro, who had made the same pilgrimage that Tatsujiro had covered, one day came to visit the old priest, with whom he had studied calligraphy; and seeing the fan which Tatsujiro had presented, remarked that he had seen the fan with Tatsujiro. The priest admitted that he had been presented with it by Tatsujiro and said how beautiful it was. Asataro remarked again that the young *samurai* had not really bought the fan for his former teacher but had received it from a pretty girl as a present to himself. Upon this the lad just remembered that he, with the others of the party, had taken oath never to mention the affair; and now he trembled and was sorry he had made such a slip. The priest made persistent inquiry of the young man, and at last succeeded in worming out of him the whole story of the murder.

Having taken the responsibility of knowing about the black deed, the priest was now in a quandry whether to tell the

father of Tatsujiro about it or not. Doubtless as soon as old Sadayu found it out he would disinherit the son and dear knows what other punishment he would insist upon; for in those days an irate father was something terrible to contemplate. But for the sake of Bushido he could not feign ignorance; and so the next day he summoned Sadayu to him and told him the whole story with attendant circumstances. The priest held up the fatal fan before the astonished eyes of the old man; and the latter was disconsolate.

"O my son, my son," he exclaimed; "what devil has possessed you that you have thus spurned all my care and teaching and at the tender age of seventeen, to bring down my gray hairs with sorrow to the grave!" The old man went into a long lamentation on the inability of Buddhism and Confucianism, which the youth had been duly taught, to restrain and train the mind and keep it in the true path of humanity. Most of all was he broken up because the young man had concealed the crime from his father. The concealment of crime was what all *samurai* had been taught to destain.

"He killed her because she used the expression '*hoyano*,' you say! Pray, what might that word mean?"

"It means," said the priest that the lady was in love with your son. *Hoyano* means 'smitten with love.'" And the priest quoted an old poem to prove his point.

The old man knew that he was disgraced by the conduct of his son, and that he, as a retainer of the daimyo Tamura, could not hold his position if he did not disinherit the wicked youth. So he called the youth to him and explained.

The young man at once drew a dagger and was about to commit *harakiri* when the old priest stopped him :

"It is enough!" said he. "Do not be in a hurry. Even death cannot atone for a life. Your repentance, however, is good. You are ready to die for your crime, but your death cannot comfort the stricken parents nor bring back to them their lost daughter. Neither can your death comfort the soul of the departed. Go back to Matsuzaka and tell the parents of the girl the whole story from beginning to end. Then die in any way they wish."

So he took out a suit of pure white clothes with a piece of rare incense called *ranjatai* that had come from the holy shrine on Hiyeizan, which he had kept long as a sacred treasure; and he handed these to the youth to be his on the way to Nirvana.

"When you die, put on the white kimono," said he. "Be quite ready to die; never fear death! Nothing must be held more sacred than family and name. It is not pleasant thing for me thus to despatch you to death, but thus I send you and faithfully you must go."

Just seven weeks had passed since the fair daughter of Kambei the *ogiya* had been murdered. For forty-nine days masses had been ceaselessly offered for the repose of her soul; and friends and relatives attended constantly on the Buddhist services. Tatsujiro duly arrived at the door of the *ogiya*. The house was just as before, but the shop was closed. A servant came to the door and informed the visitor that there was no business that day. Tatsujiro insisted that he must see the head of the house. He did not want to buy fans but he wanted to see Kimbei. So he was ushered into

the little room near which 49 days ago he had committed the awful deed. He waited; and as he waited he was thinking that soon he would join the spirit of the departed one in the underworld. There in person he would apologize for prematurely sending her thither. As he meditated he took out the precious incense and touching it to the fire in the hibachi before him, he prayed as the smoke thereof ascended in sweet savor to the gods.

In a few moments Kambei came into the room. Tatsujiro introduced himself in due form and then up and told the story of the tragedy and his purpose in coming to see the father.

"I place my life in your hands," said the youth. "Please take revenge upon me in any way you choose. As for myself I am determined to despatch myself to apologize to Otsuru in the land of spirits."

The old man was speechless for a while. Then he said that he must consult with the friends and relatives of the family; so he summoned them and a consultation was held. Then the old man returned to Tatsujiro and thus he spoke :

"Since my daughter, Otsuru, fell in love with you, and you unfortunately misunderstood the meaning of the love-token she bestowed upon you and killed her to avenge your honor; and since you have surrendered yourself to be dealt with as we decide, justice is fulfilled and we now have more sympathy for you than hatred, especially admiring your courage and fearless manhood, thus displaying the spirit of a true *samurai*. When the poor bird pursued by the hunter, in its distress flies into his bosom, will he kill it? Not, if he be a man! Neither do we wish to kill you or have

you kill yourself. To kill one so beloved of our departed child would but grieve her the more. But we have something to ask of you. As you have deprived us of a child to carry on the family name, we beseech you to become our heir. It will be somewhat of a humiliation, I know; as you are a samurai and we are but merchants; so you will have to abandon your rank and come down to our life and level. But you will be the husband of the woman who loved and loves you. You will marry her though she be departed. The marriage ceremony will be performed between you and her *ihai* (tablet bearing the name of the departed)."

This strange request from the father, it may be explained, was due to the fact that the mother of the dead girl had a dream to the effect that a young samurai to whom the departed daughter had given a fan, would come some day to marry her. To this request Tatsujiro at once consented. And so the wedding ceremony was duly performed between the young man and the *ihai* of the departed girl, the whole thing being carried out as if the girl were there in the flesh.

When Sadayu heard what had happened in the family of the *ogiya* he was deeply touched with the humanity displayed, and he readily acquiesced in the son surrendering his rank and becoming heir to the merchant and marrying his daughter. He and the old priest, Jitsugen, met and exchanged congratulations on the outcome of the unfortunate affair, and after a few days Sadayu visited Matsuzaka and made himself one with the family of the *ogiya*. They talked of the dead daughter and her happy reunion with Tatsujiro, just as if she were alive on earth. They discussed her religious

propensities and how she had in her short lifetime read the whole *hotoké* and served faithfully Kwannon, the Merciful.

Tatsujiro in his new life as son-in-law to the *ogiya* proved a model in every respect, and gained a wide reputation for his nobility of character. Kambei, however, in time began to realize that Tatsujiro was not in himself sufficient to ensure the perpetuation of the family. Ideal as it was to have married a spirit for a wife, there was not much likelihood of her producing an heir to the family. That which is born of the spirit is spirit and that which is born of the flesh is flesh; and old Kambei wanted an heir in the flesh; therefore Tatsujiro would have to get a wife in the flesh. So Kambei chose for him the fair daughter of Kato Choyemon of the same town. She was a girl as much like the late Otsuru as if they had been sisters and was therefore very suitable to wife. At first Tatsujiro much hesitated as to the proposal, in view of the spiritual union which he apparently enjoyed and with which he was satisfied. But he intimated that he could not consent to the marriage ceremony until he had copied one thousand sutras for the repose of the soul of Otsuru. Thus the marriage had to be postponed.

It was found out that every night Tatsujiro had been burning a little of the precious incense, *ranjatai*, to the soul of Otsuru and praying that she might be comforted and try to forget what he had done. One night as he was thus engaged, a beautiful woman suddenly appeared before him! She informed him that by the mercy of Kwannon she was enabled thus to leave the land of spirits and respond to the sweet savor of his sacrifice; and she begged him not to cease thus comforting her. And so every night he continued

thus to make atonement; and every night she came to him and they had sweet communion together. One night she informed him that she wanted him to bring an offering of six *rin* and a piece of white cloth to her tomb. This he did, and noticed afterwards that the money had disappeared. It was also noticed that about this time a strange young woman, much resembling the dead daughter of the *ogiya*, had been seen in the village buying six *rin* worth of rice-jelly; and the neighborhood was alarmed.

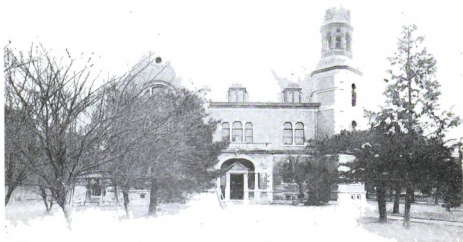
Meanwhile the parents of Omiye, the lady to whom Tatsujiro had been engaged, were growing impatient about his long postponement of the marriage. Finally they wrote him a letter about it. Though he appreciated their feelings he could not give any satisfactory reply for the present. The lady hastily concluded that her finance's love had cooled and she determined to commit suicide. Before doing so, however, she would go to him and make one more appeal. As she approached his room she saw the shadow of a woman on the paper of the *shoji* inside. The fire of her jealousy now blazed up with fury and she told her people what she had seen. Tatsujiro was now examined by those concerned and accused of improper conduct. They said that while they were not surprised that many women would fall in love with so handsome and worthy a young man, they nevertheless thought he should, under the circumstances, discourage it. The accused was reticent; for he could not very well explain. His reticence but increased the suspicion. At last he told them that he had been offering incense to call back the dead and that the dead had come!

The matter was now well understood and Omiye was content to wait; but the people repented that they had made Tatsujiro explain it all, for they now

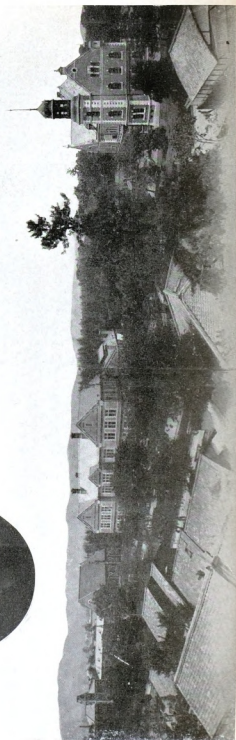
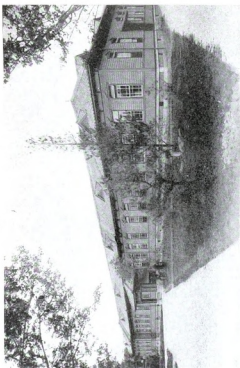
knew that Otsuru would never come back again. Tatsujiro assured them that the incense would always bring her back. And the next night, sure enough, back Otsuru came to him again. In her arms she bore a beautiful child, which had been born to her; and this she presented to its father, Tatsujiro, beseeching him to see that it was brought up in a worthy manner. With that she disappeared.

Now that the family had an heir, Tatsujiro informed Omiye that he would not be able to marry her; but the family insisted and so the ceremony took place. Whereupon the baby left with Tatsujiro by its dead mother began to cry and never ceased its wailing night and day. A doctor was called in and could do nothing to relieve its distress. Then a priest said that if it was placed in a certain cemetery behind a bamboo grove it would stop. This was done. While the infant was there a priest came along and, thinking it was a foundling, took it up and carried it off. The nurse who had been watching, sprang out and tried to persuade the priest not to take the child, explaining to him all the circumstances. Thereupon the priest said that he was convinced that the child would grow up to be a famous man, and he gave it the name Tsugen.

The boy grew in wisdom and stature and at the age of seventeen was a prodigy of learning and skill in every accomplishment. The seventeenth anniversary of Otsuru's untimely end was being celebrated at the local temple; and to the celebration came the priest and young Tsugen. Kambei, Sadayu and their wives and all the other relatives and friends were present. Tatsujiro and his wife, Omiye, were now at the head of the Kambei household. The youth Tsugen became one of the greatest religious teachers of that age, having a wide moral influence on the country; and he erected the great temple called Yoyakuji.



THE LATE REVEREND JOSEPH HARDY NIISHIMA AND HIS TOMB
THEOLOGICAL HALL, DOSHIISHA UNIVERSITY



DR. TASUKU PARADA, PRESIDENT OF THE DOSHISHA UNIVERSITY
DOSHIISHIA UNIVERSITY BUILDINGS

AN APOSTLE OF JAPAN

By T. FUKUIN

DURING the nearly three centuries that Christianity has been known to Japan the nation has had many apostles and martyrs of the faith, the Japanese showing quite as clear a grasp of the meaning and power of the religion as any other people. We have in other numbers of the *Japan Magazine* given some brief account of the Christian martyrs, who lived and died in the days when suspicious authority sought the eradication of the new religion; and now we take for consideration the life of one of the greatest champions of the Christian faith that Japan has produced in modern times. The name of Joseph Niishima is quite familiar to all Christians in Japan, and to all foreigners abroad who are interested in missionary work in this country. Yet many of our readers may not have had an opportunity of knowing the power one Japanese Christian is capable of wielding in changing the minds of his fellow-countrymen and bringing them to realize a definite spiritual uplift.

Joseph Niishima, the founder of the Doshisha University and the father of modern religious education in Japan, was born at Annaka in the province of Kozuke, coming of a *samurai* family.

His father, and grandfather before him, were men of some importance, having both been, in their time, secretaries of the clan. The clan too selected young Niishima as a special student to attend the Dutch Language School. After studying this language for a year or so, the young man appeared to be more taken with the pursuit of Chinese classics. In his sixteenth year, however, young Niishima happened to come across an American history in Chinese translation; and the account there given of western civilization quite charmed him. This led him to take up the study of the Dutch language with renewed zeal. Afterwards the young man went to Tokyo and entered the naval school, where he made great progress in mathematics and navigation.

Just about this time a great change came about in the life of Niishima. He happened to come across a copy of the Bible in Chinese, which had come from Shanghai. Although the study of Christianity at that time was prohibited by the Government, Niishima read the book carefully in secret and was deeply moved by the power of the new religion. He made up his mind that he could never

rest until he had gone abroad to study the civilization and religion of which he had heard and which had even by hearsay exercised so much influence over him. But how this was to be done was a grave question; for it was against the law to leave the country.

In the year 1864, when Niishima was 21, he proceeded to Hakodate on board a warship sent thither; and there he came across Father Nicolai, the afterwards famous Russian bishop, and the missionary employed him as a language teacher to teach the Japanese language to missionaries. He naturally consulted the missionary about his desire to go abroad, but as it was against the law, the good man urged him against it for the time being. About this time young Niishima became acquainted with one named Fukushi, employed by a British mercantile firm in Hakodate, who assisted him in embarking on an American vessel which happened to anchor in the harbor. He managed to get on board and to hide himself away in the hold, so that even the customs inspector did not discover him. In view of the fact that when Yoshida Shoin 10 years before attempted to go abroad by stowing away on one of Commodore Perry's ships, he was immediately executed, the venture of young Niishima after western knowledge was fearless in the extreme.

Some credit must be given to Captain Savary of the ship "Berlin" in which Niishima stowed away, for the great

kindness he showed to the young man, sympathizing with him in his desire for western education. The voyage to America was a very rough one however, in more senses than one, the youth more than once being tempted to draw his sword in self-defence. He realized that so great an ambition as he entertained for himself and his country could be realized only at the utmost self-sacrifice; and so he willingly endured all hardship and insult in order to achieve his object. On arriving in Shanghai Niishima obtained passage on another ship, working his way across the Pacific. The captain of that ship, Horace Taylor by name, was most kind to the young Japanese and used to call him Joe, a name he never abandoned. In August, 1875, he arrived safely in Boston. The master of the ship introduced Niishima to the owner, giving him at the same time a very good recommendation. This gentleman, Mr. Hardie, took a kind interest in the young Japanese, giving him money and having him attend the Phillips Exeter Academy at Andover, Mass.

At school Niishima was much liked by all who came in contact with him. Mrs. Hardie, the wife of the gentleman whose ship brought Niishima to America, took a great interest in his welfare, as did also certain professors of the college, and in a short time he bloomed out as a clever man and a noble example of Christian influence. In time he learned that the Shogun's government at home had come

to an end ; and in 1871 when the Iwakura mission was sent to America and visited Boston, Prince Iwakura asked to meet Niishima. They had a long conversation about education in the United States ; and at the same time Niishima took occasion to obtain from the Prince assurance of pardon for having defied the law of the Shogun in leaving for America. He also got permission to preach Christianity in Japan on his return to the country.

On coming back to his own country the following year he opened a mission in his own hired house in Kyoto, where in a short time he had some sixty catechumens under him studying the new religion. This same year the noted missionary, Dr. J. D. Davis settled with his family in Kyoto ; and through coöperation with him Niishima started the Doshisha, now one of the best universities in the empire. The new college began in the house of Niishima with eight students, and Niishima and Dr. Davis conducted the opening ceremony. The next year Niishima married and established a Christian home that became a model to the whole community.

At that time the government had no definite policy as regards religion, and the Kyoto prefectural authorities were shy of giving too much freedom to the exponents of the new religion. The worst came when Niishima was forbidden to lecture on the Bible in the school he had established. This was a great blow to be

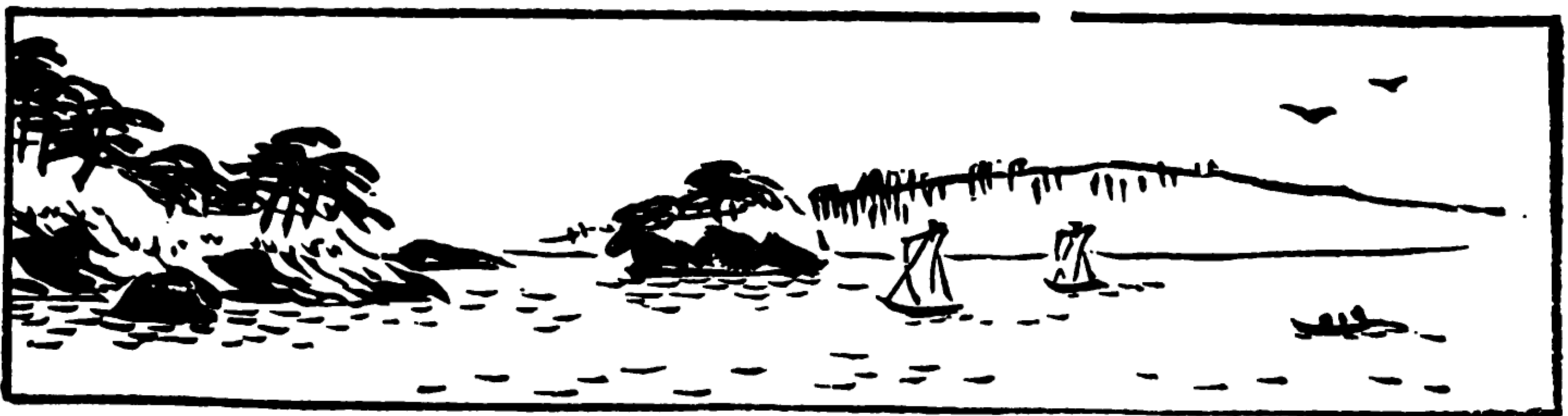
institution, as it cut off funds and students. However, the number of students increased in spite of all difficulties, some coming from even as far away as Kumamoto. Among these men who did so much at that time for the maintenance of the school, are names now bright on the roll of fame among the Japanese Christians and citizens, such as Danjo Ebina, Miyakawa Tsuneteru, Tsurin Kanamori, and Tasuku Harada, now president of the Doshisha University. Soon there was established a school for girls. The schools were well supported now by liberal givers in the United States. A new thing in Japan was his school for convicts opened at Otsu. When the American gentleman, who had sent Niishima to college, heard all that the young man who doing for his own country he greatly rejoiced and said that the money spent on him was well invested and the percent on it immeasurable.

There is no doubt that the work of Niishima had a great influence on the attitude of the government toward Christianity, as his labor was good for the country, on the face of it. Once Niishima held a meeting in Kyoto to discuss Christianity and he had an audience of over five thousand. Such an audience in the oldest and most venerable community in Japan to hear about a new religion caused a sensation throughout the country. Niishima labored so hard that in time he fell ill ; and when his American benefactor heard of it he invited him to come back

to America and rest, which he did, traveling through Europe and seeing much of the world. He was welcomed home to Japan with great enthusiasm. Setting about the establishment of his college on sure foundations he received large gifts from America and over 150,000 *yen* from his friends in Japan, American universities conferring on him the highest academic honors. In the year 1890 after a laborious trip through the country speaking on behalf of the cause he had so deeply at heart, he was taken with peritonitis and died on the 28th of January, mourned by the entire nation.

There are many anecdotes of Niishima's life that indicate his policy and character. Once when a high government official wished him to take office in the government he replied that he could do more for his country by educating the youth of the nation than he could do as a government official. Again when a student of the Doshisha was guilty of an immoral offence Niishima summoned all the students to the lecture hall. There he

announced that the institution was more to blame than the student, as the life and teaching of the institution had proved insufficient to keep the offending member in a proper condition of mind and character. Therefore he first proposed to punish himself as the head of the school. So he bared his arm and proceeded to beat it until it began to bleed. At the sight, the students were profoundly moved, some even being led to weep. One of the oldest of the students leapt up and would stay the president in his act of self-chastisement. It is scarcely too much to say that Joseph Niishima has done more than almost any other one man to make Christianity acceptable to the Japanese people, and that no school in the empire can compare with the one he founded for far-reaching spiritual influence on the people as a whole. It is an ornament and a force of the moral, spiritual and intellectual world of the Meiji era, and through it the noble character of the man to whom it owes its foundation, still lives in the heart of the nation.





round the Hibachi

VALOR AND PATRIOTISM

I

WAR entails supreme acts of self-sacrifice ; and the conflict between Japan and Russia revealed the temper of the Japanese soldier in this respect. Kakuzen Hattori was a private in the Third Infantry brigade, being a native of Otawara village in the prefecture of Tochigi, and a Buddhist priest by profession. Called to the front in October, 1904, he made up his mind not only give his life for his country but give all he had. Accordingly he gave up tobacco and liquors and spent the least possible amount of money on himself. On a certain day when he was ordered to take the trenches and make a night attack on the heights of Tokaton he came to the commander of his company with his money and, handing it to him, asked the officer to put it into the soldiers' Relief Fund to help the families of those who fell at the front. "To-night," said he, "I ascend the hill and lay down my life for Emperor and Country, for I do not expect to return alive. So please deposit this trifle of my savings in the Relief Fund. I am acting in accordance with the dictates of my conscience

and the teachings of my religion." Hattori that night with his regiment stormed the heights and won a brilliant victory, and fortunately returned safely from the battle.

II

On the 10th of March, 1905, the Imperial army attacked the stronghold of Katsubukai, where the enemy was firmly entrenched, protected by a heavy artillery ; and the Japanese troops rushed bravely into a storm of withering fire. Deflected eastward by the guns of the enemy the Imperial troops made for a height in front, which, by capturing, would give them an advantage. As the fight proceeded, a first-class private named Umajima was ordered to reconnoitre the position. As he gained the summit he saw that the enemy's forces there were double those following him, and they were rushing toward him with bayonets fixed, giving him no time to shoot. The enemy were led by an officer who rushed fiercely at Umajima and was about to cut him down with a sword when Umajima dealt him a sudden blow on the head with the butt of his rifle, felling him to the ground. The

rest of the enemy, seeing their leader done for and other Japanese soldiers rushing on the position, took to their heels and fled. Thus through the courage and dexterity of one private the hill was captured and held.

III

In the midst of a thick fight on the 6th of March, 1905, a private named Chiyoza Marayama, received a bullet wound in the head, but the action was too severe to allow his comrades to carry him off the field. The troops rushed forward upon the enemy, leaving the wounded to take care of themselves. A friend of the fallen man, however, asked the officer whether he might not return and bear Marayama out of range, which request was granted; and he set out with the wounded man

for a first aid station. During the operation the bullets were flying thick and fast on every side, and it was only by a miracle that the two men reached a place of safety. For some time it was impossible to find the first-aid station. Marayama had to be left under the shelter of a wall until his friend went to ascertain the exact situation of the place wanted. Meanwhile the sun had set, and as darkness came down upon them the air grew colder and colder. Wakuya pulled off his coat and placed it around Marayama to keep him from being chilled. Then he set to work bandaging up his friend's wound. At that moment he heard the ambulance corps going by and they bore off the wounded man, while Wakuya returned to his place in the line of battle.





HEROES OF THE WAR; NAVY MEN WHO
HELPED TO DRIVE GERMANY FROM THE
SOUTH SEAS. VICE-ADMIRAL TOCHINAI,
SECOND FROM RIGHT



HEROES OF THE AIR WHO
HELPED TO TAKE TSINGTAU



MAJOR-GENERAL HORIUCHI
ARRIVING AT
TOKYO STATION



VICE-ADMIRAL KATO. (LEFT)—ARRIVES FROM TSINGTAU



ADMIRAL URIU, REPRESENTING THE IMPERIAL GOVERNMENT
AS VICE-PRESIDENT OF THE JAPANESE COMMISSION AT THE
SAN FRANCISCO EXPOSITION



ADMIRAL DEWA, REPRESENTING THE IMPERIAL
GOVERNMENT AT THE OPENING OF THE PANAMA CANAL.

CURRENT JAPANESE THOUGHT

By THE EDITOR

New Japanese gun

The ease with which the defences of the German forts at Tsingtau were battered down and the guns silenced has been a secret until recently when it was learned that the result was due to the deadly work of a new gun invented by a distinguished artillery officer of the Imperial army, Lieutenant-Colonel Ogata. For some time the officer had been working on his invention, and the siege of Tsingtau gave him his first good opportunity of trying the effect of the new weapon. No sooner had war been declared against Germany than the inventor set out on a ship bearing his big gun, with a view to setting it up and having it ready for action by the Emperor's birthday. On that auspicious date the great gun sent its first shells into the German forts with telling effect. Instead of bursting into promiscuous fragments the shell from the new gun penetrates far into the object struck, bursting it apart, and then it scattering its environment in all directions. It has proved itself much more powerful and effective than the guns used at the siege of Port Arthur. The main work of a good siege gun is to strip the enemy's fortress guns of their shields and redoubts; and this the new Japanese gun did in short order at Tsingtau, thus hastening the surrender of the fortress. A careful study

of the effects of the new gun on the forts at Tsingtau reveals the fact that but for its work the fall of the place would have been indefinitely delayed. After the big gun had rendered the forts useless there was nothing for the garrison to do but surrender. That this is true may also be inferred from the diary of the Governor of Tsingtau, General Mayer-Waldeck, which indicates that the surrender of the fortress was by no means voluntary.

The appearance of a Japanese singer before a vast London audience in the

Albert Hall marks another step in closer relations between the East and the West. Madame Tamaki Miura appeared in the British capital at the instance of Sir Henry Wood, one of England's great music masters, and sang at a benefit concert for the Belgian refugees. She was dressed in the simple and artistic fashion of her native land, her hair also being in the most approved Japanese style, and she won the admiration of the thousands present. The strains of a Scotch song coming from the throat of a Japanese singer, in tones that filled the great hall with a new and unheard of melody, aroused the audience to cheers, and bouquets poured in upon her at the close. The famous prima donna, Madame Patti, sang on the same occasion, and both *artistes* were recalled together

three times. The presence of their Majesties the King and Queen lent additional interest to the first appearance of a Japanese singer before the élite of London. Madame Tamaki Miura has now sung at no less than three great concerts in London, being welcomed each time with renewed enthusiasm.

German Revenge

Dr. Ariga, the distinguished Japanese authority on international law and recently adviser to the Chinese government, writing in the *Revue Diplomatique*, suggests the advisability of forming coalition of Great Britain, France, Russia and Japan to guard against the revenge which Germany is sure to seek an opportunity of taking on any or all of the nations now opposing her. It should, he thinks, be such a coalition as was formed against Napoleon a century or more ago by England, Russia, Austria and Prussia. It is specially important for Japan to further such a proposal, since Germany is certain to attempt inroads upon China, demanding territory in return for that taken by Japan, on the ground that Japan's success was made possible by the indifference of the Peking government. He is doubtful whether Japan and Britain alone would be sufficient for the task of facing the danger, so that the assistance of Russia and France would be salutary. He urges the statesmen of Japan to give their closest attention to the proposal.

Japan and Australia

There are about 1,000 Japanese workers in Australia, who went before 1901 when all Asiatics were forbidden to enter the so-called "White Man's Country," says the *Mainichi*. In the meantime, however, there have been many capitalists, who

would welcome Japanese labour if it were possible. Now that the Allies have fought for a common cause, and that British and Australian feelings toward Japan are more friendly than ever, it may be confidently expected that this discrimination will be removed in favour of Japanese labour, and that the Kasumigaseki authorities will improve this opportunity of wiping off one blot on the national prestige of this country.

Factory life in Japan

Reports as to life in Japanese factories, while showing considerable progress in the direction of eliminating evils subversive of health and morals, indicate that much improvement yet remains to be carried out. Under the auspices of the Government there are some 87 factories, most of them arsenals and railway works; and in these the way of the workman and workwoman is not so hard, though the hours are unduly long, especially for women, who are largely employed in arsenals. In the military arsenals of Tokyo and Osaka the hands, whether men or women, have to work 11 hours a day. On the whole wages have increased, more in the case of men than women, yet there has been a general tendency to supplant men by women wherever possible. In private hands there are some 15,119 factories, of which 8,710 have power plants. The number of hands employed in private factories is 1,028,165, including 515,217 females, which shows an increase of over 73 per cent in ten years. In factories under private management there has been a notable decrease in female employees. The average wage for male workers has been 53 *sen* per day, for women 26 *sen*. Juvenile employment is an increasing evil of the Japanese factory system, boys and

girls receiving about the same wages, 19 *sen* a day.

Japan and the Powers

The newly-born *Gaiko*, or *Diplomacy*, says that the European concert at one time expanded into a European-American concert, at least as regards Far Eastern questions, and has gradually become a world concert through Japan's part in dealing with the Boxer trouble, the Russian War and the present great conflict. What tune, then, shall this country play in the coming concert for the restoration of peace? It must be the claim of a strong position that befits the great responsibility of being an important factor in the maintenance of lasting tranquillity on the Pacific and in the Far East.

Mining Disasters

The increasing number of disasters in Japanese coal mines, resulting in fearful loss of life, leads to the suspicion of gross carelessness somewhere. In two recent explosions in collieries the fatalities have been appalling. In the Yubari mine in Hokkaido more than 400 men were entombed beyond rescue, while in a similar calamity in Kyushu some 600 met the same fate. Thus within a month more than a thousand hardy workmen were sent to an untimely end through accidents that one must believe were preventible. The number of deaths is twice as large as that resulting from the war in Kiaochau. Compared with the numbers daily laid low in the great European slaughter, of course, it seems a trifling affair; but such incidents call attention to the fact that when men are exposed to death in great numbers the fault is always to be laid at the feet of a few who are responsible for having created the deadly situation. How war prevails in spite of all international

attempts at its elimination, and how mining accidents take place notwithstanding laws and regulations for the safety of miners, suggest the possibility of irresponsible supervision both in state and industrial departments. Thus the people are thrown back on the contention that unless they are alert enough to look after themselves they will not be looked after. In other words the managers are seldom more efficient than the managed require, and governments no more perfect than the constituency they are drawn from.

Fundamental Cause of war "There's na't so queer as folk." In this homely saying, so well known among all English-speaking peoples, lies the cause of every quarrel and bloody fray that has stained the history of man, says the *Japan Mail*. There is no doubt that the brain of man, great and brilliant as have been its attainments and achievements, is still comparatively undeveloped and imperfect: as yet in its infancy, in fact; hence the imperfection of human relationships. Carlyle was something more than cynical when he declared that England was composed of forty millions of people, mostly fools. A similar sentiment and proportion applies still to all mankind, with a few individual exceptions.

Although the human mind has shown a marvellous advancement on the ancient days of horror: infanticide, fratricide, savage orgies, clan wars and civil strife,—it is apparently not yet beyond the settlement of disputes by wholesale slaughter of men. The premium placed upon unintelligence is in some respects as popular as ever. And how could it well be otherwise? The innocent infant mind is brought up on gollywogs and all sorts of hideous animal and human absurdities, which naturally retard the intelligence of

adolescence. The nature of our amusements, sports and recreations generally has in modern times largely partaken of the Sunday illustrated supplement, and the natural result is the tango, dare-devil feats of rock-climbing and air tricks, while our highest ideal of martyrdom is to be frozen to death in the useless attempt to find what is at the poles. The greatest literary triumph of recent years has been Peter Pan; and, in poetry, an elaborate rime on a delirious sailor. People to-day have arrived at so unique a state of mental proficiency that they will give millions to send men to the new immortality of the Arctic regions and then turn to collecting other millions the world over to keep from starvation the families of the countless men killed in a war not of their own causing. Nations hesitate not to kill their subjects by the million; and subjects themselves fear not to slay themselves and others in equally appalling numbers by vice, intemperance, disease and innumerable other forms of folly. Surely no further evidence is needed to prove that the folly of war is the folly of despising intelligence.

But in addition to the abundant evidence of unintelligence at our disposal, we have the further evidence of personal experience. Who is there among us that does not know the daily difficulty of trying to get on with people and keep on good terms with one's neighbour? How often our experience is that all we can say of others is that they are queer. How many there are everywhere who have had the experience of being introduced to persons that never afterwards recognized them? In this alone there is seed sufficient for any war. Indeed what an alarming proportion of so-called friendship is *interested*! And how readily the most inveterate enemy is turned into a friend for interested reasons,—and with public approval! The question of love and honesty does not appear to enter into the matter of many a human relationship. What is more, the public dislikes frankness and candour, and puts a premium on deceit. Do not these facts show beyond a doubt that the human mind has not reached that state where war is impossible?

And it is just here that the peacemakers fall into a great mistake. Those engaged in that laudable campaign almost invariably appeal to reason, a wholly useless procedure, seeing that war is never based on reason. The appeal to reason has no effect on persons responsible for war. Just as little use is it to appeal to sentiment and humanity; for cruelty and inanity usually go together. And the danger is increased beyond measure when international disputes are left in the hands of a few.

Though what has been said may appear to take a pessimistic view of the situation, it is not intended to be so; for, think of the changes for the better that have taken place during the last hundred years! These have been nothing short of marvellous. A century ago the spirit of hate reigned between most of the nations of Europe, and even between the English-speaking peoples themselves. To-day people have at least given up fighting among themselves, though the examples of Ulster and Mexico leave the hope somewhat uncertain; but on the whole it can be said with truth that the cause of peace has made remarkable progress. Not least among the evidences of this is the decline of bigotry and persecution in religion. There is not the least doubt that the whole human race has advanced in this respect, and that this advance has been due largely to a more enlightened moral and spiritual education. *It is to education, therefore, that the world must look for the elimination of war.* It has been by education that we have done away with civil strife, obliging all disputants to come to terms before the courts; and by education, too, the nations will be brought to bring their international disputes before an international tribunal. But this means that more emphasis will have to be laid on the education of moral reason. We should begin with the children, and emphasize the training of social reason up to manhood and womanhood. Above all, we should cultivate the habit of welcoming reproof of nonsense. Nonsense may be amusing, but it ceases to be a diversion, when in the seats of the mighty, it plunges multitudes into bloody ruin!

THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THING JAPANESE

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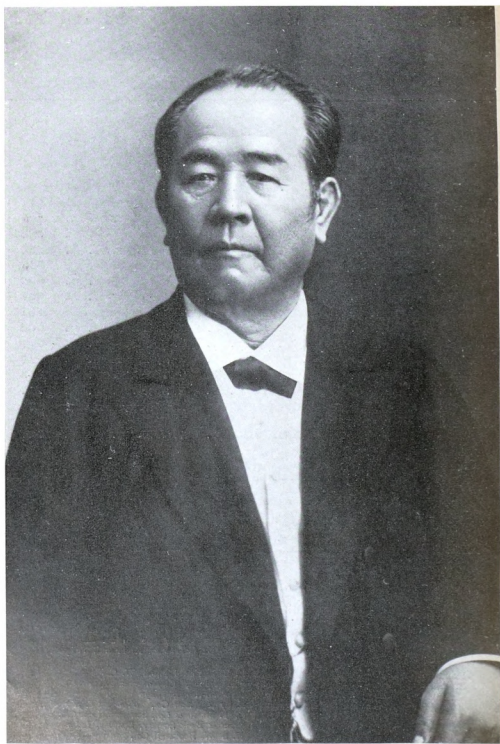
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JAPAN AND AMERICA

By BARON SHIBUSAWA

THAT all Japanese are anxious to promote more friendly relations with America is an obvious and imperative necessity that goes without saying. The very mention of it seems on my part superfluous. It is the constant hope of every patriotic Japanese that relations between Japan and the United States will ever grow stronger and warmer; and we trust that the same spirit prevails among Americans. In that country the anti Japanese spirit now appears confined to one corner, where Japanese nationals feel more or less discomfort; but in the United States as a whole our people are well treated and entertain nothing but the best of feelings.

This is a matter in which one must keep in mind our historic relations. The Japanese are preëminently a people mindful of history, especially the obligations which they are under to other nations. It is in fact a main principle of *bushido*, the way of the samurai in Japan. Even though those Japanese who were directly under obligations to America, are now dead and gone, the succeeding generations will forever entertain gratitude for the favor bestowed upon their ancestors.

Sixty years ago we were a people kept

isolated from the rest of the world, dreaming in idle tranquility and indifferent to the affairs of mankind. Thus the outside world progressed, leaving us behind in the race. We can never forget that it was the United States that awoke us to our condition, enabling us to enter into commerce and communication with the world.

This awakening led to the Restoration and the establishment of the Imperial Government on its present sure basis, so that with the consent of the whole nation we were able to enter into friendly relations with America and the nations of Europe. Japan has ever had and ever will have a feeling of deep gratitude especially to America for these benefits. We are sincerely thankful for all America has done for us.

Since the opening of Japan to the modern world we have introduced all branches of western civilization, as well as kept ourselves improving and reforming our condition generally. Of all that we have learned from the west, there is very much that we have learned chiefly from the United States. In this connection I may cite the business of banking, with which in all points I am most familiar: it owes its present prosperity largely to

American influence; and for this we acknowledge our deep obligations.

In the Tokugawa days, that is before the Restoration of 1868, the banking business of Japan, if I may call it such, and indeed money circulation generally, consisted chiefly in money lending. True, there was the issue of paper money, and the floating of public loans, as well as a system of exchange, but business was imperfectly transacted and the forms of banking were effective but locally. There was no uniform system.

In the year 1870 the late Prince Ito made an investigation of the financial organization of the United States, learned all about the system of banking in that country and introduced it into Japan without alteration. The Banking system of Japan was exactly that of America. I ought to know, as I was the one who undertook to put the system into operation.

Prince Ito spent the years 1870-71 in the United States; and after his return home he devoted his best energies to the readjustment of national finance, establishing banks and improving the monetary system. At that time I was an official in the department of Finance; and, under the direction of Marquis Inouye, as well as under Prince Ito, I made a careful study of the whole question. In 1872 our national banking law was promulgated. But after the regulations and the law were thus perfected there were no candidates for the banking business. Seeing this, I resigned from the government department the next year, and established and began to manage a bank of my own; and have thus gone on with that bank for over forty years, without change in either management or in principles. This bank, The *Dai Ichi*

Ginko, or First Bank, is well known everywhere.

During these forty years the banking world of Japan has seen a marvellous development. In 1877 I urged the necessity of establishing a central bank for the nation and a unity of banking methods; and my suggestion being acted upon, the Bank of Japan was inaugurated; and thus for the first time unity was established between a central bank and the other banks of the empire.

In addition special banks were established, such as the Industrial Bank, Hypothec Bank, the Agricultural and Industrial Bank and so on; and in this way the banking business of the nation was enabled to hold its own with the general progress of the world, being marked by steady expansion. This expansion of the banking business of Japan makes me feel more and more the obligations of our banking business to the United States, especially when I look back to the time when the first bank was established in Japan.

Some few years ago when I made a visit to America with a party of Japanese business men, the bankers of Chicago tendered me a special welcome, at which some of the big banks were represented. On that occasion I made a speech outlining the history of banking development in Japan, telling my kind hosts how we had adopted their banking system and established various kinds of banks, and the relations between these and the central bank of the nation. My speech was received with great interest; for at that time there was no central bank in the United States by which any unity or close connection between banks could be established, and the bankers were feeling keenly the need of such a bank as I

described. Among the remarks made by me I may quote the following: "Japan learned her banking system from the United States; but in the matter of establishing the central bank, she is ahead of America. This deserves praise as a case wherein the pupil has surpassed the teacher. As I tell these facts to my fellow bankers of America this evening I am like a pupil showing off his work to his teacher in order to be awarded a prize." This remark provoked immense amusement and applause.

The reason why I have dwelt so long on this subject of banking is because I wish to speak of what I know something about, and because it is one of the best illustrations of the influence America has had for good upon Japan. At the same time I beg to repeat that it is not for our banking system alone that we are under deep obligation to America but for other assistance and kindness immeasurable, for all of which Japan will ever feel grateful.

As to commerce between Japan and the United States I am not sufficiently conversant with present conditions to make any detailed statement, but I am aware that our trade with America is at least 25 per cent of our total trade with the world, and surely this is saying a great deal. Our first large exports to the United States were in raw silk and silk manufactures; and at that time our imports from the United States were very small in extent, being no more than one-third of our exports to that country. This raised the complaint in the United States that the Japanese expected the Americans buy Japanese goods but the Japanese did not purchase American goods in return. Some 20 years ago the chairman of the New York Chamber of Commerce made a study of this question,

especially relations between Japan and America. At that time he made the following inquiry of me:

"Is it because the Japanese do not like American goods that they import to so meagre an extent from the United States, in spite of the fact that they export so largely to us." To which I replied that there is no Japanese who has any dislike of American goods; but in America the protective tariff is very high, which renders the price of American goods extremely high at home, so that such high-priced goods cannot compete with the lower-priced imports of other countries in Japan. The Japanese importer compares the prices of American and European goods and he buys in the cheapest market, which is quite right. America must reform her tariff schedule if she wishes to export more goods to Japan. When American goods can be bought as reasonably as European goods Japan will be glad to import them.

Since that time happily trade between Japan and America has vastly improved and is now in a most prosperous and satisfactory condition. But the exports from Japan to America are still much larger than her imports from America, at least 50 to 70 per cent. more. If any complaint be made on this score, all we can say is that such complaint is not well taken, seeing that the bulk of American imports from Japan are not luxuries or common things but materials of manufacture like raw silk, which are necessities, and which America would import from other countries if she could purchase them more cheaply than in Japan. Hence such imports from Japan cannot be regarded as conferring any favor on Japan. America imports them because she can get them cheaper in Japan.

Now it is clear that if America does not pay for these imports from Japan by sending exports to Japan, America is losing money, for her imports are a drain on her financial resources. But the fact that America continues to purchase from Japan more goods than Japan purchases from America shows that she finds it more profitable to do so than to purchase at higher prices in Europe. Japan is doing the same. These are matters that adjust themselves. In trade one cannot say it is a loss in money because one buys, and a profit because one sells. Profit is a relative term. Japan is importing from America large supplies of raw cotton, a growing necessity of her cotton mills. At the same time she imports Indian cotton in order to mix it with American cotton, thus producing a quality of cotton that best suits the domestic demand. Japan imports this American cotton not out of favor but for reasons of profit; the quality and the price suit her. Thus the raw silk exports of Japan to America are profitable to the latter and the raw cotton exports of America are profitable to Japan. We see then how the mutual interests of the two countries in this matter of trade are eventually and truly harmonized. The commercial interests of the two nations are in no way opposed.

If there should be still a disposition to think that Japan does not import to a sufficient extent from America I would ask Americans to consider thoughtfully the economic condition of Japan. To begin with, a country poor in the production of manufactures cannot make rapid development in purchasing power. Japan is thus bending all her energies in the direction of development in manufactures, especially in the production of articles for domestic use. If we can make goods to supply our home demand cheaper than those imported, we will by all means do so. It is very natural that we do not buy from the United States or any other country any goods we can make in Japan; and does not America do the same? All complaints of this nature will be found to arise from want of consideration or misunderstanding.

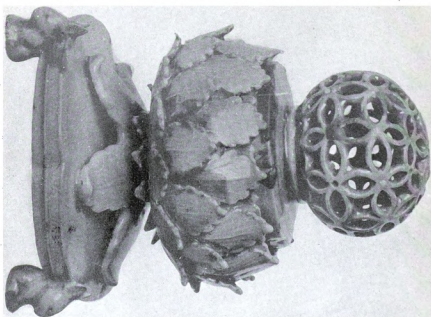
There is no doubt that on the whole both commercially and internationally America and Japan entertain nothing but the best of feelings towards one another, with the exception, as I have already suggested, of a small section in California; and there is no real ground for apprehension as to the future relations of the two nations. Both countries have established the custom of sending prominent men to either country to investigate conditions and to help to clear up misunderstandings. Dr. Matthews and Dr. Gulick recently visited Japan representing some of the churches of America; and these two gentlemen did their best to improve relations between Japan and America. The California question may now be likened to a corn on the little toe of America: by no means a deep-rooted disease.

The real reason delaying the solution of the California problem is that both sides insist on conditions advantageous to one side only. With the introduction of more mutual sympathy the adjustment will soon come. At a reception of the above two gentlemen we talked the matter over without reserve; and at that time I ventured to assert that it was a question that concerned America; the California question is an American question and it is the duty of America herself to solve it. Baron Kato, our Foreign Minister, who was present on that occasion, also remarked without reservation that Americans and Europeans treat each other with consideration and sympathy without any discussion as to an Americo-European question; and why can it not be the same with Americans and Japanese? Evidently they lack sympathy with the ways and opinions of oriental people.

In conclusion I believe that the question between Japan and America can best be solved by mutual concessions. It should be regarded as a moral question on both sides. It is a question of ethics. It is not a question of reason but of feeling. With mutual regard to international courtesy and due sympathy with mutual grievances the question would undoubtedly be solved without much trouble.



CELADON VASE WITH CLOUD EFFECTS AND CRANES



CELADON CENSER

KOREAN CERAMIC WARE



CELADON PITCHERS

KOREAN CERAMICS

By NORITAKE TSUDA

(EXPERT OF THE TOKYO, IMPERIAL MUSEUM)

THE pottery of Korea is, of course, older than that of Japan. Some of the best of the early teachers of pottery in Japan came over from Korea. But for the beginnings of Korean pottery one would have to go back even to prehistoric times. It is worthy of notice that the oldest Korean pottery much resembles the specimens found in Japanese dolmens.

The golden age of Korean Ceramics may be placed between the years 918 A. D. 1392 A. D. During that period Buddhism and Taoism had much influence in Korea. The Buddhist religion strongly influenced the political life of the day; and as the ruling dynasty was given up to luxurious ease the art of the new religion found free room for activity. As art influences design and decoration in pottery as quickly as any other department of creative activity, we find Korean Ceramics taking on a new and important development.

More especially noticeable in this respect is the Korai pottery, as it easily outshines all others. The best specimens of this pottery are those found in dolmens. It was apparently a custom of ancient Korea to bury with the dead articles loved of the deceased. Some of the specimens found, however, were clearly for ceremonial use. This is indicated by the fact that they were new and had never been in use. It is only in recent

years that any serious attempt has been made to make any worthy collection of old Korean pottery. Even so, a sufficient wealth of it has been found to justify the opinion that the potters of ancient times in that country had reached a high stage of development in the art.

Among the Korai pottery there are two kinds that excell all others: the Seiji and the Hakuji. The Seiji is found much more abundantly than the other kinds, and it seems that the potters of the time devoted most of their art to creations in that style. The prevailing color of this pottery is celadon, or pale green, but the tone is deeper than the celadon of China. It seems to have been formed by covering a bluish earth with a light blue glaze. There is an abundance of vases, bowls, cups, jars, seals, pitchers and censers in this color.

The Korai pottery is mostly in conventional form, but some examples are clearly an attempt at adherence to nature. There are vases in the shape of a gourds, and also water pitchers. Others again are, as one in our illustration, with wide shoulders supporting a tiny mouth. Vases are found with mouth suggesting the morning-glory petal. These forms show a simple though none the less real sense of refinement. On the other hand there are many fanciful and greatly eccentric forms, such as one consisting of three pomegranates together making a

water pitcher ; other designs are decorated with perforations. These ancient potters seem to have been yet more successful in designs for incense burners. Among a number of these in the possession of Prince Yi of Korea there are a few quite unique specimens, especially one representing a chimney, burner and stand. The chimney is an open work ball, and the burner is in lotus design with acanthus decoration. The more common designs, however, have a cover with a very fancifully decorated knob instead of a chimney. Sometimes the knob or handle is in the form of mandarin duck or other fowl ; others with the lion or the unicorn.

Seals of pottery were also made in this period ; and the seal handle is often in the form of a bird or animal. Small toilet boxes of celadon pottery are also found, many of them in circular design suggesting a blossom. Some of the dishes, especially cups and bowls, show high art.

The most interesting feature of this celadon pottery is perhaps the decoration. The designs are either carved or in relief. The most common way however, is by inlaid work. The inlay is very skilfully done with white or black paste and sometimes cinnabar, and glazed over with celadon. The preponderating designs in decoration are oxen, horses, fishes, common fowls, cranes, peacocks and other birds. Among the many tree and flower designs, the peony, lotus, chrysanthemum, grape vine, gourd, melon, willow, pine, bamboo, pomegranate, peach, pear and plum are most popular. Clouds, waves and other scenes from nature are not wanting, and are quite effectively treated. The *unkaku*, or cloud and crane design, conventionally arranged all over the surface, leaving a calm and lonely impression, is often seen.

The Hakuji, or white porcelain, is also very interesting. This kind is not always pure white, the tint varying much, from white to brownish yellow and others

fainly blue or green. The clay and glaze likewise appear to vary considerably. Generally speaking it is characteristic of the Hakuji that it has no glaze on the brim, indicating that it was placed up side down in the kiln. On some of the specimens appear some very highly wrought peony designs in carving, but often the decoration is inlaid or incised.

The Yi-gorai pottery is another kind, the name being given to all pottery on which the design is painted in black pigment and glazed over. The designs are for the most part simple though archaic, but the art is not so delicate as that usually characterizing the celadon and the Hakuji.

The Mishimade pottery, which includes a great variety, is distinguished by being decorated with circles, scrolls, chrysanthemums and dotted lines, or links of gems inlaid in clay paste on a grayish ground, glazed over with thin white.

One cannot forbear to mention also what is known as the Ten-Moku tea cup, and such creations, which are a unique deep black or purple brilliant glaze.

On the whole it will be seen that the oldest specimens of Korean pottery, more especially the Korai, are in decoration, color and design expressive of a refinement and delicacy in artistic conception and execution that are remarkable for the time and people. They suggest a people fond of calmness and inactivity, and displaying no great brilliance though never attempting to be gorgeous or gaudy. It is probable that Korea learned her art of pottery as she did most of her other arts, from China. The celadon pottery certainly came from that source. It is very likely that the same pottery came to Japan about the same time that it came to Korea. Indeed such specimens have been unearthed in Japan, especially in connection with *kyodentsu*, an account of which was given in the last December number of the Magazine.

WOMEN'S FASHIONS IN JAPAN

By T. HAYASHI

THOUGH the fashions do not change in Japan as much or as regularly as they do in western lands there is evident some degree of modification from year to year. Every age and period have their own particular styles. For a newborn baby girl the color is peach with lining to match, there being a superstition that this color keeps away smallpox. After two years the little girl is dressed in a regular kimono of figured muslin over which a jacket without sleeves is worn in winter ; and in recent years a lack of taste has been shown in putting on a white calico apron or pinafore. Sometimes this takes the form of a long bib that is neither foreign nor Japanese.

On reaching its third year the child is presented in the temple, when a new dress of better material is worn. The younger girls usually wear dresses of beautifully figured crêpe with an artistic *obi*, or sash, of silk, also figured. The everyday kimono is somewhat plainer and of cotton but usually quite pretty and becoming. Until her seventh year the girl's hair is allowed its natural growth, though some small girls have tonsure and bangs. At the end of the sixth year the girl goes to school and then some of her fashions have to change. Over their ordinary kimono they are obliged to wear a *hakama*, a kind of divided skirt kilted or

deeply pleated. The wealthier classes wear kimonos of silk or muslin and the poorer people cotton. The regulation dress of girls for school is a black cotton cloth with colored *hakama*, the family crest being on the sleeves and on the back. The hair is then worn down the back in plaits or loose, with a bow of ribbon. In many cases the style is not unlike that of western girls.

At the age of thirteen or fourteen when the girl enters a higher school there is another change in dress. The change is more in material than in style, however, the figures and designs ornamenting the material being smaller or more conventional. The hair is dressed on the top of the head, often in foreign fashion, as well as in native style, according to the family taste. On the whole it may be said that the younger the girl the lighter and more gay will be the patterns worn, though all ages below seventeen wear gaily-colored garments, the difference being that the designs grew smaller in figure with increase of years.

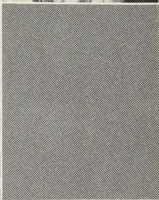
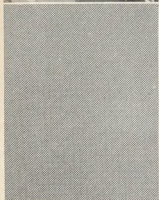
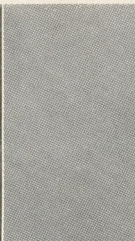
In recent years there has been a growing preference for larger patterns in ladies dress materials, it being a conviction that smaller designs do not show off well in rooms furnished in western style. The old much-loved colors and tones in indigo, drab and indigo-green are now giving way to louder tones of deep

purple and even plain black. The ceremonial dress of the Japanese lady of sorts is black silk crêpe, bearing the family crest in five places with under dress of white silk, the contrast of colours being regarded as pleasing. The black outer garment is usually relieved by brighter figures dyed or embroidered on the lower border all round; and recently there has been a tendency to extend this decoration higher and higher, even to the breast. This is because the increasing use of foreign tables for meals tends to hide the beauty of the dress if all the art is on the lower border. Misses often have such figures on the sleeves also. A wedding dress is simply a mass of such beautiful designs, but after the ceremony such gay attire vanishes and they must appear in more subdued tones.

Of course there are brighter colors that may be used for less ceremonial occasions than those demanding the formal black dress of etiquette. Then one under dress is sufficient; but after the age of thirty the darker colors must predominate in the dress of a lady. At a recent wedding the bride of a young viscount had cranes and pine branches ornamenting the lower hem of the bridal dress, such being in Japan emblems of a long and happy life. The daughter of another nobleman had double-petaled chrysanthemums embroidered on her wedding dress and another bride had cherry blossoms with leaves. The daughter of a marquis had dwarf bamboo leaves and gentian flowers, while yet another lady of high rank had wisteria blossoms drooping from pines and cherry trees. Another very pretty wedding dress recently seen was embroidered with pine trees with sea waves in the background. But all the beautiful forms and

aspects of nature are used, such as plum blossoms, peonies, rushes with waves, dwarf bamboo on snow, a willow landscape, male and female cherry blossoms, hollyhock, maple leaves and many others. Usually the skirt decorations follow the seasons: something typical of spring summer, autumn or winter. The more economical ladies adopt the chrysanthemum, as that, being the national flower, can be worn at all seasons.

A most important part of all ladies' dress is the *haneri*, a kind of collar that appears above the collar of the outer garment, supposed to be the visible part of the chemise. The first quality of this is that it shall be in keeping with the rest of the dress in color and design. The under garments are all of importance, since they show with the skirt of the outer garment as the lady walks. In summer the color must be artistic and cool looking. The *haneri* usually has designs of flowers or vines and the material is silk crepe or an imitation. The tone is always much gayer and brighter than the rest of the dress. Double cherry blossoms or plum blossoms are very popular for *haneri* patterns. But older ladies, such as those above thirty, wear less conspicuous shades, as bamboo leaves, grey rushes, wisteria and waves after the style of Korin. The more perfectly the *haneri* harmonizes with the other garments in color and design the more taste does the lady show. When one looks at a well dressed Japanese lady the first thing that strikes the eye is the *haneri*, and thence the eye traces the colors and designs downward; and if the experience is without disappointment to sense of artistic taste and propriety there is pleasure to the beholder.



AGED 1

AGED 4

AGED 2

AGED 3

AGED 5



SIX YEARS OLD



NINE YEARS OLD



SEVEN YEARS OLD



TEN YEARS OLD



EIGHT YEARS OLD



ELEVEN YEARS OLD

JAPANESE GIRLS' COSTUME



AT 15



AT 17



AT 14



AT 20



SWEET 16



SCHOOL GIRLS AT 19

JAPANESE GIRLS' COSTUME



AT 20

AT 21

AT 25

AT 19

AT 23



AT 22

A BRIDE OF 20

AT 27

AT 30

AT 28



THE SASH, OR "OBI"
IN NEGLIGÉE ATTIRE

SCHOOL GIRLS

YOUNG LADY'S "OBI"
A YOUNG LADY

The outer coat, or *haori*, is not worn by ladies on ceremonial occasions; but the *haori* when worn, must correspond as much as possible in tone and design to the garment next to it. The ordinary *haori* for women is made of some firm silk material, usually striped. There are all qualities from pure silk to mere imitation.

The *obi* is a wonderful creation and a thing in itself. They are usually of satin or brocade and may be worth anywhere from a yen up to a thousand. The designs on these vary from year to year more than on any other part of a woman's garment. The designs most popular are birds and flowers, and they must in some measure correspond to the designs on the dress worn. Recently the background of fashionable sashes for matrons has been a dark tea color, while that for young ladies has been a light tea color. Like all other women those of Japan have cheaper and plainer garments for everyday wear at home, and they put on their better garments when appearing in public. A difference of wealth of position makes a vast difference in the quality of the material worn. When a Japanese woman goes out she usually wears as a special band to keep her *obi* in place, coming around in front and fastening with

a clasp, which may be an ornament.

The Japanese woman has an outer garment for stormy or wet weather, which is usually of serge or some other serviceable material, and corresponds to an overcoat. The younger women wear lighter colors and the older women darker shades. The older ladies like deep tea color and the younger ones deep purple, with light peach-colored silk for lining, or water-colored silk. Sometimes these overgarments are embroidered or decorated artistically on the lower border. As to length these coats sometimes reach to the knees only and sometimes to the bottom of the kimono.

The Japanese lady's hair is as much a part of her dress as are her garments; and she takes the utmost pains to keep her beautiful long hair in the best style. This subject has been fully treated in the October number of the Japan Magazine. As to jewelery the Japanese woman is modest but fond of what is good. All the rings worn by western ladies are in vogue. But the Japanese lady likes for a wedding ring a very wide band of plain gold sometimes nearly half an inch wide. There is not the same profusion of jewelery that one sees on the persons of foreign ladies.



MISHIMA ON TOKAIDO

At Mishima on Tokaido

An *ozen* lacquered in Tokugawa days,
 From Satsuma a vase, and three tall peonies and pink;
 Gray-Kimonoed maidens clatter in their clogs,
 Hoisting water from the well, fetching tea to drink;
 On Kamakura-lacquer, bowls of blue like rain-washed sky;
 In lotus pond beneath the bridge the plash of startled frogs;
 Clothes are hanging out to dry;
 Just the same as in those old samurai days,

At Mishima on Tokaido.

At Mishima on Takaido

Jinrikishas come and go,
 There are nod and smile and glint of eye,
 There are cherry-bloom clouds in the rain-swept sky,
 There are Buddhist priest and Shinto dance,
 There are geishas' far too audacious glance,
 The saké flows as mulberry lanterns swing and glow,
 And for the rabble in the street there's a minic show,

At Mishima on Tokaido!

IRON AND THE WAR

By NICHIHAN FUKUMOTO M.P.

THE fighting strength of the various powers now at war may be considered from many points of view, such as strength of population, financial resources, naval and military power and so on, but in modern times one of the most interesting aspects of an international struggle is that of the supply of iron.

The appearance and use of iron in human history must have speedily brought about wonderful changes. In fact it is very difficult to understand how man got on as well as he must have done, without it; but now that it is an essential material in our civilization the capacity to produce it becomes a question of supreme importance. We talk of the iron age, indeed, but the real iron age is to-day. The so-called iron age compared with the degree of that metal's utilization to-day is as nothing. The real iron age has just commenced. It is simply a matter of fact that the countries that produce and command the most iron are to-day the most civilized and prosperous among the nations.

It is certainly true that in war iron is the element of paramount importance. The guns, great and small, require iron; the shells that are fired from them cannot be made without the same metal; the whole armamentary equipment whether by land or sea is dependent chiefly upon iron: iron trains, wheels, wagons, ships and weapons. Even in the construction of buildings iron is now beginning to

displace wood and stone. Consequently the country that takes an inferior place in the production and utilization of iron, will be compelled to take a back place in the race for superiority.

The following statistics will indicate how the various countries stand in this respect at present:

PIG IRON: 1912

United States	24,027,733 tons
Germany	15,280,527 "
England	9,874,620 "
France	4,410,856 "
Russia	2,865,000 "
Belgium	2,103,120 "
Austro-Hungary	2,095,000 "
Canada	837,575 "
Sweden	633,800 "
Spain	353,500 "
Italy	285,000 "
Japan	201,092 "

STEEL: 1912

United States	24,019,309 tons
Germany	15,019,333 "
England	6,565,321 "
France	3,668,678 "
Russia	2,519,000 "
Austro-Hungary	2,475,437 "
Belgium	1,537,000 "
Canada	880,287 "
Italy	646,500 "
Sweden	458,200 "
Spain	228,230 "
Japan	191,858 "

The above figures mean a good deal. They mean at least that out of a total steel production of 58,569,144 tons the United States and Germany produce no less than 39,070,000 tons: in other words, two-thirds of the whole production of the world. One is not so greatly surprised at the amount of steel produced in the United States, in view of the vast extent of territory represented, but the

amount produced by Germany is certainly remarkable, seeing that she is but one of the countries of the European continent. Considering the fact that she is also but a new country comparatively speaking, her output of steel is the more extraordinary. The fact that she has thus been able to rival France and Russia in naval strength cannot be regarded as a mere matter of luck apart from well-laid design. The fact that recently she was able in a short time to produce special guns for the destruction of forts in Belgium shows her advancement in the art of iron and steel manufactures.

When we look at Belgium we see a country in some respects far inferior to Italy, but yet superior to Italy in production in iron and steel; and naturally we find that she is able to put up such a gallant defence against German invasion. Thus Belgium's strength, too, lies in her iron and steel. Japan with her paltry output only 190,000 tons of steel a year is nowhere; and thus situated she can never hope to acquire any real military independence. It is plain that much remains for Japan to do if she is to hold her own against the great iron and steel-producing nations.

Look at the question from a more immediate point of view! Germany and Austro-Hungary together represent a total annual steel production of 15,495,770 tons as against an annual output of 15,312,135 tons by the allies. It is therefore clear that in this respect Germany and Austria are superior to the combined six nations with which they are at war. Though this fact cannot prove the decisive element in the present struggle, it nevertheless forms food for serious consideration.

There can be no doubt that Germany, inspired by the iron ambition of Napoleon,

is bent on setting up a world-empire. It will be founded on steel and iron, if she succeeds, which Heaven forbid! Who can say that the steel producing power of Germany had not a little to do with assisting the Kaiser in the development of his inordinate ambition? Superior to England and France in the production of iron and steel he is persuaded that he is superior in every other way. His rich iron mines from the banks of the Rhine to the great districts of Westphalia and elsewhere offer him an illimitable supply for the vanquishment of his enemies. Through the crucibles of the great Krupp works at Essen this molten power pours out over Europe to-day, desolating vast stretches of property and population. Who knows when or how the awful cataclysmic eruption will be stayed? It is a force that requires an equal force to check. Out of the 64,000,000 inhabitants of Germany more than 20,000,000 are making their living directly or indirectly with this vast iron and steel industry the underlying spirit of which is war. Iron and steel are the life of Germany.

Well, there is nothing that does not change; and Germany too will be no exception to the law. Her military ambition will no doubt receive in this war the setback that it deserves; and a conservative estimate believes that her great iron mines will be exhausted in at least 27 years at the present rate of consumption. Germany no doubt thinks that she does well to make a final effort after supremacy while her iron and steel mills are running; for when they grow silent, as they ultimately must, her hope of world-empire will fade forever. If the allies do not succeed in laying low those forests of chimneys,

time itself will remove them and clear the atmosphere, in 30 years, perhaps. By that time some 20,000,000 people will have to change their occupations, and vaulting militarism in that land will have died a natural death. Consequently Germany feels that she must make the most of the present. She is like a man diseased and with his days numbered: he must eat and drink, for tomorrow he dies. A doomed man always feels desperate, and in many a case is hardly responsible for his actions. One hope of survival is to conquer Britain and become heir to her vast iron fields. Failing that she will try for those of France, Belgium and the other states of Europe. For some time Germany has been displeased with certain neighbors because they prevented exportation of iron to Germany. She can no more depend on Sweden and Spain. Indeed the nations of Europe were growing suspicious of Germany; and this attitude has but angered her the more and hastened this fearful war. It is not too much to say that Germany had her eye on Morocco chiefly for its iron; and that France and England obstructed her designs, could not be forgiven. The only failure that Germany dreads is failure to command the iron resources of the world. In 1870 she grasped Lorraine with greedily hands because of its iron mines. Alas she discovered that the best resources were still on the French side. Now she hopes to make these her own.

If Germany wins in this war she will undoubtedly try to take all provinces

rich in iron deposits; for this is not only the surest way of securing her future supremacy of preventing the rise of rivals. Happily her doom is sealed and she will not get the opportunity thus to exploit the world. For many years Germany has had her eye on China as a land rich in iron mines. The establishment of a base at Tsingtau was specially as an entering wedge in the direction of this policy. This scheme on the part of Germany Japan has now by force of arms frustrated. But if Japan is to hold her own against Germany she must see to it that she is furnished with adequate resources in iron. Of the 190,000 tons produced by Japan in 1912 150,000 tons came from China. This looks as though Japan herself must depend to a large extent on the mines of that country. It is a matter of necessity that Japan shall obtain as many concessions for iron mines in China as possible.

Japan herself last year produced a little over 17,000,000 yen worth of iron, but she imported iron to the value of more than ¥60,000,000. This shows our dependence on outside sources. For this our main hope lies in the great iron mines of China. There are some mines in Manchuria but not sufficient for our needs. It is only right that Japan should hope to secure what Germany failed to obtain, as she has now succeeded to German rights in China. If the result of the war should be the opening of resources for a full supply of iron to Japan she can afford to regard the great war as sent by Heaven!

A WISH

Arazaran

Kono yo no hoka no

Omoide ni

Ima hito-tabi no

Au koto mo gana !



Soon I cease to be :

One fond memory I would keep

When beyond this world.....

Is there, then, no way for me

Just once more to meet with thee ?

Lady Izumi Shikibu (10th century)

Tran. by Dr. Clay MacCauley

COAST OF KII

By "TRAVELER"

KII is one of the provinces projecting into the southern sea. There the golden orange grows and the sun is nearly always shining. No wonder Kii has many attractions for the tourist and traveler. The sea off the coast of Kii is proverbially boisterous and many a brave ship has been cast ashore along the rocky beach. But instead of repelling visitors the coast of Kii seems all the more to draw them, and naturally there are many pleasant resorts and resting places. As the coast receives all the influence of the black current from the south seas the climate in winter is remarkably mild.

To the north of the province first comes the port of Kata, facing the island of Awaji. The scenery overlooking the harbor is superb. The Kata Shrine has the interest of being dedicated to Sakunahikona, one of the Imperial ancestors, as well as to the Empress Jingo, one of the national heroines. It is said that the Empress on her way back from Korea was about to land at Naniwa, now Osaka, when a contrary wind arose and drove the Imperial fleet off the coast of Kii, and the shrine is in memory of this event. The Empress prayed to the gods for direction as to the best landing place, throwing some of the ship's tackle overboard; and the gods answered by directing the things thrown overboard toward a certain spot on the land, where now stands the Kata shrine. The Imperial castaway offered thanks before the shrine for safe deliverance from the perils of the sea and laid upon the altar her sword and a roll of costly silk. Henceforth the shrine was dedicated to the Empress as well as to the original deity.

To the east of Kata rises the beautiful mount Katsuragi with Awajima in the distance. Many fairy islands dot the

waters between Kii and Awajima. One of the more interesting of these is Tomogashima, broken up into two long and two smaller projections, including Toma, so called in memory of the *toma* or ship's tackle thrown overboard in that direction by the Empress Jingo. Other large islands are Oki-no-shima and Chinoshima, which are near Shikoku, with the smaller islands of Kamishima and Toshima rising like rocks above the sea not far off, the whole presenting a scene extremely picturesque. From these islands rise pine trees, adding greatly to the picture.

The province of Kii is more mountainous than most places; and from the rocky heights many a rapid torrent sweeps toward the plains and into the ocean. These rushing waters roaring among the rocks lend splendor to the views. The principal rivers are the Arita, the Hidaka, the Heki and the Kumano, all of which are very beautiful along their upper reaches.

The port of Yura, which is to be distinguished from the place of the same name in Awaji, is a considerable town pleasantly situated, and with harbor accomodation for larger ships. Capes Shirasaki and Hinomisaki project picturesquely into the sea, their promontories rising more than 350 feet. Between them lies the snug town in quiet beauty. Ashika is a small island lying north of cape Shirasaki. In autumn this a great place for catching a fish of the same name. Under the steep rock at Hinomisaki is a projection resembling a man making obeisance, hence the name Kagami-iwa. In the harbor fronting Yura lie the islands of Arishima and Kemurishima as well as Hijikishima, which from the town make a pleasant prospect morning and evening.

Backward on the coast near Yura is the Yena Hachiman shrine, which is approached by ascending one hundred stone steps. This is the memorable hill on which the inhabitants of the town welcomed the Emperor Ojin when he visited this district, the shrine being built in commemoration. The shrine is served even to this day by descendants of those who welcomed the Emperor. Further along the coast is Horaisan, a high rock rising above the water and far famed in Japanese history. In Chinese poetry mention is frequently made of such a height, and this rock was given the same name because of its resemblance to the rock of Chinese lore. A short distance away rises the island of Kuroshima, in the center of which towers a high rock shaped like a giant.

Another town facing Yura bay is Tanabe on a small inlet shaped like a fan; and the bay is called Ogigahama. This place was formerly a fief of Ando Naotsugu, a retainer of the Tokugawa family, and the *daimyo* of Kii. The ruins of the old feudal castle still exist. In the vicinity are some remarkable rock formations worth seeing. One of these, Gamaiwa, rising some 40 feet, looks down a picturesque valley. Another suggests a toad in shape, with eyes, nose and all. Along the upper reaches of the Aizugawa is a beautiful ravine with maple, cherry and plum trees. Toward the upper end of Ogigahama bay are other fantastic rocks, notably one known as Onibashiiwa, the formation making a natural bridge facing the ocean.

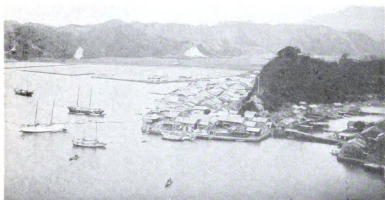
Southward from the town of Tanabe is the Yusaki hot spring, sometimes called Kanayama. In the Tokugawa days a lead mine was operated here. According to tradition the Emperors Samei, Tenchi, Jito and Monmu visited this spa and were pleased with it. At the eight springs there are over one hundred inns, usually well patronized. There is a regular steamer service from the town to the spa. North and east rise high mountains, while toward the west and south lies the sea, making a picturesque environment. The white sandy beach is also an attraction, shining like silver in the sunlight.

Toward the southern extremity of Kii

is Shiomisaki extending seaward with the town of Oshima on its west side. The force of the tide here is tremendous, causing the cobble stones and pebbles of the beach to whirl and boil. There is a lighthouse on the end of the cape, throwing its rays twenty miles at night. Here one is cut off from travel northwards by a high mountain range, so that the traveler is obliged to take his course eastward and down the southern coast, unless he desires to venture across the northern mountain pass. Along this coast is the famous Hashigui-iwa project-far to seaward. Fantastic rocks like so many buttresses of a cyclopean bridge run out into the ocean. Between Shiomisaki and Oshima the coast-line is marked by beautiful scenery. Oshima is a port where ships often take refuge from the storms of the Kii channel and the coast generally; and thither come big timbers from the mountains of Kuma.

At Kozaura is a monument commemorating the wreck of a Turkish warship which sank off the coast there in 1890; and below the monument lie the bodies of the ill-fated crew, five hundred and eighty one officers and men, there being only sixty survivors. Here also went down the British ship *Normanton*. Kumano-ura is a district famed for its whale fishers, those of the village of Tachi being specially distinguished. At the mouth of the Kumano river lies the village of Shingu, with its Hayatama shrine, first established, it is said, in 128 A.D. In early days it was an imposing structure but repeated fires have prevented its ever being reconstructed in its former splendid proportions. The natural scenery of Shingu is quite charming.

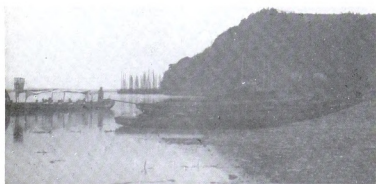
At Kinomoto there is a shrine dedicated to Inai-no-Mikoto and Mikeiri-no-Mikoto, two deities who accompanied the Emperor Jimmu during the Imperial campaigns against the aborigines. West of the place is a large cave 170 feet high and 180 wide, near which is a shrine to Fudo, the annual festival taking place on October second, when chrysanthemums of five different colors are used in decoration. The cave is known as "the cave of flowers," and is mentioned in Japanese mythology.



KATSUURA
HARBOR



KUMANO RIVER



MOONLIGHT ON SHINGU CASTLE

COAST OF KII



HON. SEISHIN HIRAYAMA, M. H. P.

JAPAN AND THE PANAMA-PACIFIC EXPOSITION

By THE HON. SEISHIN HIRAYAMA, M. H. P.

ALTHOUGH I have before in the pages of this magazine expressed my pleasure at the participation of my country in the great exposition now open at San Francisco, I venture to add a few remarks further, as one who has had a long experience in connection with such enterprise.

It will be remembered that a year or two ago when California began to show a strong anti-Japanese movement public opinion in Japan was so wrought up that for a time it was uncertain whether the government would be able to carry out its intention to participate in the international Exposition at San Francisco. The authorities were quite ready, of course, to fulfil their promise to take part; but what use would that be if exhibitors could not be found willing to send articles for the exhibition? The Imperial cabinet was therefore for a time hesitant and undecided. During that period I was one of those who took the stand that our taking part in the great exhibition should not be mixed up with the question of the treatment of our nationals in California; and I was finally made happy in seeing my views carry the day. The cabinet in time reached a final decision to participate and at once undertook the necessary steps for putting its decision into operation. A special government bureau was established with

Admiral Baron Uriu at the head, a most happy selection, as the admiral was educated in the United States and has many friends there. As a matter of fact Admiral Baron Uriu is Vice-president of the Exhibition Commission, the Minister of Agriculture and Commerce himself being the President; and Mr. Yamawaki, a man of rich experience in such matters, was appointed Commissioner-General and entrusted with the management of the business of the Commission. The various exhibits to be sent were placed in charge of the Japan Exhibition Association.

When the great war broke out in Europe the matter of collecting and despatching exhibits was rendered somewhat complicated, but the government and the people persevered and persisted in their task; and notwithstanding that Japan herself was at war, with most of her ships taken for transports, she was determined to allow nothing to prevent her proper participation in the San Francisco Exposition. When all the exhibits from Japan had been selected and were ready for shipment it was found that the cargo amounted to no less than one thousand tons in weight. The exhibits include those from the government itself as well as numerous articles sent by private firms, representing the various branches of national art, craft and enterprise. The departments best represented are those of

Fine Art, Liberal Arts, Education, Agriculture, Manufactures, Industry, Forestry, Fishery and Mining. These can now be seen in the beautiful and appropriate buildings of the Panama-Pacific International Exposition.

The Imperial Japanese Government has taken the trouble and expense of constructing a special Japanese garden on the grounds of the Exposition, all in native style; and in this garden has been erected a model of the famous and historic building, the *Kinkakuji*, or Golden Pavilion, of Kyoto. In the Japanese garden will also be found a special hall of exhibits and a Japanese teahouse.

It is pleasant to be able to state that the Japanese residents of San Francisco have from the beginning taken an active and useful interest in the part Japan is playing in the great exhibition, doing all in their power to make their country's share a success. They early established an association for the support of the exposition, which at once received the sanction of the exposition bureau and has been working hand in hand with the authorities ever since.

There is no doubt that an International Exposition such as that now open at San Francisco is the best way to introduce to the nations of the world the various products of each country so that the people of the earth may be mutually helpful. It should be a valuable means of introducing races and nations to each other and showing them how interdependent they are and that no nation should take any attitude inimical to another, seeing that all are members of the family of nations. The exposition will also do much to enhance international trade and lend incitement to further international economic development. Nor must we fail to note the

moral advantage that nations get from participating in an international exposition, both in inevitable exchange of knowledge and in strengthening of comity. Japan has not the slightest doubt but that by her support of and her participation in the Panama-Pacific International Exhibition she will receive as much as she obtains, and will above all help to bring about the very desirable result of closer relations with the United States. There is no better time than the present for strengthening such relations; for recently events have been tending to endanger the good relations that have so long happily obtained between the two neighbors of the Pacific. Indeed my chief aim in urging my country to participate in the exposition was and is for the purpose of further strengthening the bonds of mutual good will.

The Panama-Pacific International Exposition is being carried out on a scale of magnificence that may well attract the nations of the world; and I am assured that many of the leading people of Japan will be attracted thereto, where they will personally assure themselves of what America can do as well as see the products of the world. They will at the same time have the opportunity of meeting Americans and observing the genius of western civilization, with the result that east and west will be in a position to understand each other better.

The results of the exposition would be still more ideal could one hope that many of the leading Americans who visit it would extend their journey to Japan, so as to observe the real conditions prevailing among us and get to understand us better. It is not too much to say that Americans should try to get better acquainted with Japan as much as Japanese

should try to know more about America. The present is the best time to take the opportunity. The autumn is one of the pleasantest of seasons in Japan. And this autumn is to be the most auspicious for years to come. In November will take place the Coronation of our Emperor, when a ceremony of unprecedented splendor will be observed at Kyoto, the ancient capital. In the autumn also will be celebrated the tercentenary of the founding of the Tokugawa shogunate when elaborate ceremonies will be carried out at Nikko, the burial place of the most famous of the Tokugawa shoguns. And at this time various exhibitions of national significance will be opened at Tokyo, Kyoto and Osaka in commemoration of the historic events thus celebrated. Altogether the present autumn will be a season of unparalleled opportunity for seeing Japan as she is, and the number of foreign tourists expected is very large.

Europe being impossible for visitors this year, no doubt many will come to Japan; and for all who come we bespeak the utmost welcome.

In closing I beg to offer my sincere congratulations to those who have so eminently succeeded in bringing forth the great Exhibition at San Francisco, and join in the joy of America over the completion of the wonderful task uniting ocean with ocean, of which the Exposition is a memorial. At the same time I hope most of all that these events will but draw America and Japan into closer and more permanent bonds of friendship, to their mutual progress and prosperity. The people of Japan have been made happy to learn that of late the anti-Japanese agitation in California has somewhat subsided and that the attitude toward Japan in the United States is friendly, all of which is a good omen for the future of the two countries.



THE KIBYOSHI

By F. YAMAZAKI, M. A.

TOWARDS the close of the Tokugawa period there grew up in Japan a certain mode of humorous literature known as the *Kibyoshi*. At first it was written in a quaint and easy style adapted mostly to the amusement of women and children, the content comprising chiefly anecdotes, fairy tales and short stories in fiction. But in the year 1775 there appeared a novelist named Koikawa Harumachi who, in his comic volume entitled *Kin-kin Sensei Eigwa-no-Yume*, made a popular hit, and thenceforth this class of literature came to treat of current topics in a satirical strain, supplying the want met by such papers as Puck and Punch in western lands. This kind of literature was always published in volumes with yellow covers, hence the name *kibyoshi*.

As is well known, the Tokugawa government ruled the nation with a firm hand, keeping the *daimyo* well in subjection and never allowing any one of them to assert undue prominence. Naturally under so negative a policy anything novel or prone to be extraordinary was sure to meet with prohibition. Such a right as that of freedom of speech could hardly be said to have existed. All adverse criticism of the *bakufu* regime was severely punished, and often by no less a penalty than, death; and publishers putting forth an offensive book were certain to become objects of suppression, the usual way being to exile them to

some distant island. Volumes dealing with the Tokugawa ancestors, Hideyoshi, Ieyasu and others were forbidden to be sold at all. They were not even permitted to be published. The reason for this is easy to see. For example, Ieyasu did not treat Hideyoshi, the only surviving son of Hideyoshi, with due respect, and finally drove him from power; and any mention of this aspect of the case was regarded as likely to militate against the prestige of the Shogun's rule. Indeed the shogunate was nervous to a ridiculous degree concerning the effect of literature on the social and political life of the time. And as there were critics in plenty, they were put to it to discover some way of finding vent for ventilation of opinion. It had to be expressed in a way that would have some chance of escaping the eagle eye of the censor.

For this purpose the *kibyoshi* literature proved highly convenient. Within the yellow covers was always contained matter of absorbing interest to the people. The luxury and indolence of the *samurai* of the Kamakura period were made a means of indirectly picturing the life of the same class under the Tokugawa rule. There were two kinds of *kibyoshi*. One was unblushingly devoted to exposing social and political foibles, while the other only hinted at them between the lines. Both were full of those caustic phrases and expressions for which the Yedo people have always been noted. The

peaceful civilians who laboured under the oppression of the *samurai* and their masters, thoroughly enjoyed seeing their vices lashed and their weaknesses exposed, and the *kibyoshi* were eagerly read everywhere. These little pamphlet-like books with their yellow covers had pointed illustrations on almost every page, in which the sketch artists of the day vied with each other in depicting the most detested aspects of the life of their time, and holding them up to popular ridicule. The drawings were usually at the top of the page and the descriptions under.

Up to the time when the *Eigwa-no-Yume* appeared, in 1775, the *kibyoshi* literature had confined itself to the purely comical without any admixture of political opinion, but now the political element not only intruded but assumed alarming proportions. In view of the censorship then prevailing the authors of the *kibyoshi* practically took their lives in their hands. Finally they abandoned what was obviously so dangerous a task and contented themselves with attempts at conveying simply moral lessons, returning for the most part to the mode of the earlier period and taking for their themes such popular subjects as famous vendetta and short stories of various kinds.

Among the *kibyoshi* authors the best known are such names as those of Koi-kawa Harumachi, already named, Kisanji and Santo. The first named was a *nomde-plume* for Kurahashi Tadasu, a *samurai*, who had been a retainer of Lord Kojima, of the province of Suruga. The author was also skilful in drawing, having studied the art with no less a master than Katsukawa Shunsho. Among his more popular *kibyoshi* works is one called *Omugayeshi* in which he took occasion to

lampoon the cowardliness and indolence of the *samurai* of the day. The book had a tremendous vogue for a time, until it came to the ears of the authorities, and the author was promptly silenced. The attitude of the government so mortified him that he pined away and died in consequence.

Kisanji was a retainer of the *daimyo* of Satake, his real name being Hirasawa Keikaku. In his volume entitled *Bunbu Nido Mangoku Toshi* there were some grave reflections on the Tokugawa rule, for which the author was severely taken to task by his lord and was obliged to give up writing. Santo Kyoden, another of the famous *kibyoshi* authors, was originally a merchant. He soon became well known as an author and as the teacher of the still more noted Bakin, the novelist. Kyoden's works are on the whole of a comic turn of mind, but full of moral suggestions. His novel, *Konnyaku-bon*, dealt chiefly with life in the gay quarters of the capital. He in turn was silenced and punished by the authorities.

In order to get some idea of the nature of these *kibyoshi* we give an outline of the contents of the *Eigwa-no-Yume*, one of the most famous of them, by Harumachi.

In a certain local district there was a poor man named Kimbei. He set out one day for Yedo determined to become a man of wealth. Towards evening he drew near the Fudo temple at Meguro, a suburb of Yedo. Entering an *awa-mochi* shop to sample the famous cake of that place, he found that unfortunately all the delicacy was gone, and he had to wait some time till more was made. Weary with his walk and with waiting he fell asleep, when he had an interesting dream. He was taken by an unknown person to

Izumiya, a wealthy man of Kanda in Yedo, adopted into the family and made heir to the fortune of the millionaire. Unexpectedly and suddenly made rich he fell into ways of extravagance and luxury and began to frequent the questionable quarters. Thus spending all his substance, he incurred the wrath of his foster-father, who disinherited him and drove him from the home. While in a said state not knowing what to do, he was awakened from his dream by the sound of the pestles making the *mochi*. It was only a dream, but Kimbei had learned a good lesson from it. He was thenceforth convinced that all the pleasures of human life were vain, like unto a dream. Instead of proceeding to Yedo he now returned to his native village. Such is the central portion of the story. It is evident that the tale was based on a Chinese story called Kantan-no-Makura in which the hero is depicted as having learned a valuable lesson from a dream.

Among the more interesting of the volumes produced by Kyoden is the *Yedo-umare Unagi-no-Kabayaki*. Kabayaki is a mode of cooking much enjoyed by the Yedo people in old times. A certain rich man of Yedo, Adakiya by name, had an only son named Yenjiro. As the boy was brought up in a rather irresponsible manner he began to fancy himself equal to anything, and decided to become a lover. He much envied a hero in one of the popular dramas of the day, and so resolved to become a Don Quixote among lovers. Falling in with the

practice of the young braves of the time he had his arm tattooed; but instead of having the name of his sweetheart inscribed on his arm, as was the custom then in vogue, he had the names of 30 or more unknown girls tattooed on his arm, on both arms in fact. Having no girl to be seen frequenting his house like other lovers, he hired a *geisha* for 50 ryo and had her appear ostentatiously entering his house at certain times to appear as a sweetheart of his; and the parents who thought she was in earnest, began to persuade her to give up their son. He meanwhile was priding himself on the notion that his love-story would travel far and wide. He was surprised, however, that no one ever spoke of it; so he wrote an account of it himself and had it printed, hiring an agent to sell the pamphlet in the streets. But no one would buy the production. Finally he persuaded a girl of the gay district to pretend to run away with him for a lark, but they had got only as far as Mukojima when a robber met them and abstracted all their clothes and other possessions. The disillusioned youth returned to his father's house to find his clothes there awaiting him. It appears that a servant of his father had disguised himself as a highway man and thus prevented the fictitious elopement. From this time Yenjiro began to realize the folly of his ways and turned to a more serious view of life. The story was very widely read in its day, and every fellow who aspired to be a dandy was dubbed Yenjiro.

WHAT ONE JAPANESE DID

By Y. UYEHARA

THE man who opened Yokohama to foreign trade, started modern industry in Japan, planned the first railway, established the first large foreign hotel, organized the first water works, opened the first private school, introduced the modern sewerage system and did a great many other notable things for the good of his country, must be regarded as a person of remarkable character and ability.

Kaemon Takashima was a Yedo man. He was the son of a farmer from the province of Hitachi, who had been headman of his village and displayed many of the admirable qualities found in the son. Owing to poverty, brought on by famine in his native province, the farmer moved in Yedo where his son Kaemon was born. He established himself as a lumber merchant and made good. Takashima had now come to be a man of such importance that when famine again broke out in his native province he was consulted by the officials of that place as to how best to meet the situation and prevent starvation. Takashima went to the lord of Saga and borrowed an immense quantity of rice, giving his bond for the debt, thus saving the situation; but when the time for payment came, Takashima could not meet the bond, and was preparing to commit harakiri to atone for the offence when lord Nabeshima heard of it and agreed to make an arrangement for liquidating the bond by paying it in installments. Thus it came out that Takashima had fed the starving population on the risk of having to pay for it with his life, and would have given his life had it been permitted. Of this man, Kaemon Takashima, the subject of this sketch, was the worthy son.

The boy Kaemon was brought up in

Yedo, being made familiar with the writings of Confucius from early childhood. His father trained him for a business career. When he was still a youth he showed remarkable talent for large business transactions. He even contracted for the construction of a mansion for Lord Nabeshima and was most successful in his tender and achievement. With his father he obtained some mining concessions, the timber business in Yedo being entrusted to a brother-in-law; but the venture, after four years of labor, proved a failure, and the father and son returned to Yedo only to find that the lumber business had been mismanaged and was in debt. Kaemon visited his father's creditors and told them that there was nothing to meet the indebtedness but his own working ability. As it was impossible to pay the debt, he was ready to go to work and labor till it was removed. But as all the debtors could not employ him at the same time he proposed that they draw lots and he would begin with the lucky one and pay off his debt first. The brave words of the youth so impressed the creditors that they agreed to wait until such time as he could obtain the money.

Young Takashima then set about reorganizing and improving his father's lumber business in Yedo. Just about that time there was a destructive earthquake in Yedo: and as he had a fine supply of lumber on hand, he got so many contracts and sold so much that he made a great deal of money. It is said that by a system of fortune-telling which he had learned, he was able to foretell the earthquake and therefore to lay in a big stock of lumber in preparation for it. Sure enough the earthquake did come; and it caused fires to break out in many

places through the city, giving builders a profitable time, in which the Takashima firm reaped the biggest harvest. He was easily able to pay off his debt. Shortly afterwards, however, there was a huge tidal wave which carried away a great wealth of timber he had stored along the coast. Thus he was reduced to poverty again.

Under the auspices of Lord Nabeshima he now, in addition to his lumber business, opened a porcelain shop in Yokohama, selling Higo ware. At this time Yokohama was just opening to commerce, and the Takashima shop was the first to do considerable trade with foreigners. But as he happened to sell some gold coin to foreigners, an illegal transaction in that day, Takashima was thrown into prison where he had to spend seven years. During his time of confinement he read Chinese classics and became quite a scholar. From this venerable lore he saw the meaning of life and was enabled to divine human destiny. On regaining his freedom Takashima went back to Yokohama and opened up his lumber business again. His main business now was in contracting for the erection of foreign-style buildings, many of which were then beginning to line the streets of the new port. He had a special knack of getting on with foreigners, which was a great help to him.

In co-operation with an American architect Takashima undertook many buildings. He told the architect that as the latter had skill but not capital, he would supply the capital and they would work together, and they did. "In the presence of others you must always praise me and I will praise you," said they to each other; and the plan worked like a charm. When the mob burned the British Legation in Kanazawa, Takashima and his architect friend got the contract for its re-erection. The American architect drew a plan for it, which the British Minister accepted, and then the architect recommended Takashima as the best man to build it. He gave the architect a thousand *ryo* for his trouble, including the plan and between them they made a good thing out of the transaction.

This contract proved a great advertisement for the firm, and after that most foreigners let their contracts to Takashima. His credit was now unlimited, so that he was in a position to undertake any contract, however extensive.

Takashima now began to speculate in borrowing money to advantage, especially in silver transactions, by which he made considerable profit. He thus became the forerunner of the present system of introducing foreign capital into Japan. He also undertook contracts for the erection of the lighthouses then being set up along the coasts of Japan. With the establishment of the Meiji Restoration the Takashima firm prospered still more. He established the first great foreign hotel in Yokohama. Up to this time foreigners of importance had to put up in the homes of their friends when they visited Japan. There was no place for public officials, foreign tourists and others to stay.

As soon as there were prospects of the the capital being removed to Yedo Takashima got busy to take advantage of the great changes that would involve. He clearly saw that the clan system was bound to give way to the prefectural system, and what that would mean to business. He persuaded his clansmen not to be discouraged and not to rush into agricultural pursuits when their old methods of livelihood were at an end, but to go to the new capital and take part in the new life. They took his advice and never regretted it. Two of the men who thus heeded him were afterwards made prefectural governors.

It was Kaemon Takashima too who first conceived the idea of building a railway between Tokyo and Yokohama. He tried to borrow the money to build it. He consulted with the government as to obtaining a charter for the railway, but Prince Ito and Count Okuma, then in office did not consider that a private individual would have as good a chance as the Government in the foreign money market. However, even the government itself found no little difficulty in obtaining the money, for Japan at that time did not enjoy much credit abroad. It was considered somewhat amusing that Taka-

shima thought he would stand a better chance of obtaining the money than the government would; and of course the government did not like to admit this. So he did not get the charter and the line was built by the government.

Subsequently Takashima obtained permission from the government for a land reclamation scheme along the sea front from Yokohama to Kanazawa, and the result may still be seen in the street known as Takashima-cho. He also established the Takashima private school in Yokohama, where, in addition to the ordinary subjects, English, French and German were taught by foreign teachers; and in a short time the school had more students than it could well accommodate. The Emperor was so pleased with all that Mr. Takashima had done, that he presented to him a silver cup in appreciation of his services to education. This was the first mark of distinction conferred by his Majesty, the custom of granting decorations having not yet been established. Numbers of people went to the Takashima residence to see the Imperial gifts, including the foreign ministers and consuls.

When the war broke out between Germany and France in 1870 the German consul sold Mr. Takashima a German ship then in Yokohama; and the French minister protested, as Japan was a neutral nation. The minister informed Takashima that French warships were waiting outside the three-mile limit, and that as soon as the ship went outside the harbor she would be sunk. Takashima asked what would happen if they could not overtake the ship. They replied that in that case it could not be helped. So Takashima advised them to make the warships reduce speed while his purchase made for Hokkaido. Whether they did so or not is uncertain, but at all events Takashima's ship stole out of Yokohama harbor and got away to Hokkaido without being captured by the French squadron. This ship became the *Takashima Maru*, and was the first liner on the service between Yokohama and Hokkaido.

In 1871 Mr. Takashima introduced the first system of foreign sewerage in Yokohama, being entrusted with this

difficult task by the governor, Count Mutsu. In the same year he organized a gas company and for the first time the streets were lighted with gas. In 1874 the Gas Company was honored by a visit from the Emperor, who was pleased to inspect the system by which gas was obtained and the streets lighted. At this time Mr. Takashima was received in audience. It was also the first time that his Majesty had visited a private residence. On this occasion some of the officials attending his Majesty were surprised to notice that Mr. Takashima seemed to have a slight hump on his back. After the Imperial audience was over, the Lord Chamberlain, Count Higashikuze, made inquiry about it, summoning Mr. Takashima to him to extrain. Mr. Takashima said that he had placed the ancestral tablets of his parents under his coat, as he wished them to share the honor of the Imperial audience with himself.

Mr. Takashima occupied prominent positions in the commercial and industrial world of Japan, being president of the Hokkaido Tanko Kisen Kaisha S. S. Company and of the former Tokyo Tram Car Company. In later years he retired from active life and last year he died, honored and admired by the whole nation. He was a strong believer in fortune-telling and many accurate forecasts of events were made by him. Once when he was in Sapporo he told his friends that he foresaw the coming of a catastrophe and that he could only remain at the risk of his life. Thereupon he left; and that night a fire broke out destroying the very hotel in which he had been staying, and a great part of the city itself, being one of the most terrible in the history of the place. The Shipping and Coal company of which he was president once suffered much depression and asked him what should be done. He advised to go on and not to slacken output, as he could see a great event that would cause an immense demand for coal. And not long afterwards the war broke out with China when the Company had all it could do to fill orders for fuel. It is also said that he advised Prince Ito against making his fatal trip to Harbin.

CHERRY BLOSSOMS

Inishie no

Nara no miyako no

Yaezakura

Kefu kokonoe ni

Nioinuru kana !



Eight-fold cherry flowers

That at Nara,—ancient seat

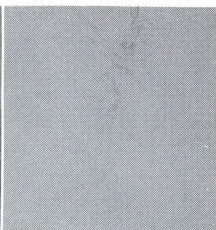
Of Our State,—have bloomed,

In Our nine-fold Palace court

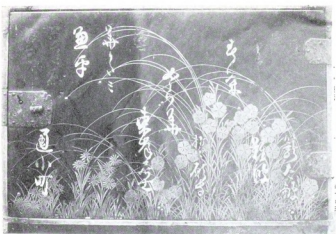
Shed their sweet perfume to-day !

Lady Ise Osuke (10th century)

Tran. by Dr. Clay MacCauley



PORTRAIT OF THE LATE K. TAKASHIMA ESQ., WITH BRONZE STATUE ERECTED
TO HIS MEMORY



AUTUMN GRASS AND CALIGRAPHY
BY KOYETSU

(Courtesy of the Shinbi Shoin)



SNOW ON PINES:
A CIRCULAR FAN
BY KORIN

(Courtesy of Mr. B. Kobayashi)



AUTUMN FLOWERS IN A BASKET, AND
CALIGRAPHY, BY KENZAN

(Courtesy of the Shinbi Shoin)

THREE MASTERS

By Y. TAKAHASHI

THE true artist is distinguished from the dabbler by capacity for soul-expression; and the value of his work depends on whether he possesses a soul worth expressing. In these supreme qualities of expression and value three painters of old Japan readily stand forth as masters: Koyetsu, Korin and Kenzan. In comparison, their modern imitators indeed seem but symbols of degeneration.

The ancestors of Koyetsu were distinguished in the service of the great Ashikaga Takauji, one of them having been a selector and grinder of swords to that famous warrior. The Honami family, to which Koyetsu belonged, comprised members remarkable for nobility of bearing and character. Once when Koyetsu was a young man the rumor got about that he had taken in a retainer of Lord Matsudaira by purchasing from him a sword by the hand of Masamune for ten *ryo*. When the nobleman heard of it he was much displeased, saying that the blade was worth 250 *ryo* and that such a transaction was unworthy of the artist. Koyetsu replied that he had done no such thing, but that a subject of Lord Matsudaira had brought him an old rusty sword to sharpen and in the operation he had discovered that it was a blade made by the famous sword-maker, Go-no-Yoshiro. The man had offered to let him have the weapon for 2 *ryo* but he had said it was worth at least 250 *ryo* and

returned it. Had he wished he could have kept its real value secret and obtained it for 2 *ryo*. This excellence of spirit that characterized the family may be further seen in another incident biographers are wont to relate. The mother of Koyetsu, it is said, disinherited one of her sons because he refused to give up a friend who had divorced his wife merely because she was so unfortunate as to have contracted smallpox and been left disfigured by the disease.

Koyetsu reckoned among his intimate friend many great men, including Prince Konoye and Prince Shokado, with whom he practised calligraphy. His frankness and honesty, even to the verge of sometimes appearing to lack modesty, may be seen in his reply to Prince Shokado when he asked Koyetsu which of the three friends showed most art and skill in handling the writing brush. He said he himself did. The great painter was a man of the most retiring disposition and at all times sought seclusion. When Ieyasu asked Lord Itakura Iga where Koyetsu was, he replied that the artist was sure to be found somewhere far from the madding crowd. Thereupon Ieyasu requested that the nobleman grant to the painter a private estate with sufficient income, in some quiet region, agreeable to the nature of the artist.

Koyetsu, like all great interpreters of nature and her beauty, was as a mirror reflecting the life and society of his time.

He could hardly escape the influence of his age. Born in the middle of the 16th century and living through the dark age of civil war he felt the terrors of the time and his work naturally reveals a tendency to revel in things on a grand scale; he shows none of that love of minuteness that belongs to artists of a later age. In religion he belonged to the Nichiren sect of Buddhists, whose fundamental principle is *thoroughness*; and he spared himself no sacrifice necessary to the perfect completion of anything he undertook. This inspiration toward nobility of conception and thoroughness of execution he owes to religion. Thus the most conspicuous feature of his motive is truth. It is said that the failure of modern artists to imitate him is due to their prior failure to imitate his character, especially his nobility of spirit and his devotion to truth.

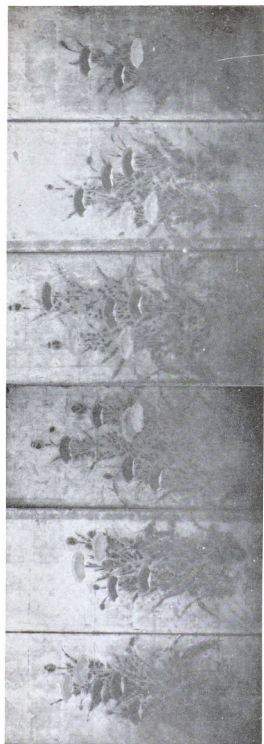
The second of the distinguished trio, Korin, was the descendant of a daimyo family, which had suffered misfortune in the civil strife and left the ancestral estates to serve under the Ashikaga shoguns. Upon the fall of the Ashikaga the family was forced into obscurity. Korin Ogata was thus the lineal descendant of a noble clan. He was called Koretomi after one of his ancestors, Koreyoshi. His great-grandfather, Dokaku, was Keeper of the Wardrobe to one of the Imperial princesses. It was this official who married the elder sister of the artist, Koyetsu; and a son of the marriage was Korin's grandfather.

The young Korin had his first lessons in drawing under the noted master Kano Yasunobu, and in time became a pupil of the Tosa school of painters. He was always, however, a great admirer of Koyetsu and his art. Indeed one of the admirable features of Korin is this ab-

sorption and portrayal of what is great in all schools of art. Probably this is why he makes so universal an appeal to the people of all time. It is admitted that the essentials of his style did not originate with Korin but owed their conceptions largely to Sodatsu; but the style of Korin has a surpassing manner that is indebted to no one but himself. It may be very rightly called the Korin style. As he lived until the year 1717 he carried the spirit of his art well into the 18th century.

There are various collections of his pictures, as for instance "Korin's Hundred Masterpieces" and so on. The chief characteristics of his work are careful and minute drawing with deep coloring, the effect being remarkably beautiful, though sometimes he also made rough sketches of grass and shrubbery in indian ink in black and white. His depiction of delicate beauty reveals a freedom and unrestraint of spirit that are very captivating. His details never descend to monotony or over-refinement of art, which imparts to his work a freshness and enduring charm.

Korin delights mainly in the depiction of plants and flowers portrayed on a gold ground. One has fans of various designs floating on a running stream, the designs on these fans being very striking. The portraits and character-sketches of Korin abound in subjects taken from literature, especially from the ancient novel, the *Ise Monogatari*. A notable example is that of "Narihira on the Way to Adzuma," which formed the frontispiece in the Japan Magazine for January this year. It is clear that Korin was an artist who always seized upon the most salient features of any subject he undertook to draw. In his blossoms and



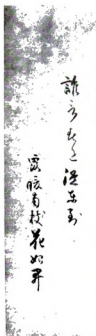
POPPIES: A SILVER SCREEN BY KENZAN
(Courtesy of Mr. B. Kobayashi)



IRISES: TWO GOLD SCREENS BY KORIN
(Courtesy of the Shimoi Shoin)



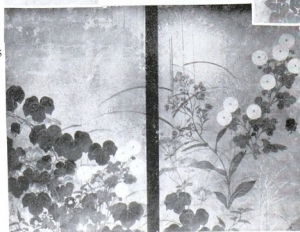
THE THIRTY-SIX POETS:
A SCREEN BY KORIN



PLUM BLOSSOMS
AND
CALIGRAPHY,
BY KOVETSU



HOLLYHOCKS
BY KENZAN



AUTUMN BLOSSOMS: A SCREEN
BY KORIN

(Courtesy of Shinbi Shoin)

plants the minor traits are subordinated in a manner ever true to life. In design and conception Korin is superior to all his contemporaries. His paintings on gold creens are particularly effective, and very characteristic of the Kano school. These screens were painted for their patrons, the wealthy daimyo of the day, and were the chief ornaments of their stately mansions. After the time of Kano Tannyu, the artists of that school were disposed to work in black and white with indian ink, and the rich coloring of their predecessors fell into disfavor. But in spite of this tendency Korin adhered to the former method and in the grand style continued to produce his masterpieces in deep, rich coloring on a background of old gold.

The versatility of Korin is seen in this mastery of *makiye*, or painting on gold lacquer; and these pieces have for long been highly prized by lovers of true art. In this province of art Korin was also largely indebted to Koyetsu from whom have germinated so many brilliant conceptions in the realm of painting. Korin, however, so improved on the art of his master that there is hardly any room for comparison. This development lay for the most part in his triumphs in lead, zinc and silver inlaying in gold lacquer, as well as the use of mother-of pearl. Thus Korin succeeded in bringing about a harmony between the fine and the useful

arts that had not before been so distinctly contemplated; in which he has never been surpassed.

Kenzan was a younger brother of Korin, and the son of Ogata Soken. His early essays in painting were under the instruction of his brother, and he soon proved himself an easy pupil in drawing. First he became conspicuous for his skill with the writing brush in making Chinese ideographs. His love of beautiful writing he is said to have inherited from his father. It was a time when good writing and good painting went hand in hand; and Kenzan often gave vent to his fancy by inscribing ideographs on his pictures.

Kenzan, however, found his true province as a painter on porcelain. The various pieces of this material decorated by his matchless skill show a taste and refinement of manner unexampled in this field. Some of his pictures on porcelain are in the remarkable style of Korin, and such pieces commanded wide attention and became all the vogue. These pieces, called *Kenzan-yaki*, are still in great demand. The arrival of Kenzan in Yedo was a great event; and the Tokugawa government assigned him a field at Iriya for the establishment of a works and kiln to make his beautifully decorated porcelain. The place became known as *Yakimono-yashiki*. Kenzan died in the Shogun's capital in the year 1743 at the age of 81.



SOAP AND SOAP MAKERS

By Y. SATAKE

IT is said that soap as an article of cleansing is as old as the Greeks and Romans. There is mention of soap in the Bible, though it was probably not just the same article as is now known under that name. In Japan, however, soap is a recent importation. To be written down as a soapless nation is not regarded as highly complimentary from a western point of view; but although the people of old Japan were without soap, they were nevertheless a clean people, just as they are to-day. What they lacked in substance for loosening dirt they made up for by elbow grease: in other words, rubbing, and the rubbing process was assisted by powder and flour of various kinds. Even to-day in Europe oatmeal is considered good for the skin; but good or not, in Japan such powders have been used from time immemorial.

The powders used in lieu of soap by the Japanese were known as *muka* (bran) and *arai-ko* (washing-powder) the former being taken from rice grain and the latter from the *adzuki*, or red bean. The women of old Japan employed *funori*, a kind of seaweed, for washing the hair. The weed is found on rocks, is jellylike, and is soluble in hot water. Another powder used for the same purpose is *udon-ko*, or common wheat flour. Wheaten flour and brown sugar mixed and kept in a small bag used as a sponge is considered very good for the complexion. It was also used for the bath.

The juice of the snake-root plant and also of the cucumber are regarded as good for the skin. As for laundry work the people of old Japan appear to have used nothing but hot or cold water, beating the dirt out of the clothes with a stick or mallet.

With the introduction of soap came about a great change. Foreign soap first appeared in Nagasaki, as that was the earliest port to welcome foreigners. It was known by the Spanish name, *Xabon* or *Savon*, a name which still persists. Already during the Tokugawa era a preparation of animal fat and gall-nuts was used by children for blowing bubbles. Soap did not come into general use in Japan until after the commencement of the Restoration period in 1868. Being a people predisposed to cleanliness, soap naturally at once came into universal use among the Japanese. Imports from Europe and America grew apace. Indeed so fast did the new cleanser spread, a good many people were not yet quite familiar with how to use it.

Once when the headman of a remote village came up to see the capital he became acquainted with the merits of foreign soap, and resolved to introduce so beneficial an article among the people of his village. He took back with him a plentiful supply and had it distributed among the people as samples. He forgot, unfortunately, to accompany the soap with due explanation as to how to

use it. A few days afterwards one of the peasants came to the house of the headman to thank him for the favor, saying that he was much obliged for the foreign cake, assuring his benefactor that while the delicacy was good to look upon and powerful of flavor and taste, he feared that as for himself he was as yet not far enough advanced in foreign ways to appreciate such a rare delicacy and had no palate for it. Evidently some of the people regarded it as a kind of cake and had tried to eat it.

The importation of foreign soap to Japan reached its high-water mark shortly after the war with Russia, the value being nearly a million *yen*. The increase in imports of toilet soaps was specially marked. Evidently the government regarded this feature of national life as luxury, however, for the duty on soap was soon raised and the imports were checked. This policy did much to promote the manufacture of soap in Japan. The people had by this time become so accustomed to foreign soap that they could not do without it. Soap makers quickly sprang up everywhere; and names of patent soaps were as curious and numerous as in other countries.

The pioneer among native soaps was that known as *kao-savon* or peony soap; and the success of this venture gave encouragement to others. The rage for soap became such that capitalists now began to invest in soap manufacture as one of the best paying enterprises. The output was soon able to supply the home demand to a large extent, and by the year in 1913 imports fell off to about ¥200,000 a year. Imports were for the most part from the following countries:

TOILET SOAP

Germany	...	...	...	...	¥59,175
America	...	...	...	...	46,333
England	...	...	...	...	41,409
France...	...	...	...	...	28,449
Austro-Hungary...	...	...	...	...	6,548

OTHER SOAPS

France...	...	...	...	...	¥122,285
England	...	...	...	...	13,274
Germany	...	...	...	...	12,743
America	...	...	...	...	9,202

The soaps now manufactured in Japan are regarded as scarcely inferior to the imported article, though in the matter of toilet soap the imported is preferred by those who can afford it. The inferiority, so far as it exists, is in the quality of the perfume and the soda which irritates the skin. Laundry soap made in Japan is considered on the whole equal to that made abroad. But the standard is not quite up to that prevailing abroad, especially in soaps for washing woollens. One of the best of the imported soaps is that known as Ivory Soap; but there are now several makes on this model, such as Home Soap, Swan Soap and others; yet, though they have largely supplanted Ivory Soap, perhaps because of having similar wrapping, they lack the quality and comfort of Ivory Soap, which suffers, however, the disadvantage of being double the price, on account of the duty. The time is about past when a pleasing perfume can recommend a bad soap in Japan; and consequently there is much activity in manufacturing circles to compete still more successfully with foreign imports.

Of course soaps good for the skin of Europeans are not necessarily good for the skin of Japanese; for foreigners live on meats and have much fat, while Japanese live on vegetable foods for the most part and their skin is not very fat. Consequently the home-made soap is at present more adapted to the use of Jap-

anese than foreigners, and the latter must judge it accordingly.

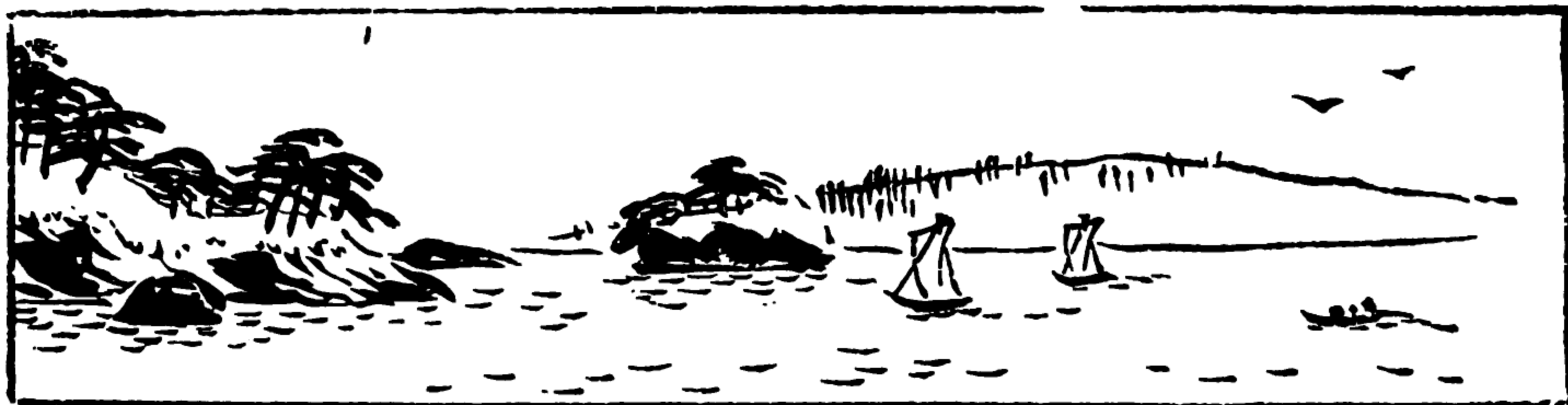
The yearly output of soap made in Japan is now about ¥8,000,000, most of it being made in Tokyo and Osaka, though there are factories in many other places. The raw materials for soap-making are nearly all imported, the alkali from England and the fats from Australia, China and South America. The perfumes used in Japanese soaps some from Germany, Switzerland, France, England, China and India. Of course Japan is now making every effort to produce her own raw materials, especially in the way of chemicals. The Onoda Chemical Company of Yamaguchi now turns out large quantities of alkali as well as mineral oils and fats, while there is also a considerable and growing production of vegetable fat. The war in Europe having now cut off supplies from that quarter the demand is met by the United States.

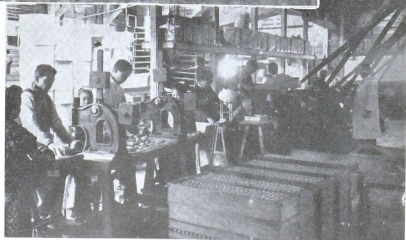
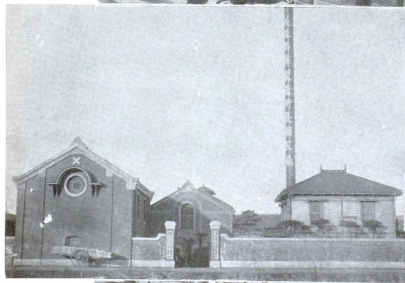
The Japanese being largely vegetarians naturally like soaps containing such fats; and these soaps are in most demand. Perfume, however, has much to do with the popularity of a soap in Japan. This may come as a surprise to foreigners who have in the past found much ground of complaint with Japanese olfactory ability.

From Japan there is now a constant and increasing exportation of soap to

China, the brands most in demand being *Miyakono-o*, *Kokonoye*, *Shiran*, *Miyakono-hana*, as well as numerous others. In 1913 China imported soap to a total value of over ¥12,000,000; of which Japan supplied soap to the value of ¥1,550,000. The Japanese output, however, is not all from Japanese factories; for the big factory of Messrs Lever Bros at Osaka turns out soap to the value of over one million yen a year. Japanese soaps have lost favor in China of late owing to adulteration; but the government is exercising stricter supervision and this evil will doubtless decrease.

One of the most popular toilet soaps made in Japan is the *Mitsuwa*, from the factory of the Marumiya Company, where everything is done strictly along scientific lines. The controller of the firm, Mr. Miwa, is of a family that has been engaged in the manufacture and sale of toilet articles since the Tokugawa days, and his output of toilet soap is more than a million pieces annually. The firm employs more chemists than any other soap-making establishment in Japan, and has a very fine laboratory. The establishment makes patent medicine and emulsion of cod-liver oil also. It is thus significant that the leading soapmakers are working on a truly scientific basis. The Harumoto factory, if Osaka, also makes all kinds of soap and is very prosperous.





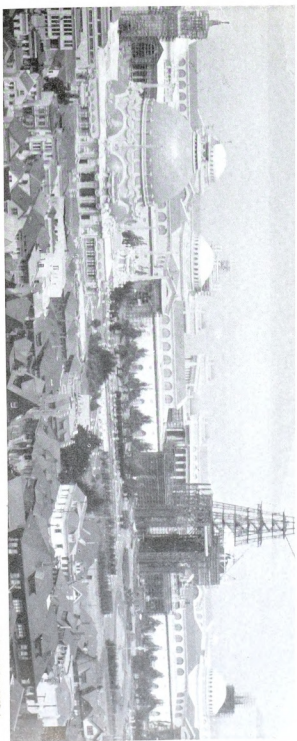
MITSUWA SOAP FACTORY



BARON URIU



VISCOUNT OURA



PANAMA-PACIFIC INTERNATIONAL EXPOSITION

UNIVERSITIES: JAPANESE AND FOREIGN

By Dr. S. SAWAYANAGI

(EX-PRESIDENT, KYOTO IMPERIAL UNIVERSITY)

RECENTLY the independence of learning has been a much discussed subject in this country, probably due to the awakening of the nation caused by the great European war. Such an awakening is certainly much to be desired. For we Japanese do not yet quite understand the fundamental value of learning; nor even of the sciences. Hence among us learning has not been esteemed to the degree that it should be. This is one reason why national help to the advancement of learning is so inadequate and the efforts of our scholars insufficient and ineffectual. No wonder that we have here in Japan yet to attain the independence of learning.

Our ideal of learning is too purely utilitarian. Our people reject as castles in the air, or mere theories, all education that does not produce material results. By scholars they mean those who come up to this standard. Consequently we have leading business men absurdly talking about our over-production of scholars. But our universities and colleges are not nurseries for scholarship. In Europe,

too, there are some universities that esteem scholarship to be based on knowledge of science, and they grant degrees accordingly. But in the 2 universities of Germany, the 4 of Belgium, the 10 of France and the 10 of England there are many students who remain after graduation to make scholars of themselves, whereas in Japan most of the university graduates go at once into government or official positions and few attempt scholarship.

In western countries there is of course a good deal of amateur scholarship. Bankers and merchants take an interest in science or art and make a study of them like professionals, just as in Japan men of business do with pictures and curios. In Japan, however, business men do not make themselves familiar with the works of scholars to the same extent as men of the world do in western lands, and consequently our people are comparatively ignorant of such matters. Scholarship in Japan is apt to be too narrow minded and a little too jealous of the work of foreigners, although they know

very well the importance of the work done by outside scholars. Thus among us scientific discoveries of vast importance are apt to be ignored, to the detriment of learning. The first step toward the independence of learning is recognition of the work of scholarship.

In the scientific realm of Japan we have not yet achieved very much, but such as we have is not well known even among our own people. There are not even any organs for the publication of scholarly achievements. True, we have the Imperial Academy, which, like the French Academy, has the duty of making known the discoveries of scientists and the merits of scholars, but it has been very negligent in its duties, though recently there has been some encouraging improvement. But the Academy has not yet advanced to its proper position as the voice of our scholars and scientists. What use is there in praising scholars for what has been done ten or twenty years ago? It is what scholars are doing today that we want to know.

To promote the advancement of learning we should demand of our scholars new scientific discoveries and studies. Under present conditions it is impossible for a scholar to exist outside the environs of a university; which is to be deplored. The scholar should be brought out among the people and the public should be made acquainted with his work and achievements. But so far our scholars have been left to themselves, the public being

content to regard them as scholars merely because they are associated with an institution of learning. Yet all the while many of these have done nothing whatever to deserve the name of scholarship. The duty of the university professor is not done when he has delivered his lecture before the class; he should be a man of research and achievement. He owes a duty to the public as well as to his classes. Some of our professors have been repeating the same rigmarole for years without any complaint from the public or the students.

Turning to Europe and America we find that almost all university professors are men of mark, using books written by themselves as authorities on the subjects they treat. Many of them have brilliant discoveries to boast of, and are appointed to their positions not because they have taken a degree but because they have done something worth doing in the realm of scholarship. Until Japanese universities advance to this position they will never be efficient nor achieve independence of learning.

By independence of learning is not meant independence of foreign scholars but a capacity to take an independent position and survey the world of scholarship with a well-informed but independent mind, ready to learn and to instruct. This state Japan has not yet attained; and we shall never attain it until we produce more scholars of merit.

How is it that in Japan alone learning

is held in such low esteem? In Europe and America the social position of the scholar is very high, and the public appears clearly to understand and appreciate the value and work of a scholar. Though the pecuniary income of the professor is not large his work is rewarded by prepa-ciation. In lands where professorial fees are paid, as in Germany, the income of some professors is more than those of cabinet ministers. In foreign countries the importance and value of the university professor is out of all proportion to his money value; he is honored, respected and heard by all as an authority. In the Tokugawa days scholarship was much more highly appreciated in Japan than today. Statesmen associated with scholars and consulted them. But during the Meiji era scholars became things apart from commerce, trade and politics and regarded as mere theorists.

The change was doubtless brought about by the rush of the nation for material prosperity; and still more by the fact that there were few if any scholars whose opinions were worthy of consideration. Those unable to command respect seldom receive it. At present there is no disposition in Japan to respect the opinions of scholars. Titles and honors are regarded much more than scholarship. And worse still, the professors are content to have it so. When scholars have such an inferior ideal of what should be, what are we to expect from the general public? The people

are, however, a good deal to blame also; they have not done their duty in seeking scholarship and the fruits it brings to a nation. In western countries the respect commanded by scholarship and the readiness with which such respect is conceded by the public react one up the other to the enhancement of learning and the progress of the nation. The scholar is helpless if the nation neglects him.

Doubtless the present war will have an important influence on scholarship, especially in developing the mechanical sciences and medicine. Owing to lack of laboratory facilities Japanese scholars cannot do the same work in medicine as can be done abroad, and so our students have to be sent to other countries to complete their knowledge. With us it is a matter of money; and yet the sum spent *one* on warship would build a laboratory sufficient for our needs. Now that we are cut off from study in Europe on account of the war it is a good time to consider our independence of learning.

Most important of all, however, is the personnel of our scholars and teachers. We must admit our inferiority before we can expect improvement. No amount of money can remedy this defect. We are chiefly deficient in our basic sciences, a defect caused by our having laid too much stress on application and not enough on knowledge. The fundamental sciences have been neglected. Consequently our professors lack the foundation for making further advances and show no creative

faculty. They are more imitative than creative and independent. Our science is all applied science. Our engineering colleges do not study science; they only teach how to apply the science that others have discovered. But mere imitation is not education; and certainly it is not scholarship. Our improvements are therefore never fundamental.

The same defect prevails in politics, economics and law. Science should know no boundaries; and yet in these subjects we are removed from other countries. This is not due to our ideas of patriotism or a desire for seclusion alone; it is due also to the fact that such matters have close relation to the people and will be as different from other countries as our people are different. Hitherto we have translated or imported only what was agreeable to our national mind; but *mind* is a universal thing and we must be prepared to acquire all knowledge. Philosophy and ethics must be studied in relation to our civilization and national

life, being careful to avoid all hurtful prejudice. Our national mind has been somewhat improverished by our narrow minded scholars who have kept out all that does not agree with their narrow-prejudices, irrespective of whether the new knowledge was good or bad. This habit has greatly impeded our advancement in science and learning generally.

All knowledge must center in a system, and in this system Japan must find her place with other nations. We cannot demand that all ethics and philosophy shall be explained from a Japanese point of view. That which is prejudiced or exclusive is not entitled to the name of science. Our science of late has grown more and more departmental, without aim or unity. We have no proper general view of truth as a whole. Subjects are isolated and studied as things apart from the whole. Before we can hope for improvement we must cultivate co-operation in scholarship and so bring all into one harmonious whole.





KNOTS OF WISTERIA VINE

By TOSHIO TAKAGI

UP among the hills lived an honest old farmer; and in a temple near by existed a gray-haired priest. In spare moments the farmer was accustomed to frequent the temple courts, when he always enjoyed hearing the conversation of the holy man, hanging on the lips of the priest with veneration.

The farmer one day somehow was taken with a severe cold. As there was in the neighbourhood no physician to consult the old man betook himself to the priest for assistance, complaining that he had a bad cold and wanting to know what to do for it.

The priest knew probably as little as his patient about remedies for colds, but he hesitated to confess ignorance to one who so implicitly trusted in his omniscience, and therefore he thought he might as well recommend something that would do the farmer no harm even if it did him no good.

"Very sorry to hear of your cold," the priest went on in a sympathetic strain. "But do not worry about it; it will soon

be all right again. I should suggest that a very good remedy for it would be to boil some knots of wisteria vine and drink the water. The medicine will likely be quite effective."

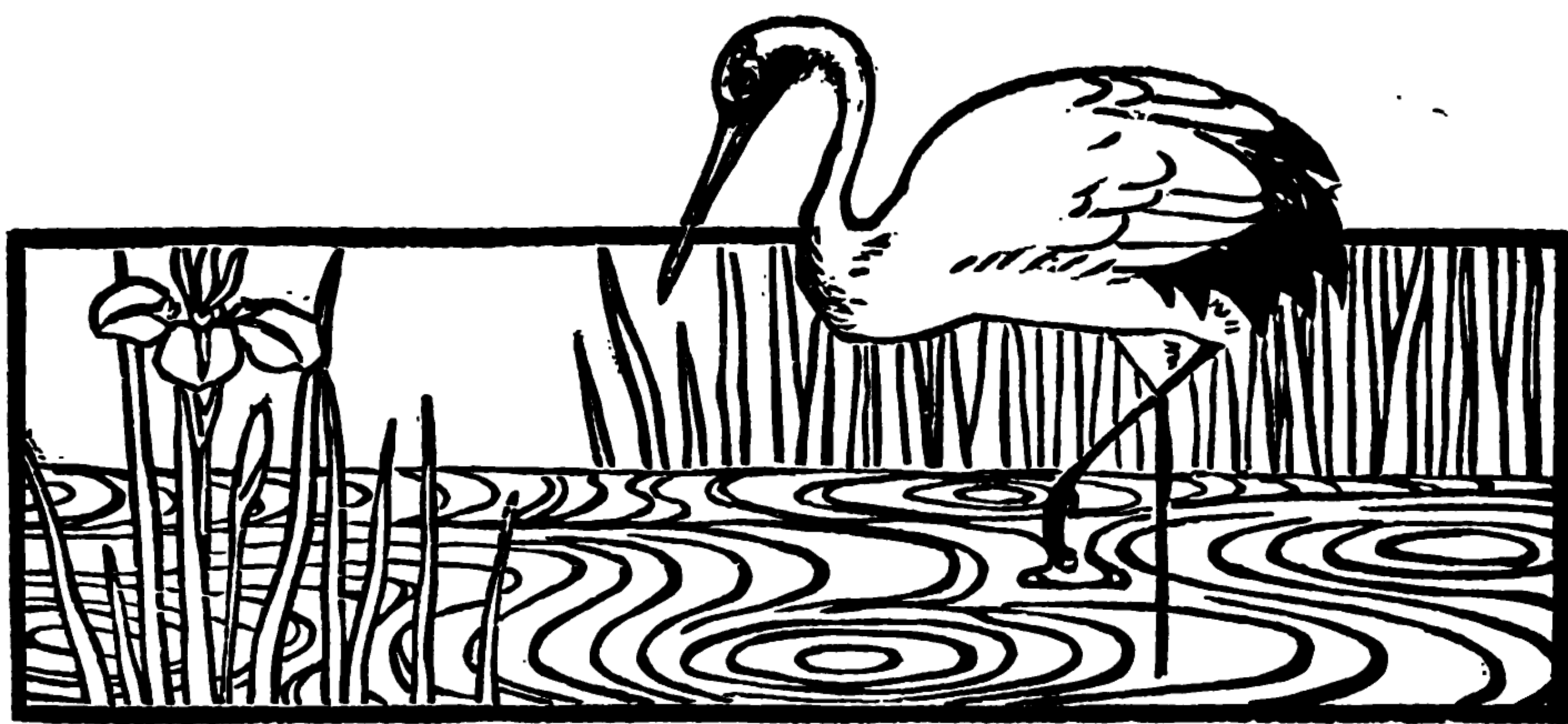
With deep gratitude the old man bowed himself out of the holy man's presence, much relieved to learn of a remedy so easily obtained and with such small expense. On reaching home he set about preparing the liquid, which was duly done; and he had taken but a few doses of it when he found himself completely recovered. Delighted at the results, he had more confidence than ever in the restorative abilities of the priest; but before he had time to call and return thanks for his recovery, he was seized with sore eyes.

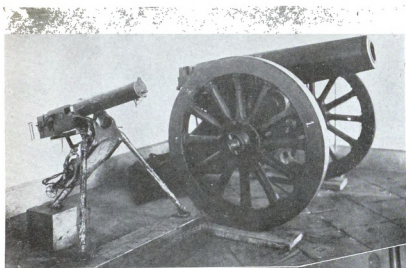
The only thing to be done, of course, was to go again to the all-curer. The priest was somewhat taken back to be asked so soon again for a remedy, and not being able to devise one at random, he once more recommended the water from boiled wisteria vine. The farmer

made more of the decoction and drank it as before. In three days his eyes were as well as ever. Henceforth the old man became convinced that the medicine was a cure-all, and might be used for any affliction of the human body.

The next trouble that befell the old man was, however, of a rather different order. His horse had strayed and could nowhere be found. All the ordinary efforts in such cases having proved futile the old man once more resorted to the priest for advice. And yet again the priest advised him to try draughts of wisteria water. At first the farmer was a little puzzled to see the connection, but as success before had followed obedience,

he did not see what better he could do than to obey again. He went home, and girding himself for his trip, he set out for the higher reaches of the hills to obtain some of the more juicy knots of wisteria vine, most of what grew in the near vicinity having been cut away, leaving nothing old enough to have knots. The farmer trudged on to the top of the first hill and proceeded over the bushy crest into a glen below, when he was startled by the neighing of a horse. Hastening to the spot whence the sound issued what did he find but the very horse he had lost, lurking in a thicket quite content. Both returned overwhelmed with satisfaction, and the fame of the good physician spread far and wide.





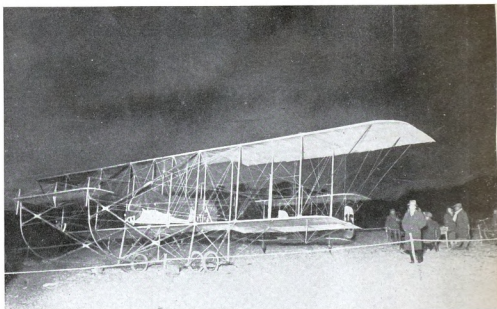
WAR
TROPHIES
FROM
TSINGTAU



GIFTS FOR
FRENCH
SOLDIERS,
EXHIBITED
AT FRENCH
EMBASSY,
TOKYO



HEROES FROM TSINGTAU, WITH BARON SAKATANI,
THIRD FROM THE LEFT



LANDING AT RIVER BANIU AT NIGHT



A RECORD AEROPLANE FLIGHT: TOKYO TO OSAKA AND RETURN, BY
SUB-LIETENANT MAKABE ON A MORRIS-FARMAN MACHINE

CURRENT JAPANESE THOUGHT

By THE EDITOR

Imperial Clemency The good news that the Imperial clemency has been extended to Baron Yun and his five unfortunate fellow countrymen serving long sentences in Korea will be received with unreserved satisfaction throughout the world. The now famous Conspiracy Trial is still vivid in the world's memory. More than one hundred men, mostly Christians, were accused of plotting to assassinate the Governor-General of Korea. They were found guilty but acquitted on appeal, with the exception of Baron Yun and five others. As the world believed that there was no more evidence against these than against those acquitted, their sentences were much resented among Christians everywhere. As Baron Yun had been one of the most exemplary members of the Christian body in Korea his case was regarded as particularly pathetic and cruel. Indeed the whole story of the Conspiracy Case is most unfortunate and has done more to prejudice understanding between East and West than anything that has happened since the opening of relations. Now the intervention of His Imperial Majesty the Emperor of Japan, extending amnesty to the prisoners and granting them a free pardon, will be received with gratitude by all ; and doubtless so gracious and thoughtful an act will win the approval and esteem that it de-

serves throughout the Christian world.

Relations with the United States Relations between Japan and the United States continue to absorb a great deal of attention in the vernacular press. Evidently there prevails a profound degree of dissatisfaction everywhere among the Japanese people with regard to conditions in California ; and the misconceptions of the newspapers but add to the acuteness of the situation. If the vernacular press at all represents the nation as a whole, then there is a very widespread ignorance in Japan as to the American people. The fact that the Japanese press represents the American attitude as altogether unreasonable and unjust while the United States seems quite unconscious of any such defection is in itself sure proof that something is wrong somewhere. The reiterated statement in the vernacular press that in California there is express and deliberate discrimination against Japanese is calculated greatly to prejudice the situation, since this point is not conceded by the people across the Pacific. It now appears more evident than ever that the Japanese must demand rights of naturalization in the United States before they demand rights of land ownership, seeing that the latter right is being more and more limited to citizens or those entitled to become such.

The *Kokumin Shimbun* aptly says that it doubts whether relations with America can be improved by the present method of merely shaking hands and exchanging cordial compliments. In answer to Japan's complaints against injustice to her nationals America merely sends over messengers to tell the Japanese how much America loves them, a policy which is obviously futile. The friendship of the two nations, continues the *Kokumin*, cannot be preserved for any length of time on a basis of discrimination. If America really cares for friendship with the Japanese she should accord them equal treatment with Europeans. So long as the Japanese are subjected to discriminatory treatment in any part of the United States there is no hope of any permanent friendship between the two nations, insists the paper. This is a very frank expression of opinion; and coming as it does from one of the foremost journals of the empire, it should not only carry weight but should be as frankly met and answered. Such expressions of opinion in Japan have been frequent and oft repeated; but no voice from the American side replies. There is no one even to ask the *Kokumin* to state clearly and specifically wherein there is direct or deliberate discrimination against the Japanese. It is clear that so long as America does not meet the charge and answer it Japan will feel more and more aggrieved and Americans will not be doing their country justice. If both parties would but cease discussing friendship between the two countries, and deal definitely with the grievances advanced by Japan there would be some hope of a solution. This can be done better in the press than by diplomacy. It is a public question and

demands public treatment.

Peasant Life in Japan

In a recent lecture before the Woman's Civics Club Dr. Inazo Nitobe gave a very interesting account of conditions among the peasantry of Japan, whom he described as comprising some 70 per cent of the entire population of the empire. That the peasantry of Japan are poor to a pitiable degree Dr. Nitobe proved from the fact that 90 per cent of them owned less than one acre of land; and less than 1 per cent of them owned 25 acres. To make a living they were obliged to rent land from the landlords, paying therefor from 50 to 60 per cent of the year's crop. Thus their life is a hard one, presenting one of the most difficult social problems Japan has to solve. The poverty among them is such that the average peasant is burdened with 50 *yen* mortgages on which he has to pay as high as 20 per cent interest, and often as high as 30 per cent. The agricultural mortgages of the country reached the enormous total of ¥700,000,000. Dr. Nitobe went on to outline the various remedial measures that were being adopted in aid of the peasantry, such as well sustained creditors' associations which tried to do away with usurious interest, associations for the sale of products and for the wholesale purchase of land and seed, all of which were warmly encouraged by the Government.

Academic Degrees in Japan

It has often been noticed by foreigners that in Japan little account is taken of academic degrees, those without any special marks of university honor often taking precedence in academic positions to those of much higher standing in scholarship. Recent discussions in the vernacular press tend

to indicate in some measure why Japanese authorities thus misunderstand the importance of academic distinction. It seems that in Japan such an important degree as that of Doctor is not an academic but always an honorary one. It is conferred by no academic institution but only by the Minister of Education, and is therefore quite different from the doctor's degree which students in western universities can secure only after years of study and research. It is in fact the same as the so-called honorary degrees by western universities. There is, however, a vast difference between an honorary degree and one taken after years of residence and examination at a first class university. It is just this difference that seems to be ignored in Japan. Not until Japan places her academic degrees on the same level as those conferred by foreign universities will her system of education stand a chance of being honored with equal credits on western university curricula. Japanese universities should be given the power to confer degrees; and these degrees should be given only to those who fulfill the conditions of residence and examination and the same standard required by western universities.

Growth of Militarism

The celebrated Japanese publicist, Dr. Ukita, in an article in the *Taiyo*, points out that Germany has ignored the teaching of her best poets and philosophers and has succumbed to the spirit of militarism and that the whole world has more or less caught the contagion. Even in English-speaking countries, he says, there has in recent years been a marked decline in aspiration after higher ideals. This is seen particularly in the disappearance of great literature and great men. The age which pro-

duced such minds as Comte and Saint Simon in France; Carlyle, John Stuart Mill and Wordsworth in England; Channing, Emerson and Longfellow in America, has passed away. When the elevation of humanity becomes a national aspiration peace may be looked for, but not when this is supplanted by national materialistic ambition. Imperialism is gaining the upper hand, even in democratic countries like the United States, which is now practising the exclusive policy that she once took exception to on the part of Japan. This reactionary thought is influencing the nations toward severer competition and making conflict between nations imminent. Ideals of liberty, equality and fraternity have ceased to stimulate men's minds as once they did. The present war is due to lack of such ideals. Former European wars were waged for high political principles and righteousness, but the present war is for purely materialistic reasons. No doubt, thinks Dr. Ukita, the progress of humanity will go on in spite of such fluctuations and upheavals, for the course of human development is not quite straight and even. If the titanic struggle now in process can but assist in breaking down the racial barriers that have done so much evil, good will come. Until all races are placed on an equal footing the reign of universal peace will not be in sight.

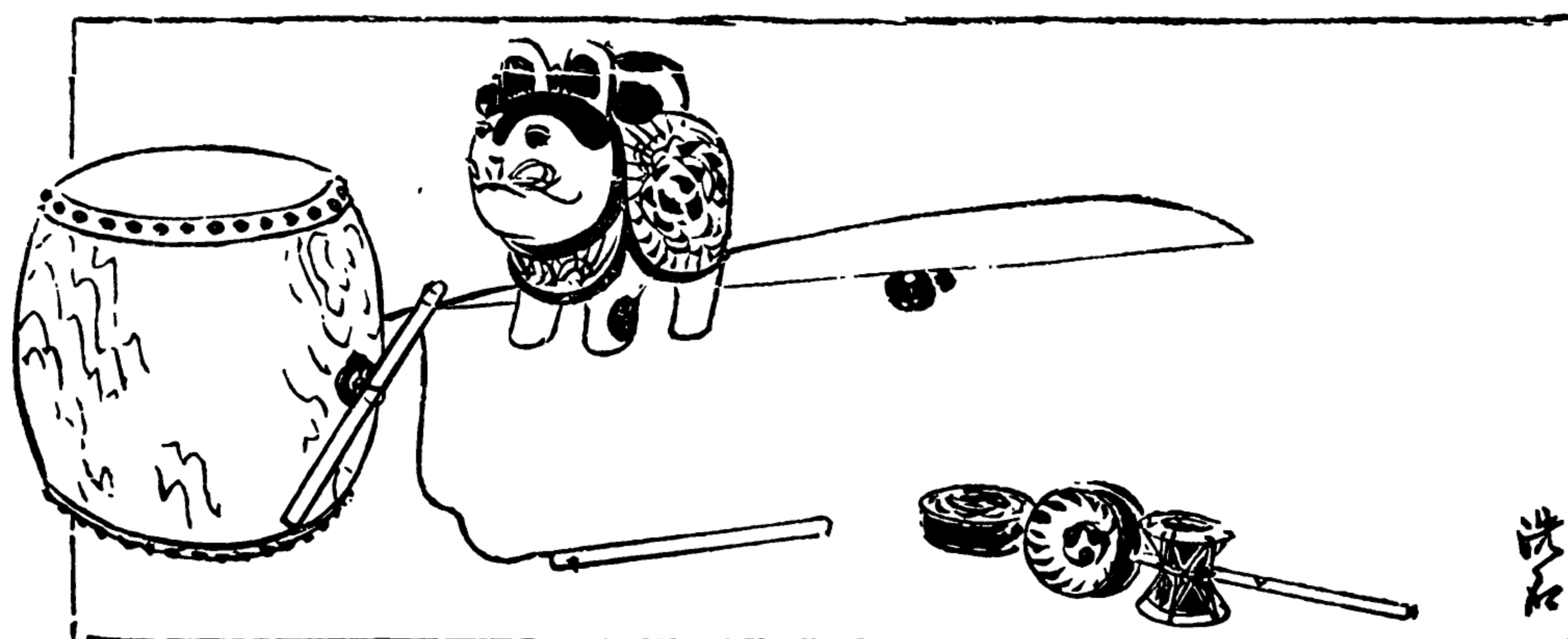
An Alliance With Russia

Leading Japanese papers and publicists continue warmly to advocate an alliance with Russia.

After the present war is over they think that unless Russia, Japan and Britain stand together it will not be possible to maintain peace in the Far East. Alliances are not always reliable, says Dr. Soyeda

Japan Mail says that Director Schiff tells us there are no "foreigners" within the gates of the Exposition, whose grounds are "neutral" and where there is no race, colour or prejudice. It is a large and very hospitable statement this from our friend, Director Schiff, and, at least, it gives us the earnestness of the spirit that prevails among the official heads of the Exposition. Indeed, we have hope that the exposition, opened with this generous sentiment, may obtain the result of breaking down barriers that have been erected and maintained without warrant from the law that should guide men and nations. The spirit, too, in which the Japanese have entered the Exposition must be recognised by the State of California as deserving of something more than a niggard straining of American courtesy to the people of Japan if the participation by her is expected to result in benefit either to Japan or to America. There is some evidence, indeed, that this fact is recognised by the good people of the

Golden State of the west, whose lure has gathered to its shores the argonauts of many lands. We believe the Exposition will give excellent opportunities for explanation and for mutual understanding. We are very confident that the people of California will not permit anti-Japanese legislation at this time, and if no such legislation be enacted this session there is good reason to believe the sessions of the California legislature in the future will discuss legislation more profitable and more creditable than that which brings into question the honour and good faith of the national government of the United States. If the Exposition then shall have had the effect of staying legislation which benefits none and harms many; and if the fine spirit in which it is thrown open shall pervade and prevail, the whole world will be the better for the opportunity there afforded to once more, and for all time, bridge the Pacific with the golden span of friendship, understanding and good will.



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